DUBLIN UNIVERSITY PRESS
A.D. 1881
SERIES

HEALDWELL & SON. BOOKBINDERS

P. H. Sackett

M. N. Skousen

June 1909

THE ARGONAUTICA

OF

APOLLONIUS RHODIUS

EDITED

With Introduction and Commentary

BY

GEORGE W. MOONEY, M.A.

FELLOW AND TUTOR OF TRINITY COLLEGE, DUBLIN

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK, BOMBAY, AND CALCUTTA
HODGES, FIGGIS, & CO., LTD., DUBLIN
1912

DUBLIN:
PRINTED AT THE UNIVERSITY PRESS,
BY PONSONBY AND GIBBS.

PREFACE

WHATEVER be the defects of an English edition of the *Argonautica*, it has at least the merit of freshness. Nearly a century and a half have elapsed since the Clarendon Press published Shaw's edition with Latin translation and notes. Since then the poem has been treated by most English scholars with a neglect which can hardly be justified. Its interest for lovers of the *Aeneid* should be in itself sufficient to save it for ever from oblivion. Moreover, the work exhibits features which deserve study as characteristic of a certain development of Greek literature, a development which was destined to exercise a lasting influence on Latin writers.

I wish to acknowledge to the full my obligation to Mr. R. C. Seaton. His text, which is mainly that of Merkel, is to a large extent the text of this edition, and his various articles on the poem have been most useful. I regret that his translation has appeared too late to be of any service in this work.

In explaining and illustrating the Homeric forms and usages which abound in Apollonius I have drawn

freely on the great edition of the *Iliad* by Leaf, and those of the *Odyssey* by Merry and Riddell, Ameis-Hentze, and Monro.

All students of the *Argonautica* owe a debt of gratitude to Professor de la Ville de Mirmont for his graceful translation of the poem. The scholarly notes which he appends have been of the greatest assistance to me, especially on points of geography and mythology. He has also written *Le Navire Argo et la science nautique d'Apollonios de Rhodes*, and *La Mythologie et les Dieux dans les Argonautiques et dans l'Énéide.*

I have frequently introduced renderings from Mr. A. S. Way's verse translation entitled "*The Tale of the Argonauts.*" His version combines, for the most part, rare literalness with much poetic charm.

Merkel's critical edition has proved invaluable throughout, and his *Prolegomena*, in spite of their obscurity, are a veritable storehouse of learning.

Other works from which I have derived much are Weichert's *Ueber das Leben und Gedicht des Apollonius von Rhodus*, and Rzach's *Grammatische Studien zu Apollonios Rhodios.*

In the Critical Notes I have included the principal variants and emendations recorded by Brunck, Wellauer, Merkel, and Seaton, with some more recent conjectures.

There is necessarily much in the Commentary which is merely tentative; there are many passages in the

Argonautica where an editor can only suggest his own view of the meaning, in the hope that others may succeed in arriving at the truth if he has failed.

The literature on Apollonius is very scattered, and is in many cases quite unprocurable. I must, therefore, claim some indulgence for any failure to notice views which have been put forward.

Where so much matter is brought together for the first time, mistakes are probably inevitable; I can only trust that they are not numerous. Some inaccuracies have been removed in the Addenda and Corrigenda.

GEORGE W. MOONEY.

TRINITY COLLEGE, DUBLIN,
November, 1912.

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INTRODUCTION

I

LIFE OF APOLLONIUS

For the meagre details of the life of our poet we are mainly dependent on the two epitomes which are appended to the scholia in the Codex Laurentianus:—

I

Ἀπολλώνιος ὁ τῶν Ἀργοναυτικῶν ποιητὴς τὸ μὲν γένος ἦν Ἀλεξανδρεύς, υἱὸς δὲ Σιλλέως, ὡς δέ τινες Ἰλλέως, φυλῆς Πτολεμαΐδος. ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων, Καλλιμάχου μαθητής, τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ τῷ ἰδίῳ διδασκάλῳ· ὀψὲ δὲ ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο. τοῦτον λέγεται ἔτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνῶσθαι, μὴ φέροντα δὲ τὴν αἰσχύνην τῶν πολιτῶν καὶ τὸ ὄνειδος καὶ τὴν διαβολὴν τῶν ἄλλων ποιητῶν καταλιπεῖν τὴν πατρίδα καὶ μετεληλυθέναι εἰς Ῥόδον, κἀκεῖ αὐτὰ ἐπιξέσαι καὶ ὀρθῶσαι καὶ οὕτως ἐπιδείξασθαι καὶ ὑπερενδοκιμῆσαι· διὸ καὶ Ῥόδιον ἑαυτὸν ἐν τοῖς ποιήμασιν ἀναγράφει. ἐπαίδευσε δὲ λαμπρῶς ἐν αὐτῇ καὶ τῆς Ῥοδίων πολιτείας καὶ τιμῆς ἠξιώθη.

II

Ἀπολλώνιος ὁ ποιητὴς τὸ μὲν γένος ἦν Ἀλεξανδρεύς, πατρὸς δὲ Σιλλέως, ἤτοι Ἰλλέως, μητρὸς δὲ Ῥόδης. οὗτος ἐμαθήτευσε Καλλιμάχῳ ἐν Ἀλεξανδρείᾳ ὄντι γραμματικῷ, καὶ συντάξας ταῦτα τὰ ποιήματα ἐπεδείξατο. σφόδρα δὲ ἀποτυχὼν καὶ ἐρυθριάσας παρεγένετο ἐν τῇ Ῥόδῳ κἀκεῖ ἐπολιτεύσατο καὶ σοφιστεύει ῥητορικοὺς λόγους, ὅθεν αὐτὸν καὶ Ῥόδιον ἀποκαλεῖν βούλονται. ἐνταῦθα τοίνυν διάγων καὶ ἐπιξέσας αὖτοῦ τὰ ποιήματα, εἶτα ἐπιδειξάμενος σφόδρα εὐδοκίμησεν, ὡς καὶ τῆς Ῥοδίων ἀξιωθῆναι πολιτείας καὶ τιμῆς. τινὲς δέ φασιν ὅτι ἐπανῆλθεν ἐν Ἀλεξανδρείᾳ καὶ αὖτις ἐκεῖσε ἐπιδειξάμενος εἰς ἄκρον εὐδοκίμησεν, ὡς καὶ τῶν βιβλιοθηκῶν τοῦ μουσείου ἀξιωθῆναι αὐτὸν καὶ ταφῆναι δὲ σὺν αὐτῷ τῷ Καλλιμάχῳ.

These two accounts were apparently derived from

one common source,[1] and seem, in turn, to have been the source of such brief biographies as we find in later MSS.

We have further the following notice in Suidas:—

Ἀπολλώνιος Ἀλεξανδρεύς, ἐπῶν ποιητής, διατρίψας ἐν Ῥόδῳ υἱὸς Σιλλέως, μαθητὴς Καλλιμάχου, σύγχρονος Ἐρατοσθένους καὶ Τιμάρχου, ἐπὶ Πτολεμαίου τοῦ Εὐεργέτου ἐπικληθέντος, καὶ διάδοχος Ἐρατοσθένους γενόμενος ἐν τῇ προστασίᾳ τῆς ἐν Ἀλεξανδρείᾳ βιβλιοθήκης.

The date of the birth of Apollonius is quite uncertain. Dates ranging from 296 to 235 B.C. have been assigned by different critics.[2] On the whole it is most satisfactory to assume that he was born about 265. We thus allow a sufficient time for the development of the deadly feud which raged between him and Callimachus who died about 240–235. Those who would fix his birth thirty years earlier are prepared to throw over altogether the tradition that he succeeded Eratosthenes as Librarian at Alexandria about 196 B.C. The birthplace of Apollonius is also uncertain. Suidas

[1] v. Linde, *De diversis recensionibus Ap. Rhod. Argonauticon*, p. 11. In the first life unless we take ὀψέ in the sense of ὕστερον it is inconsistent with ἔτι ἔφηβον ὄντα in the next sentence. Linde suggests that the original source, which was probably fuller, and contained a reference to the quarrel with Callimachus, may have read somewhat as follows:—ἐγένετο δὲ ἐπὶ τῶν Πτολεμαίων τὸ μὲν πρῶτον συνὼν Καλλιμάχῳ, τῷ ἰδίῳ διδασκάλῳ, ἐπειδὴ δὲ ὕστερον ἐπὶ τὸ ποιεῖν ποιήματα ἐτρέπετο, ἀπ' αὐτοῦ ἀφιστάμενος. καὶ πολλὴν εἰς ἔχθραν ἦλθον ἀλλήλοις. λέγεται δὲ τοῦτον ἔτι ἔφηβον ὄντα ἐπιδείξασθαι τὰ Ἀργοναυτικὰ καὶ κατεγνῶσθαι.

[2] v. Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*; Merkel, *Prolegomena ad Ap. Rhod.*; Couat, *La poésie Alexandrine*; Susemihl, *Geschichte der griechischen Litteratur in der Alexandrinerzeit*; Knaack *ap.* Pauly-Wissowa, *Real-Encyclopädie*.

and Strabo[3] describe him as an Alexandrian, whereas Athenaeus[4] and Aelian mention also the other tradition that he was a native of Naucratis, a town situated a little to the east of Alexandria. The simplest solution of the difficulty is to assume that he was born at Naucratis, but brought up at Alexandria from his early years. His connexion with Naucratis lends special point to the attack made by Callimachus upon him in the *Ibis*, as we shall see later.

Apollonius attached himself as a pupil to Callimachus, who was the leading literary figure of the day, and Librarian of the great Alexandrian Library. Couat, in his admirable work *La poésie Alexandrine*, has shown how the Alexandrian savants were divided into the same two classes as the Roman writers in the Augustan epoch, and the French writers in the seventeenth and nineteenth centuries. These were the conservatives and the innovators, those who adhered to the ancient poets, and those who sought to introduce newer styles more in accordance with the spirit of the age. Homer was reverenced by all as the greatest of poets, but Homer was imitable by none[5]; and so the Alexandrian school chose generally as models Hesiod,[6] with his didactic style and love of mythological speculation, Antimachus of Colophon, the author of the

[3] Strab. 559, 47 (ed. Didot) Διονύσιος δὲ ὁ Θρὰξ καὶ Ἀπολλώνιος ὁ τοὺς Ἀργοναύτας ποιήσας, Ἀλεξανδρεῖς μέν, ἐκαλοῦντο δὲ Ῥόδιοι.

[4] Athen. vii 283 Ἀπολλώνιος ὁ Ῥόδιος ἢ Ναυκρατίτης. Aelian, *H. A.* xv 23, uses the same words.

[5] Cf. Euphorion, *frag.* 62 (Meineke): *Anth. Pal.* xi 130.

[6] For the appreciation of Hesiod v. *Anth. P.* ix 64, 507 xii 168.

Lyde,[7] with his long-drawn elegies teeming with legends little known, and Mimnermus,[8] who had given to elegy its passionate erotic tone. Some preferred the poems of Erinna,[9] which combined brevity with perfection of artistic form, to the longer and heavier work of Antimachus. Callimachus, in spite of his erudition, was of the latter class. He censures the *Lyde* as of coarse texture and wanting in subtle delicacy.[10] He exhorts poets who would win success to avoid the beaten track,[11] to pursue originality of style and form, to cultivate the poetry which consists in short and flawless pieces—odes, idylls, epigrams, and to shun a big book as a big evil.[12] To presume to rival the great epics of the past, to challenge comparison with Homer, was an unpardonable sin in the eyes of Callimachus. So too Theocritus says, "I hate all birds of the Muses that vainly toil with their cackling note against the Minstrel of Chios."[13]

[7] *Anth. P.* ix 63—

Τίς γὰρ ἔμ' οὐκ ἤεισε; τίς οὐκ ἀνελέξατο Λύδην;
Τὸ ξυνὸν Μουσῶν γράμμα καὶ Ἀντιμάχου.

[8] *Anth. P.* xii 168.

[9] *Anth. P.* ix 190—

Λέσβιον Ἠρίννης τόδε κηρίον· εἰ δέ τι μικρόν,
Ἀλλ' ὅλον ἐκ Μουσέων κιρνάμενον μέλιτι.
Οἱ δὲ τριηκόσιοι ταύτης στίχοι ἶσοι Ὁμήρῳ, κ.τ.λ.

[10] *frag.* 74 Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.

[11] *frag.* 293 ἑτέρων ἴχνια μὴ καθ' ὁμά.

[12] *frag.* 359 τὸ [γὰρ] μέγα βιβλίον ἶσον τῷ μεγάλῳ κακῷ.

[13] *Idyll* vii 45—

Ὡς μοι καὶ τέκτων μέγ' ἀπέχθεται, ὅστις ἐρευνᾷ
Ἶσον ὄρευς κορυφᾷ τελέσαι δόμον εὐρυμέδοντος,
Καὶ Μοισᾶν ὄρνιχες, ὅσοι ποτὶ Χῖον ἀοιδὸν
Ἀντία κοκκύζοντες ἐτώσια μοχθίζοντι.

Yet there were not wanting stubborn spirits who would not yield to the sway of Callimachus, authors who essayed mythological and historical epics. Antagoras of Rhodes produced a *Thebais*, Rhianus of Crete an epic on the second Messenian war, with Aristomenes as its hero. The youthful Apollonius feared not to break away from his master's doctrines and to take as his theme for a heroic epic the quest of the golden fleece. He was still an ἔφηβος, i.e. between the ages of eighteen and twenty, when he gave the first ἐπίδειξις, or formal recitation, probably not of the whole work, which could hardly have been completed, but of parts thereof. Callimachus and his followers, however, were far too strong for him, and his efforts were greeted with ridicule. Callimachus, we may be sure, treated the youthful epic with the merciless sarcasm which he meted out to 'cyclic poems.'[14]

How long the mortified poet remained to face the mockery of his triumphant critics we know not. His wounded pride must soon have led him to shake off the dust of Alexandria. It was at Rhodes, that great centre of literary Hellendom, that the Alexandrian exile resolved to settle. With dogged determination and unshaken confidence in his powers he set himself,

Merkel finds a retort of Apollonius to these lines in *Arg.* i 737–741, "Habes aedificationem, habes οὔρεος ἠλιβάτοιο κάρη, habes locutionem Theocriteam μογέοντι ἐοικώς, habes allegoriam non abstrusam, duo cum faciant idem, non esse idem." (*Prolegomena*, p. xxvii.)

[14] *Anth. P.* xii 43—

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ
Χαίρω, τίς πολλοὺς ὧδε καὶ ὧδε φέρει· κ.τ.λ.

in the intervals of his duties as a teacher of rhetoric,[15] to revise and perfect his poem, and soon his labour met with a rich reward. The second ἐπίδειξις, when he recited his completed work at Rhodes, was as striking a triumph as the first at Alexandria had been a failure. The Rhodians exalted him to offices of honour, enrolling him amongst the citizens, whence he is known as Apollonius 'the Rhodian.'

The fame which he had won nerved him with fresh confidence in flinging back with added sting the contemptuous taunts of the Alexandrian dictator.

Rage burned unceasingly in his heart against Callimachus, to whose influence he rightly attributed his first disgrace, and the feud between them stands out as the most bitter in the ancient world of letters. Couat[16] has attempted to trace the progress of the quarrel, though the data we have to work on are very slender. But, slender as they are, they suffice to give us glimpses of the venom and rancour which prevailed. One biting epigram by Apollonius[17] on his master has been preserved :—

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξυλινὸς νοῦς,
Αἴτιος ὁ γράψας Αἴτια Καλλίμαχος.

"Callimachus, the offscourings, the dolly, the absolute blockhead :
Cause of this verdict is he, writer of *Causes* himself."

[15] Dilthey needlessly assumes that the statement in the lives that the poet taught rhetoric is due to a confusion with Apollonius Molon.

[16] *La querelle de Callimaque et d'Apollonius de Rhodes.*

[17] *Anth. P.* xi 275—The epigram is entitled Ἀπολλωνίου τοῦ γραμματικοῦ, a designation which our poet often receives, and there can be no reasonable doubt of his authorship, though it is disputed

In these lines Apollonius expresses his utter contempt for the affectation and sterility of the author of the Αἴτια, a poem in four books treating of the causes of various myths and ceremonies. In one of the books the legend of the Argonauts had been introduced, and Callimachus may have charged his pupil with plagiarism from his work. Apollonius, and probably others to whom the literary autocracy of Callimachus was irksome, imputed Callimachus' dislike of a 'big book' to his inability to produce such. To these insinuations Callimachus triumphantly replies in the famous passage at the close of the hymn to Apollo.[18] We may have a parody of the opening of this passage in the third book of the

by Bernhardy (*Grundr.* I 362). There are many trenchant epigrams in the Anthology on the soulless pedantry of Callimachus and his school (οἱ Περικαλλίμαχοι), e.g. XI 322 :—

Γραμματικῶν περίεργα γένη, ῥιζώρυχα μούσης
'Αλλοτρίης, ἀτυχεῖς σῆτες ἀκανθοβάται,
Τῶν μεγάλων κηλῖδες, ἐπ' 'Ηρίννῃ δὲ κομῶντες,
Πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,
Ποιητῶν λῶβαι, παισὶ σκότος ἀρχομένοισιν,
Ἔρροιτ' εὐφώνων λαθροδάκναι κόριες.
[18] Ὁ φθόνος 'Απόλλωνος ἐπ' οὔατι λάθριος εἶπεν,
Οὐκ ἄγαμαι τὸν ἀοιδὸν ὃς οὐδ' ὅσα πόντος ἀείδει.
Τὸν φθόνον ὠπόλλων ποδί τ' ἤλασεν ὧδε τ' ἔειπεν·
'Ασσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ
Λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἕλκει.
Δηοῖ δ' οὐκ ἀπὸ πάντος ὕδωρ φορέουσι μέλισσαι,
'Αλλ' ἥτις καθαρή τε καὶ ἀχράαντος ἀνέρπει
Πίδακος ἐξ ἱερῆς ὀλίγη λίβας, ἄκρον ἄωτον·
Χαῖρε, ἄναξ· ὁ δὲ Μῶμος, ἵν' ὁ φθόρος, ἔνθα νέοιτο.

Couat regards these lines as a later addition made by Callimachus when he brought out a complete edition of the Hymns towards the end of his life. In the last line (where he retains the old reading φθόνος) he finds a reference to Apollonius' exile at Rhodes.

Argonautica.[19] But Callimachus gave also a practical refutation of the accusation by writing a long epic which gained immediate favour. This was the *Hecale*, so called from the aged crone who hospitably entertained the hero Theseus when he was going forth to contend against the Marathonian bull. The choice of such a humble theme was another reproof of the presumption of Apollonius. The fresh laurels which Callimachus thus gained in the field of epic poetry must have rendered his supremacy at Alexandria more indisputable than ever, yet the feud with his unrepentant pupil still went on with unabated fury.

The most curious product of the quarrel was the *Ibis* of Callimachus. The immediate provocation which led to it we know not, but the epigram of Apollonius must still have been rankling in his soul. The work itself has perished, but the poem of Ovid which bears the same name, and which was avowedly an imitation thereof, enables us to judge of the style and contents. Callimachus must have devoted his enemy to destruction in the same way as Ovid does, and we may presume that the whole poem also was obscured with the same mass of *caecae historiae* drawn from the darkest recesses of the storehouse of legend. Critics have been sorely vexed in trying to determine why Callimachus should have chosen the bird ibis to represent Apollonius. Couat, and Ellis in his Prolegomena to the *Ibis* of Ovid, have collected the various theories which have been put forward. The ibis, as Plato[20] tells us, was sacred

[19] v. 932 Ἀκλειὴς ὅδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν
Οἶδε νόῳ φράσσασθαι.

[20] *Phaedr.*, 274.

to the god Theuth, or Hermes, worshipped originally at Naucratis, which was probably the birthplace of Apollonius. The connexion between the ibis and the god Theuth was very close.[21] The god was depicted with the head of the bird, and the bird was regarded as the familiar minister of the god. The filthy peculiarities of the ibis are often mentioned by the ancients,[22] and we may be sure that these habits of the bird, a native of Naucratis like Apollonius, were employed by Callimachus as a retort to the scurrilous way in which he had been stigmatized as *κάθαρμα*. Hermes, amongst his other functions, was the god of thieves, and so Apollonius was probably assailed as a familiar of the god of thieves by reason of his plagiarisms from Homer and Callimachus.[23] Conjectures like these are but a groping in the dark, and the key to the riddle has been lost for ever.

There can be little doubt that the honours in this literary warfare were regarded as resting with Callimachus. The struggle was brought to a close by his death, 240–235 B.C. In his epitaph written by himself he claims to have triumphed over spite.[24]

[21] Aelian, *H. A.* x 29: Plut. *Symp.* ix 2, 2: Cic. *N. D.* iii 22, 56.

[22] Ov. *Ib.* 449: Plin. *N. H.* viii 97: Ael. *H. A.* ii 35.

[23] v. Couat, *op. cit.* Ellis ingeniously argues from Plato's attributing the division of letters into vowels, mutes, and *mediae* to Hermes or Theuth (*Phil.* 18) that Callimachus may have censured Apollonius for artificially combining letters to produce striking effects in the *Argonautica*. If so, it is a clear case of *κεραμεὺς κεραμεῖ*.

[24] *Anth. P.* vii 525—

Ὅστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με
Ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.
Εἰδείης δ' ἄμφω κεν, ὁ μέν ποτε πατρίδος ὅπλων
Ἥρξεν, ὁ δ' ἤεισεν κρείσσονα βασκανίης.

Apollonius did not return to Alexandria immediately on the death of his great antagonist. He remained for many years at Rhodes, ever bringing the fruits of his ripe experience and grammatical studies to bear upon his well-beloved poem. A dense mist envelops the closing period of his life. Did he pass the rest of his days at Rhodes, as Susemihl maintains, or did he return to Alexandria and become Librarian as successor to Eratosthenes? The first of the two lives is silent on this question; the other, in a sentence introduced by τινὲς δέ φασιν,[25] mentions his return and the fact that he became Librarian after a third ἐπίδειξις of his poem at Alexandria. We have furthermore the definite statement in the notice in Suidas that he succeeded Eratosthenes as head of the Library. Though this assertion has been disputed by many critics in modern times,[26] I see no valid reason for rejecting it. There is nothing improbable in thinking that there may have been a reaction against the theories of Callimachus after his death, and that the favour accorded to the third recitation of the *Argonautica* and the appointment of its author as Librarian may have been the outcome of this reaction. The whole chronology of the Alexandrian school is in the most hopeless confusion, and no two critics seem able to agree even approximately about the number, order, and dates of the early Librarians.[27] We

[25] The sentence was probably thus cautiously introduced from its having been omitted in the first of the two lives (v. Linde, *op. cit.*).

[26] e.g. by Bernhardy and Knaack. Susemihl's arguments (*op. cit.* 385) seem singularly unconvincing.

[27] v. Seeman, *De primis sex bibliothecae Alexandrinae custodibus*:

have seen that the dates assigned for the birth of Apollonius vary over a period of more than half a century, so that the arguments, based on so-called chronology, against Suidas and one of the lives deserve but little attention. Assuming, as we have done, that Apollonius was born about 265, he would have been between the ages of sixty-five and seventy when he succeeded Eratosthenes,[28] who was born about 278 and lived to the age of eighty or eighty-two. Apollonius was succeeded by Aristophanes of Byzantium, about whom we are definitely told that he became Librarian at the age of sixty-two. He was born about 255, so we may assume that Apollonius' tenure of the office terminated about 193, which we may regard as approximately the year of the poet's death.

One last tradition concerning Apollonius, recorded at the end of the second life, is that he was buried with Callimachus. Susemihl unnecessarily impugns this statement as involving a desecration of the tomb of Callimachus.[29] There may well have been, as

Busch, *De bibliothecariis Alex. qui feruntur primis*: Couat, *op. cit.* c. 2.

[28] The conjecture of Ritschl (*Alex. Bibl.*, p. 82) that Eratosthenes resigned his position as Librarian some years before his death on account of failing sight (v. Suidas) is vigorously supported by Merkel (*Prol.*, p. xiv). If this view be adopted, Apollonius may have returned to Alexandria in the reign of Ptolemy Philopator (221–204), an assumption which is rendered probable by that monarch's enthusiasm for Homer, and the honours and rewards by which he encouraged Homeric studies.

[29] Cf. Gerhard, *Lectiones Apollonianae*, p. 7. In the epitaph of Callimachus already cited he expresses a wish that he should be buried with his father in Cyrene. This wish, apparently, remained unfulfilled.

Weichert suggests, a place set apart at Alexandria by the Ptolemies for the burial of those who had filled the honoured post of Librarian.[30] And so, after life's fitful fever, master and pupil would rest side by side in the silent fellowship of the grave.

II

SOURCES OF THE *ARGONAUTICA*

To enumerate the probable and possible sources of the poem would be to enumerate the greater part of Greek literature. Nurtured in a literary atmosphere, Apollonius had devoted himself, heart and soul, to the study of all previous writings which could aid him in his work. The rhetor Aelius Theon attributes to him the saying Ἀνάγνωσις τροφὴ λέξεως, and assuredly he must have dipped deeply into the treasures of the great Alexandrian libraries. In trying to sketch briefly the materials at his disposal when he began to write, we must rely, to a very large extent, on the information

[30] This is also the view of Couat and of Merkel who says: "Satis credibile est principes Musei viros ἐν τοῖς βασιλείοις Alexandrinis sepultos fuisse, velut in eis, quae Strabo commemorat p. 794 ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος—εἰσπλεύσαντι δ' ἐν ἀριστερᾷ ἐστι συνεχῆ—τὰ ἐνδοτέρω βασίλεια πολλὰς καὶ ποικίλας ἔχοντα διαίτας καὶ ἄλση, quod eo certe litore Eratosthenis sepulcrum indicatur in epigrammatis Dionysii Cyziceni Anth. Pal. vii 78 versu postremo πὰρ τόδε Πρωτῆος κράσπεδον αἰγιαλοῦ, ne de nemore manium Callimachi et Philetae apud Propertium coniciam." Merkel assumes, as a development of Ritschl's theory, that Apollonius died before Eratosthenes, and so would be buried next to Callimachus.

which has come down to us through the scholia. From them we learn much; but we must remember that they are merely excerpts from the larger works of the grammarians, and, therefore, necessarily imperfect. The sources from which our poet derived materials for his work and the authors whom he imitated may be classified as follows:—(1) The Homeric poems; (2) other ancient epic poems; (3) early logographers and geographers; (4) previous writers of *Argonautica*; (5) writers who had introduced the story of the Argonauts incidentally; (6) narrators of the deeds of Heracles; (7) authors, most of them little known, to whom Apollonius was indebted on special points; (8) Alexandrian poets.

I. The Homeric poems constitute in the truest sense the πηγὴ καὶ ἀρχή of the *Argonautica*. Though the matter of the work is not derived from them, yet the diction and the form in which the particular incidents are set forth continually recall to our minds the words of 'the poet,' as the ancients reverently described Homer. Apollonius knew Homer by heart, and one of the chief charms of his work is to come across the familiar phrases reset, some, it may be, dimmed in the process, others shining with added lustre. Our poet was no servile imitator. Nothing could be more erroneous than to regard his work as a mere cento of Homeric phrases. Professor R. Ellis admirably states his position: "For Apollonius the problem was how to write an epic which should be modelled on the Homeric epics, yet be so completely different as to suggest, not resemblance, but contrast.

We think no one who has read even a hundred lines of the poem can fail to be struck by this. It is in fact the reason why it is a success. The *Argonautica* could not have been written without the *Iliad* and *Odyssey*, but it is in no sense an echo of either. Nay, we believe that a minute examination of Apollonius' language and rhythm would show that he placed himself under the most rigid laws of *intentional dissimilarity.*"[1] In the period between the recensions of Zenodotus and Aristarchus Apollonius had made a critical study of the Homeric poems, as we shall see when we come to consider his other works.

The *Argonautica* often enables us to infer the meaning which he assigned to doubtful words in Homer and the views which he must have held on disputed passages. This has been worked out with the most painstaking fullness by Merkel in his *Prolegomena*. Merkel illustrates at length, what F. A. Wolf had already noticed, that many words which occur only once or twice in Homer are only found once or twice in Apollonius, e.g. ἀαγής, ἀβλής, ἀγέραστος, ἄψεα, γαυλός, τρύφος, γλῆνος, κάγκανος, ῥαφαί, μέσφα, ἀμφίδυμος. He also shows that in the case of words like ἀδινός, τηλύγετος, ἀδευκής, αὐτάγρετος, etc., the different

[1] Quoted by Way, *The Tale of the Argonauts*, p. 208.

The relation of Apollonius to Homer, with regard to forms, vocabulary, and syntax, has been discussed by Rzach, *Grammatische Studien zu Ap. Rhod.*; Merkel, *Prolegomena*; Schmidt, *De Ap. Rhod. elocutione*; Seaton, *Amer. Jour. Phil.* xix; Cholevius, *Ueber den griech. Epiker Ap. Rhod.*; Linsenbarth, *De Ap. Rhod. Casuum Syntaxi*; Goodwin, *Ap. Rhod., His Figures, Syntax, and Vocabulary*; Oswald, *The Prepositions in Ap. Rhod.*; etc.

views of the ancient grammarians about their meanings are reproduced in different passages of the *Argonautica*.

II. We may be sure that Apollonius, in cultivating the epic style, had studied the other old epic poems, not merely those belonging to the so-called Epic Cycle, such as the Νόστοι, Θηβαϊς, Ἀλκμαιωνίς, but also works like the Αἰγίμιος (ascribed by some to Hesiod), and the Φορωνίς (a genealogical poem by an unknown poet of Argos), both of which are cited in the scholia for purposes of illustration. We have no evidence that Apollonius derived any of his matter from them. His familiarity with the Homeric hymns is often shown, e.g. in the opening line of the first book.

III. Large use must have been made of the early historians and geographers, especially Herodotus, Hellanicus, Hecataeus, and Acusilaus, whose writings are frequently mentioned in the scholia. Weichert[2] shows that Apollonius in all probability studied the λογογράφοι more than the poets, and, in consequence, passed over in silence some things very closely connected with his theme, e.g. a description of the Argo, which must have been given by the earlier poets, while he is very full in dealing with places, peoples, etc. Amongst the old prose writers Simonides of Ceos is often referred to by the scholiasts as agreeing with our poet, e.g. on ii 866, καὶ Σιμωνίδης ὁ γενεαλόγος ὁμοίως τῷ Ἀπολλωνίῳ γενεαλογεῖ. Suidas tells us that he was reputed to be a grandson of the famous lyric poet,[3]

[2] *op. cit.*, p. 146.

[3] For probable references in our scholia to the lyric poet v. Bergk, Poetae Lyrici Graeci iii 382 sqq. (*frag.* 3, 43, 206, 212, 213).

that he lived before the Peloponnesian War, and that he wrote a Γενεαλογία in three books, and Εὑρήματα, also in three books. He may have introduced the myth of the Argo into the Γενεαλογία. In the schol. on i 763 we find a reference to a work of his, Σύμμικτα, which is not mentioned by Suidas.

IV. Most interest naturally attaches to the writers who had dealt with the voyage of the Argo in special works. Of these the three principal were Cleon, Herodorus, and Dionysius. (*a*) Cleon was a native of Curium in Cyprus. We have no means of determining his date. That Apollonius was indebted to his Ἀργοναυτικά is apparent from the schol. on i 625, ὅτι δὲ ἐνθάδε Θόας ἐσώθη, καὶ Κλέων ὁ Κουριεὺς ἱστορεῖ, καὶ Ἀσκληπιάδης[4] ὁ Μυρλεανός, δεικνὺς ὅτι παρὰ Κλέωνος[5] τὰ πάντα μετήνεγκεν Ἀπολλώνιος. (*b*) Herodorus was born at Heraclea in Pontus. He seems to have lived in the latter part of the sixth century, and so would be a contemporary of Hecataeus. The erroneous theory that his Ἀργοναυτικά was a poem arose from the schol. on ii 1211 ascribing to him two lines from h. Hom. 34.[6] The quotations from the work show that it was written in prose. To judge from our scholia, Apollonius agreed with him on many points, though Herodorus made the

[4] Suidas says that this Asclepiades was a μαθητὴς Ἀπολλωνίου who afterwards taught at Rome in the days of Pompey. Unless the word μαθητής is loosely used, these two statements are chronologically irreconcilable.

[5] Two lines earlier the schol. says εἴληφε τὴν ἱστορίαν παρὰ Θεολύτου. Mueller (*Frag. Gr. Hist.* iv 515) assumes that Apollonius drew from Cleon, and Cleon from Theolytus.

[6] Cf. Diod. Sic. i 15. 4, where they are rightly assigned.

Argonauts return by the same route as on the outward voyage. Another important work of his dealt with Heracles, τὰ καθ' Ἡρακλέα, and it is referred to both in our scholia and in those on Pindar. We have a quotation from it in Athenaeus.[7] (*c*) The notices in Suidas of the various writers who bore the name of Dionysius are hopelessly confused,[8] and it is impossible to determine accurately whether both Dionysius of Miletus and Dionysius of Mitylene wrote Ἀργοναυτικά. Dionysius Μιτυληναῖος is twice mentioned in our scholia and Dionysius Μιλήσιος five or six times, and furthermore we have frequently the vague reference Διονύσιος ἐν τοῖς Ἀργοναύταις. Suidas enumerates amongst the works of Dionysius of Mitylene Ἀργοναύτας ἐν βιβλίοις ἕξ, written in prose, and also attributes to Dionysius of Miletus, a contemporary of Hecataeus, a Κύκλος ἱστορικός, and a Κύκλος μυθικός. The contents of the latter are probably given by Diod. Sic. (iii 66): Οὗτος (sc. Διονύσιος) τὰ περὶ τὸν Διόνυσον, καὶ τὰς Ἀμαζόνας, ἔτι δὲ τοὺς Ἀργοναύτας, καὶ τὰ κατὰ τὸν Ἰλιακὸν πόλεμον πραχθέντα, καὶ πόλλ' ἕτερα συνέταξε.

We may presume that Apollonius was familiar also with the poem in 6500 verses describing Ἀργοῦς ναυπηγία καὶ Ἰάσονος εἰς Κόλχους ἀπόπλους, which was ascribed to Epimenides[9] of Crete, a contemporary of Solon, though the references to it in our scholia are very slight.

[7] ix, p. 410.

[8] v. Welcker, *Der epische Cyclus* I 72 sqq.; Meier, *Quaestiones Argonauticae*, cap. i.

[9] Diog. Laert. i 111.

The so-called Ὀρφέως Ἀργοναυτικά cannot be included amongst the sources, as it is in all probability an imitation of the work of Apollonius by some versifier of the early Christian era. It consists of one book containing 1376 lines. Orpheus, one of the Argonauts himself, tells, in the first person, of the main incidents of the adventure, dwelling at length on the scenes in which he had played the leading part, and more briefly describing the rest. The lateness of the work seems clearly indicated by internal evidence, though some would assign it and more of the 'Orphic' poetry to an early date.[10]

V. Besides those authors who had written special *Argonautica* there were several others who had introduced the story incidentally, from whom, as far as we can estimate from our scholia, Apollonius drew more, and more directly, than from the former group. (*a*) Eumelus of Corinth was reckoned by some as belonging to the Epic Cycle. Eusebius makes him contemporary with Arctinus about the fifth olympiad. The cyclic poem on the return of the Greeks from Troy (Νόστοι) is attributed to him by Pausanias. In this poem apparently the story of Jason and Medea was introduced, and from it, according to our scholia, Apollonius took iii 1372 sqq. He also wrote a hymn in honour of the Delian Apollo, *Bougonia* (a poem on bees, containing the fable of Aristaeus), *Europia*, *Titanomachia*, and *Corinthiaca*. Both the *Titanomachia* and *Corinthiaca* are referred to in the scholia on the *Argonautica*. (*b*) To Hesiod Apollonius seems to have

[10] v. Schneider's preface to his edition of the *Orphic Argonautica*.

been greatly indebted, though we could better estimate his obligation if the Ἠοῖαι μεγάλαι (or Κατάλογος γυναικῶν)[11] had come down to us, for the legend of the Argonauts must have entered largely into it. In several passages our Schol. say that Apollonius directly followed Hesiod (Ἡσιόδῳ ἐπηκολούθησεν), e.g. i 859, iii 311, iv 892. At other times the divergence of Hesiod's views is mentioned, especially about the return voyage of the Argo. In the *Theogonia*[12] Hesiod outlines the whole theme of the *Argonautica* in a few verses, from the orders of Pelias to the return of Jason to his native land. (*c*) There is no writer more frequently cited by the Scholiasts, and none with whom our poet more often agrees, than Pherecydes of Leros, one of the most celebrated of the early logographers. His chief work was a mythological history in ten books entitled Ἀρχαιολογίαι, Ἱστορίαι, or Αὐτόχθονες. The opening book was a *Theogonia*, and then followed a description of the heroic age.

[11] With reference to the question of the identity of these poems it is interesting to note that they are distinguished by the Schol. on II 181: πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν Μεγάλαις Ἠοίαις, ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ̄ Καταλόγων, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν.

[12] vv. 992 sqq.—

> Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
> Αἰσονίδης βουλῇσι θεῶν αἰειγενετάων
> Ἦγε παρ' Αἰήτεω, τελέσας στονόεντας ἀέθλους,
> Τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ
> Ὑβριστὴς Πελίης καὶ ἀτάσθαλος ὀβριμοεργός.
> Τοὺς τελέσας ἐς Ἰωλκὸν ἀφίκετο, πολλὰ μογήσας,
> Ὠκείης ἐπὶ νηὸς ἄγων ἑλικώπιδα κούρην
> Αἰσονίδης, καί μιν θαλερὴν ποιήσατ' ἄκοιτιν.

The legend of the Argonauts and the history of Jason came probably in the sixth and seventh books. Apollonius acquired from Pherecydes not merely details connected with the Argonauts, but also historical and geographical notices which he worked into his poem. (*d*) Another author often mentioned in the scholia is ὁ τὰ Ναυπάκτια πεποιηκώς, once (ii 299)[13] expressly called Νεοπτόλεμος ὁ τὰ Ναυπάκτια πεποιηκώς. It has been generally assumed that Neoptolemus of Paros (or Parium in Mysia) either wrote it or commented on it. Pausanias (x 38, 6) agrees with Charon of Lampsacus in attributing it to the cyclic poet Carcinus of Naupactus, the work deriving its name from the birth-place of its author, like the Κύπρια of Stasinus of Cyprus. The subject of the Ναυπάκτια, according to Pausanias, was ἔπη πεποιημένα εἰς γυναῖκας. Amongst the famous heroines we may infer that Medea was introduced, and consequently the story of the golden fleece. Only once[14] is the author mentioned as agreeing with Apollonius, in all other cases as differing, the difference being strongly marked with regard to the flight of Medea.[15] (*e*) Pindar in his masterpiece the fourth Pythian ode sings of the voyage of the Argo, telling of the foundation of Cyrene by Battus from Thera, and the fate-fraught clod of earth given by the god Triton to Euphemus

[13] Where Keil needlessly alters the schol. in a mistaken effort to secure uniformity. On the question of the authorship, see Clinton (*F. H.* i 349). It was sometimes attributed to a Neoptolemus of Miletus.

[14] Schol. on ii 299, in reference to the retreat of the harpies to Crete.

[15] See note on iv 87.

in Libya.[16] The story of Aristaeus and the Etesian winds is derived from Pind. *Pyth.* ix. According to the Schol. Pindar agreed with Hesiod and differed from our poet about the return of the Argonauts. (*f*) Antimachus of Colophon is another poet whose influence on Apollonius must have been very great. Weichert[17] well describes him as "gleich berühmt als Epiker durch seine Thebais, wie als Elegiker durch seine Lyde, und in beiden Gattungen der Poesie das Vorbild der Alexandriner." The love tragedy of Jason and Medea must surely have formed part of his *Lyde*. On ii 296 we are told that Apollonius took from him the version that the harpies were not slain by the sons of Boreas, and again on iv 156 we find that Apollonius described the drugging of the dragon and the winning of the fleece *συμφώνως* Ἀντιμάχῳ.[18] (*g*) The three great Tragedians must have frequently woven the quest of the Argonauts into their lost plays. Aeschylus' drama Ὑψιπύλη is cited by the Schol. on i 773 as describing the meeting of the heroes with the women of Lemnos, and on i 105 there is a reference to a work of his entitled Ἀργώ. On iv 284 we are told that our poet followed the Προμηθεὺς λυόμενος in making the Ister flow from the land of the Hyperboreans and the Rhipaean Mountains. In another play, the Κάβειροι, we know that Aeschylus brought the Argonauts into contact with those strange

[16] Cf. *Arg.* iv 1551 sqq. [17] *op. cit.*, p. 233.

[18] The differences mentioned in the schol. are trifling except with regard to the return voyage where Antimachus agreed with Hesiod and Pindar.

divinities[19]. The plays of Sophocles embracing the legend which are quoted in the scholia are those entitled Κολχίδες, Σκύθαι, Λήμνιαι, Τάλως, Ῥιζοτόμοι, and Φινεύς. In portraying the character of Medea Apollonius must have had ever present to his mind the great tragedy of Euripides, and also the tragedies of lesser writers such as Neophron on the same theme. Another play of Euripides, the Φρίξος, is referred to on ii 382 as describing the birds which discharged their plumes as shafts on the island of Ares.

VI. Our poet, to judge from the scholia, made abundant use of the many authors of Ἡράκλεια, whose writings recounted the deeds of Heracles. Of these we may mention Cinaethon the cyclic poet of Lacedaemon, Pisander of Camirus in Rhodes, and Panyasis of Halicarnassus the kinsman of Herodotus. Writers on the same theme who were contemporary with, or subsequent to, Apollonius were Demaratus, Rhianus, and Conon. There are three other authors of treatises, partly historical, partly geographical, on the town of Heraclea and the legends associated therewith, Promathidas, Nymphis, and Callistratus. They are not merely mentioned as agreeing with Apollonius, but we are also directly told that Apollonius took certain statements from the first two, who were both natives of Heraclea. From Promathidas[20] he took

[19] See note on i 917.

[20] Mueller, *op. cit.* iii 201, shows that Promathidas probably lived much later than Apollonius (about 80 B.C.), and so Lehrs would alter the schol. on ii 911, on the assumption of a lacuna, into τὴν δὲ περὶ Σθενέλου ἱστορίαν ἔλαβε παρὰ . . . . (ἔστι καὶ παρὰ) Προμαθίδᾳ (MSS. Προμαθίδα). This change is adopted by Keil.

the story of Sthenelus (ii 911), also the legend of the foundation of the town of Heraclea (ii 845), while the description of the ἄκρη Ἀχερουσίς (ii 728) is from Nymphis.

VII. Some of the philosophic doctrines of Empedocles find expression in i 496 sqq., iv 676 sqq. In the account of the Idaean Dactyli (i 1129 sqq.) Apollonius was indebted to Menander as well as to Stesimbrotus. In the fine passage, iii 158 sqq., we are told διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου, and Ibycus is also imitated in iv 814.

Other authorities cited at times by the Scholiasts, though to us in many cases they are mere names, are Nymphodorus of Amphipolis, author of Νόμιμα Ἀσίας, from whom Apollonius drew his account of the customs of the Colchi (iii 203), the Tibareni (ii 1012), and the Mossynoeci (ii 1020)[21]; Deilochus, or Deiochus, of Proconnesus, who wrote a work περὶ Κυζίκου, from which our poet got much of his information about that town, agreeing with him also in his account of the death of Amycus[22]; Evanthes, probably of Samos, author of Μυθικά, who had told of the death of Clite, wife of king Cyzicus (i 1063); Theolytus, an epic poet of Methymna, author of Βακχικὰ ἔπη, already mentioned in connexion with Cleon; Androetas of Tenedos, who wrote a περίπλους τῆς Προποντίδος (cited on ii 159); and, lastly, Timagetus

[21] It is curious that the works of Xenophon are never mentioned in our scholia, though his account of these tribes closely resembles that of Apollonius.

[22] ii 97 sqq.

from whom Apollonius derived his version of the return voyage of the Argonauts through the Ister. His work *περὶ λιμένων* is often referred to by the Scholiasts in connexion with the flight of the Argonauts from Colchis, though otherwise there is nothing known of him.

VIII. Apollonius had studied closely the didactic poem of Aratus, as we see by comparing *Arg.* i 30 *ἑξείης στιχόωσιν*, *Phaen.* 372 *ἑξείης στιχόωντα*: *Arg.* i 555 *βαρείῃ χειρὶ κελεύων*, *Phaen.* 631 *μεγάλῃ ἀνὰ χειρὶ κελεύει*: *Arg.* i 1141 *ἐοικότα σήματ' ἔγεντο*, *Phaen.* 820 *ἐοικότα σήματα κεῖται*: *Arg.* i 1201, ii 1253, *Phaen.* 423 sqq. (quoted in the note on i 1201): *Arg.* iv 984 *ἴλατε Μοῦσαι, οὐκ ἐθέλων ἐνέπω προτέρων ἔπος*, *Phaen.* 637 *Ἄρτεμις ἱλήκοι· προτέρων λόγους, οἵ μιν ἔφαντο κ.τ.λ.*: *Arg.* iv 997 *φαίης κεν ἑοῖς ἐπὶ παισὶ γάνυσθαι*, *Phaen.* 196 *φαίης κεν ἀνιάζειν ἐπὶ παιδί.* The simile in ii 933 is derived from *Phaen.* 278 *αὐτὰρ ὅγ' εὐδιόωντι ποτὴν ὄρνιθι ἐοικώς.* Leutsch[23] shows that it was from Phanocles, author of elegies under the title *Ἔρωτες ἢ καλοί*, that Apollonius, in all probability, imitated the lengthening of the second syllable in *Θρήικιος*. The address to the Libyan goddesses (iv 1309, 1322) is modelled on the epigram of Nicaenetus beginning *Ἡρῷσσαι Λιβύων ὄρος ἄκριτον αἵτε νέμεσθε.*[24] In iv 447, *ἄλγεα τ' ἄλλ' ἐπὶ τοῖσιν ἀπείρονα τετρήχασιν*, we have a clear reminiscence of Philetas (xvi 3, Jacobs), *Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἔμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.*

[23] *Philol.* xii 66.

[24] *Anth. Pal.* vi 225.

The number of coincidences which we can detect between the *Argonautica* and the works of Callimachus is very small, as we have few fragments of the Αἴτια, which had contained among its subjects the story of the Argonauts. In i 1309 we have a verse apparently taken completely from Callimachus (*fr.* 212).[25] Other resemblances are referred to in the notes on i 129, 738, 972, 997, 1116; ii 713, 770, 1094; iii 277, 876, 932; iv 961, 1165, 1614, 1717.

Though Theocritus took for his theme some of the subjects which Apollonius also treats of, we cannot say that Apollonius borrowed from him, as the uncertainty of the chronology in the case of both poets prevents any definite conclusion as to their influence on each other. Knaack and Gercke[26] assume, on quite insufficient grounds, that Theocritus' poems on Hylas (xiii) and the Dioscuri (xxii) were composed as the most effective form of criticism on Apollonius' defective treatment of the same subjects at the end of the first book and the beginning of the second. In his *Thalusia* Theocritus had introduced the attack on imitators of Homer, which we have already quoted in dealing with the life of our poet, though there is no evidence that it was directed against Apollonius in particular.

Some of the post-Homeric verbs used in the *Argonautica* may have been derived from Lycophron.[27]

[25] See Appendix on the Double Recension of the *Argonautica*.

[26] *Rh. Mus.* xliv 137 sqq.

[27] v. Boesch, *De Ap. Rhod. Elocutione*, p. 50. He gives as instances γατομέω (ii 1005; Lyc. 268, 1396), δωμάω (ii 531; Lyc. 719), μυδαίνω (iii 1042; Lyc. 1008), δύπτω (i 1008, 1326; Lyc. 715).

III

THE *ARGONAUTICA*

The writers whom we have enumerated formed part of the broad foundation of literary lore on which Apollonius reared the structure of his poem. We have next to consider the nature of this poem itself, and how our poet employed the mass of materials which he had accumulated.

Apollonius chose for his theme the legend of the Argonauts, the quest of the golden fleece. For the purposes of an epic poem such a theme was well adapted. The voyage of the Argo, the first vessel which ploughed the lonely deep, was placed in a remote past antecedent to the poems of Homer, to the siege of Troy, and the wanderings of Odysseus.[1] The origin of the legend is wrapped in the mist of antiquity. Whether there is any historical basis for it or not we cannot say.[2] It may have arisen from traders sailing to the eastern boundary of the world, as Colchis was then regarded, and bringing back wondrous tales of the countries they had visited,

[1] In *Od.* 12. 69 the Argo is spoken of as in all men's minds, Οἶη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς Ἀργὼ πᾶσι μέλουσα παρ' Αἰήταο πλέουσα.

[2] Herodotus (i 2) represents the carrying off of Medea by the Greeks from Colchis as an act of reprisal for the carrying off of Io by the Phoenicians. Rawlinson, in his note, traces an ethnic relationship between the Colchians and the Phoenicians.

and the adventures they had encountered on their perilous voyage. Strabo[3] held that the myth of the golden fleece was connected with the wealth of gold dust washed down by Colchian rivers rich as the Lydian Pactolus. But, whatever the origin may have been, we know that the legend was one ever dear to the Greeks as a seafaring people, so that in choosing it as his subject Apollonius was assured of the sympathetic interest of his public. The conquest of Alexander and the spread of commerce had turned men's minds to far-off lands, and tales of romantic adventure were becoming an established literary type.

The character of the poetry of the Alexandrian school was to a large extent determined by the character of the age in which they wrote. Whatever the talents of the poet might be, his work must be replete with historical and legendary lore if it was to meet with approval from the literary circles in the days of the Ptolemies. Apollonius, like Catullus, well deserved the title *doctus*. As Couat[4] expresses it, "La véritable difficulté pour Apollonius ne fut pas d'inventer, mais de choisir." To have assimilated materials of such a heterogeneous nature required ability of no mean order. His vast industry would,

[3] 428, 25 (ed. Didot), λέγεται καὶ χρυσὸν καταφέρειν τοὺς χειμάρρους, ὑποδέχεσθαι δ' αὐτὸν τοὺς βαρβάρους . . . . μαλλωταῖς δοραῖς· ἀφ' οὗ δὴ μεμυθεῦσθαι καὶ τὸ χρυσόμαλλον δέρας. Suidas (s. v. δέρας) explains the golden fleece as βιβλίον ἐν δέρμασι γεγραμμένον, περιέχον ὅπως δεῖ γίνεσθαι διὰ χημείας χρυσόν. The same extraordinary view was attributed to Charax by Eustathius on Dion. Perieg. 689.

[4] *op. cit.* p. 297.

however, have resulted merely in a *rudis indigestaque moles*, had it not been for the true poetic genius with which he was endowed.

How far our poet possessed the gift of originality we cannot determine. We are mainly dependent on the evidence of the scholia, and, to judge from them, Apollonius might have truly said with Callimachus[5] *ἀμάρτυρον οὐδὲν ἀείδω*. But most of the works to which they refer as agreeing or differing have not come down to us, so that we are unable to decide for ourselves the precise nature of our poet's obligations. However much he may have been indebted to his predecessors for the matter, the form of the poem is his own, and everywhere we find traces of that sense of proportion which ensures the symmetry of the whole.

His work fulfils many of the requirements of epic poetry. Great are the achievements of his heroes—great and wonderful. The mind of the reader is filled with amaze at the recital of their deeds. The understanding is enriched with the tales of diverse lands and diverse peoples. The imagination is stirred by the fabulous and the mystical, by the intercourse of gods with men. The aesthetic sense is awed with the feeling of the sublime, the contrast between divine omnipotence and mortal frailty. Every emotion of the human soul is faithfully reflected in the poem, love and hatred, joy and sorrow, hope and fear. So cunningly are the various episodes woven into the web of the story that our attention seldom flags,

[5] *frag.* 442.

our expectation is whetted with the eagerness of anticipation.

With the features of the older epic poetry are blended the graces of the elegy in the romantic loves of Jason and Medea. At times we seem to have a statue or picture reproduced in verse, as in the description of the youthful Eros and Ganymede playing at dice together in the gardens of Olympus[6]—an exquisite passage which shows in all its fullness our poet's skill in simple word-painting.

One of the most prominent characteristics of the poem is the beauty of the similes, a feature which seems above all others to have attracted Virgil. Apart from their intrinsic charm, they set forth in a brighter light and with a relevancy of detail the incidents to which they refer. There is a special appositeness in their use which at times is not to be found in the similes of Homer. Few who have studied the poem carefully will agree with Dr. Mahaffy's criticism that "the poet's similes are rather introduced for their prettiness than for their aptness." To take but one example from the wealth the poem affords,[7] the simile of the bees,[8] to which the women of Lemnos are likened as they throng about the departing heroes, is peculiarly happy in every circumstance and every detail. In it Apollonius may be said to have surpassed

[6] iii 114 sqq.

[7] There are seventy-six similes developed in the *Argonautica* (5833 lines); in the *Iliad* (15,600 lines) there are about 200, so that the proportion is nearly the same.

[8] i 879 sqq. Other good examples will be found in ii 70, iii 875, 956, iv 948, 1062, 1682.

both Homer and Virgil who employ the same imagery in a different connexion. Beautiful in its freshness is the comparison of the throbbing of Medea's heart to the dancing beams of sunlight reflected from the eddying water:—

> πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθυιεν
> ἠελίου ὥς τίς τε δόμοις ἐνιπάλλεται αἴγλη
> ὕδατος ἐξανιοῦσα, τὸ δὴ νέον ἠὲ λέβητι
> ἠέ που ἐν γαυλῷ κέχυται· ἡ δ' ἔνθα καὶ ἔνθα
> ὠκείῃ στροφάλιγγι τινάσσεται ἀίσσουσα·
> ὣς δὲ καὶ ἐν στήθεσσι κέαρ ἐλελίζετο κούρης.[9]

Virgil[10] was not slow to adopt this as his own.

Another charm of the *Argonautica* lies in the grace and vividness of the descriptive passages. Be it the glorious majesty of Apollo or the sufferings of Phineus, the beauty of Jason or the deformity of Polyxo, the o'erweening pride of Aeetes or the love-pangs of Medea, the might of the hero going forth to battle or the weariness of the husbandman returning home at even, the resistless fury of the raging sea or the dreary waste of the Libyan sands, all are set before us with the same realistic power. As the scenes of action unfold themselves, we are no longer readers, we are witnesses. We see, as if we were present, that the rude boxing of Amycus can be of no avail against the skill of Polydeuces. The brazen-hoofed bulls with fiery nostrils, the warriors springing from the furrow, the sleepless dragon which guards the fleece are quickened into life by the poet's pen. Again, in scenes of repose, the spirit of restful calm steals over

[9] iii 755 sqq. [10] *Aen.* 8. 22 sqq.

us as we read the lines depicting the unbroken peacefulness of a stilly night:—

> Νὺξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ πόντῳ
> ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος
> ἔδρακον ἐκ νηῶν· ὕπνοιο δὲ καί τις ὀδίτης
> ἤδη καὶ πυλαωρὸς ἐέλδετο· καί τινα παίδων
> μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν·
> οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν, οὐ θρόος ἦεν
> ἠχήεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.[11]

A large part is played by the gods in all epic poetry, and the *Argonautica* is no exception, though in it their intervention is strangely fitful, and their characterization at times quite un-Homeric.[12] Apollonius exercised a certain restraint in introducing them. He seems to have followed the rule which Horace prescribes for the writers of tragedy, "nec deus intersit, nisi dignus vindice nodus." Thus it is to Athene that the building of the Argo is ascribed.[13] The mortal skill of Argus could never unaided have fashioned a vessel to face the perils of the unknown sea. It is Athene who brings the heroes safely through the clashing of the Cyanean rocks.[14] So too it is Hera who stays with her thunderstorms the pursuing forces of the Colchians, and rescues the Argonauts from impending doom as they thread the tortuous channel of the Rhone.[15]

Zeus, though often mentioned with his various attributes as Ξείνιος, Ἱκέσιος, Ἐπόψιος, and Φύξιος, appears but seldom in the working out of the main

[11] iii 744 sqq. [12] Cf. Hémardinquer, *De Ap. Rh. Argonauticis.*
[13] i 226. [14] ii 537 sqq. [15] iv 640 sqq.

theme. We are told of his wrath against the sons of Aeolus, which can only be appeased by the propitiation of Phrixus and the recovery of the fleece.[16] His anger is manifested against the heroes after the murder of Absyrtus, and he ordains that Jason and Medea must be purified by Circe.[17]

Phoebus Apollo is the divinity who inspires the whole adventure. At the opening of the poem we have the oracle which alarms Pelias and makes him send forth Jason on an apparently hopeless quest. Jason comforts his weeping mother by telling her that Phoebus has vouchsafed a prosperous voyage.[18] Before entering on the expedition Jason had gone to consult the god at Delphi, and the god had given him two tripods, to be dedicated in places to which they would come on their journey. One of these tripods, Apollonius tells us, was dedicated in the land of the Hyllaeans,[19] the other in Libya at Lake Tritonis.[20] To Apollo, under the titles of Ἄκτιος and Ἐμβάσιος, they sacrifice ere setting out.[21] Altars are raised to him at many places where they land.[22] On the isle of Thynias the god appears to them at morn as he is returning from the Lycians to the Hyperboreans, and again they sacrifice and make vows to him as Ἑῶος,[23] the god of the dawning day. When they are nearing home again, a dense darkness envelops them on leaving Crete, but Phoebus with his flashing bow illumines for them the island which they name the

[16] iii 337 sqq. [17] iv 557 sqq. [18] i 301 sqq.
[19] iv 528 sqq. [20] iv 1548 sqq. [21] i 359, 403.
[22] e.g. i 966, ii 927. [23] ii 674 sqq.

Isle of the Appearance (Ἀνάφη), and they dedicate an altar to him as Αἰγλήτης.[24]

The building of the Argo by Athene is not described by Apollonius; only incidentally is it mentioned as her handiwork. Valerius Flaccus has given us a vivid narrative thereof. With Hera Athene watches over the passage of the Argo near Scylla and Charybdis.[25] With Hera too she goes to Aphrodite to implore her aid and that of her son Eros in moving Medea's heart to succour Jason.[26]

The goddess who takes the principal and most direct part in the story is Hera. It is strange that she is not mentioned when our poet is describing the first assembling of the heroes. We are not told how they were brought together. Far more striking is the opening of the poem of Valerius Flaccus, where Jason, hearing the ordeal imposed on him by Pelias, prays to Hera and Athene for their help. The goddesses hear his prayer, and, while Athene builds for him the vessel, Hera goes through Argolis and Macedonia summoning the heroes to take part in the adventure. In the first two books of our poem Hera is passed over almost in silence in the description of the outward voyage, but from the beginning of the third book to the end of the poem her powers are exercised actively and frequently. Two causes are assigned by her for her watchful care of Jason.[27] One is her wrath against Pelias for neglecting her in sacrifice; the other is her fondness for Jason from the day when he had borne her over the swollen torrent Anaurus as she

[24] iv 1694 sqq. [25] iv 959. [26] iii 7 sqq. [27] iii 60 sqq.

roamed the earth making trial of the righteousness of men. Throughout the sojourn in the land of Colchis and on the homeward voyage she shows in manifold ways her lovingkindness towards the hero. Widely different is her rôle in the *Aeneid*, where, as the vengeful jealous wife of Jove, she thwarts and baffles the stormtossed Aeneas.

The fondness of the Greeks for representing the gods as endowed with like forms and like passions with themselves is strikingly illustrated in the famous passage at the beginning of the third book where Cypris is surprised at her toilet by Hera and Athene;[28] and the interview which follows between the goddesses is characterized by a polished diplomacy and duplicity, which, as Couat[29] well says, is worthy of the court of the Ptolemies, and is far removed from the tumultuous councils of the gods in the *Iliad*.

We hear but little of the other gods and goddesses. Glaucus rises up from the sea to declare that it is the will of heaven that Heracles and Polyphemus should not journey further with the Argonauts.[30] Iris comes down from Olympus to stay the sons of Boreas in their pursuit of the harpies.[31] The sea-god Triton shows the toil-worn mariners the outlet from Lake Tritonis to the sea.[32]

The *Argonautica* cannot be described as a religious poem in the sense in which the *Iliad* and *Odyssey* are religious poems. In the *Iliad* and the *Odyssey* there is a continuous working out of a divine purpose, and

[28] iii 43 sqq. [29] *op. cit.* p. 306. [30] i 1310 sqq.
[31] ii 286 sqq. [32] iv 1551 sqq.

every step in the action is determined thereby. In the *Argonautica*, on the other hand, the religious motive is present, but this motive is rather in the poem than of it; it fills the mind neither of the poet nor his readers, and Jason, though nominally the instrument chosen to fulfil a divine mission, in reality plays the part of a leader of adventurers.

At times we find a tinge of scepticism when the poet is recounting some wondrous legend concerning the gods. "Withhold not your favour, O goddesses of song," he cries, "unwillingly I tell the tale our fathers told."[33] Such wavering faith in venerable tradition is characteristic of the Alexandrian school.

Throughout the whole poem we detect an undercurrent of sadness, of that pessimism which was peculiarly Greek, the realization of the inevitableness of doom,[34] the feeling that the cup of happiness must ever be embittered with an admixture of sorrow.[35]

In estimating the worth of a narrative poem a question of paramount importance is the poet's power of delineating character (*ἠθοποιία*). Judged from this standpoint we can only attribute to Apollonius a very partial success. Of the multitude of figures which fill the canvas one, and one only, stands out in bold relief; the others are sketched in vague and shadowy outline. The poet lavished all his colours on the portraiture

[33] iv 985. [34] e.g. i 1035, iv 1504.

[35] iv 1166—

ἀλλὰ γὰρ οὔποτε φῦλα δυηπαθέων ἀνθρώπων
τερπωλῆς ἐπέβημεν ὅλῳ ποδί· σὺν δέ τις αἰεὶ
πικρὴ παρμέμβλωκεν ἐυφροσύνῃσιν ἀνίη.

of the wonder-working Medea. Her varying moods enthral us from the moment when first she beholds the godlike Jason as he enters her father's court[36] until their nuptials are consummated on the isle of the Phaeacians.[37] Her inmost feelings are laid bare to us with a psychological subtlety strangely modern and unknown to Homer. Impulsive, passionate with the passionateness of the East, torn at first by the conflict betwixt love and duty, gradually she yields to the overmastering sway of Eros. Duty and honour are flung to the winds. She steals forth at night from her father's home. For Jason alone she lives. The ties of kin no longer bind her. Cunningly and remorselessly she plots her brother's death. Woe unto Jason if he should prove false to her! Fickle and faithless he proved himself in after years, and Euripides has shown us that "Hell hath no fury like a woman scorned." In his wondrous drama the intensity of Medea's hate is only equalled by the intensity of her love as depicted in our poem. The third book, in which the love interest is introduced, is incomparably superior to the other three.[38] The passage[39] where Medea would end the turmoil of her soul by self-destruction, but shrinks from death as she reflects that life is sweet and that she is still in the morning of life, is one of the great things in Greek literature, and has been compared with the splendid scene near the opening of Goethe's *Faust*.[40] As we

[36] iii 275 sqq.
[37] iv 1141 sqq.
[38] Cf. Sainte-Beuve, *La Médée d'Apollonius*.
[39] iii 802 sqq.
[40] Mahaffy, *History of Greek Literature*, vol. i c. 9.

read of this hapless maiden, daughter of a savage sire, priestess of the weird goddess Hecate in her lonely temple on the plain, and see her suddenly called by fate to a new and strange destiny, made the instrument for the fulfilment of the purposes of gods and men, smitten by a love which her young heart cannot understand, though it obeys its impulses, we are moved in a way in which the widowed Dido with her mad infatuation, amid the hum and bustle of rising Carthage, moves us not.

Compared with Medea the character of Jason is tame and insipid. Endowed with the radiant beauty of Apollo[41] he is brave and gallant as heroes are wont to be, and steadfastly fulfils his task of recovering the golden fleece. He is tactful, lovable, and urbane in his dealings with his comrades, and is slow to wrath even when provoked by the taunting words of the Colchian king. He is prone to exhibit a soft sentimentality, seen also in the character of Aeneas which is largely modelled on that of Jason.[42] In his intercourse with Medea he displays a calculating and deliberate selfishness which reappears as the dominant note in his character in the play of Euripides. We cannot discern in him the qualities of a leader of men. We feel that he is but one of the four-and-fifty heroes, many of them riper in years and more famous for their doughty deeds than he. Upon the shore at Pagasae Jason bids them choose out a leader from among their number, and with one accord they acclaim Heracles.[43] Heracles will not take

[41] i 307. [42] Cf. Henry, *Aeneidea*, vol. ii, p. 359. [43] i 332 sqq.

command, and persuades the others to acknowledge Jason as their chief. Such is the position of Jason, a leader chosen by his comrades against their own better judgment. Nominally he is first and foremost, in reality he is but *primus inter pares.* So it is throughout the poem. On the outward voyage the only prominent part he plays is in the love-adventures with Hypsipyle on the island of Lemnos.[44] At the opening of the second book it is Polydeuces who flings back the haughty challenge of Amycus, while Jason takes but little part even in the slaughter of the Bebrycians which follows the downfall of their champion. Again and again when a crisis arises we find him sorely perplexed. When Idmon and Tiphys are stricken by death, Jason, like the rest, throws himself down with muffled head on the seashore in the anguish of despair, until Ancaeus, ignoring him, declares to Peleus his willingness to take the helmsman's post.[45] It is Amphidamas, not Jason, who bethinks himself how to ward off the birds of the brazen plumes on the isle of Ares.[46] On that same isle the shipwrecked sons of Phrixus reveal to the heroes the implacable nature of the Colchian king and the dangers which lie before them. It is Peleus, not Jason, who revives their drooping spirits when dismayed at this recital.[47] At last they reach the realms of Aeetes. Jason bears the petulant insults of the incensed monarch[48] with a forbearance, wise, perhaps, but with the wisdom of a later age. The ordeal of yoking the fire-breathing bulls and

[44] i 609 sqq. [45] ii 855 sqq. [46] ii 1046 sqq.
[47] ii 1217 sqq. [48] iii 372 sqq.

sowing the dragon's teeth is appointed. How does Jason meet it? Gladly he has recourse to the magic drugs of Medea, and his achievements are shorn of half their greatness. To Medea, not to his own right hand, he owes the winning of the golden fleece. Now begins the flight from Colchis with the Colchians in close pursuit. When the Argonauts are sorely pressed, Jason makes a treacherous truce,[49] and, with Medea's aid, compasses the murder of the Colchian chief, Medea's brother, Absyrtus. Purified from this foul deed by Circe, anon they reach Phaeacia.[50] Thither come the Colchian forces demanding the surrender of Medea. Now at length it seems as if a deadly contest must ensue, in which the heroes may prove their prowess in the face of fearful odds, but Jason avoids the struggle by putting himself and Medea under the protection of the Phaeacian king, Alcinous, and fulfilling the conditions which he prescribes. From this to the end of the poem we hear little of Jason save when the Libyan goddesses appear to him to deliver him and his comrades from death,[51] and when he sacrifices thank-offerings to Triton at Lake Tritonis and to Apollo at the Isle of the Appearance.[52] It is in his delineation of Jason that Valerius Flaccus far surpasses our poet. In reading the poem of the Roman writer we feel that Jason has a part assigned to him worthy of a leader, and that he stands out unmistakably in the forefront of his comrades.

Among the other Argonauts only two can be said to have any distinctive personality, Orpheus

[49] iv 338 sqq. [50] iv 982 sqq. [51] iv 1305 sqq. [52] iv 1595, 1700.

and Peleus. Orpheus, with his wondrous lyre, whose music charmed rocks, streams, and trees, is the first to be mentioned in the catalogue of heroes. His minstrelsy holds as with a spell the rowers of the Argo. Their oars dip rhythmically to his melodious strains.[53] When angry feelings would rage tumultuously he soothes them with a lay whose burden is that Earth's fair harmony arose from discord at the first.[54] He cheers his comrades when downhearted, and brings them safely past the temptings of the Sirens with a chant surpassing in sweetness even their alluring notes.[55] Peleus, the noble father of a nobler son, acts the part of the wise counsellor to his fellow-Argonauts.[56] To him, rather than to Jason, they turn for guidance in times of doubt and difficulty. His confidence gives confidence to them. Fatherly love dwells strong within him. One of the most touching passages in the poem is the description of the wife of Chiron holding up the babe Achilles in her arms in fond farewell to Peleus as the Argo passes along the coast of Thessaly.[57]

Heracles is left behind in Mysia early in the voyage, a version of the legend which must have been well-pleasing to our poet, avoiding, as it does, the difficulty of subordinating his dominant individuality to the weakness of Jason throughout the adventure. During the brief period for which he journeyed with the other heroes we see him as the man of mighty physical strength and restless energy. The bench in the centre of the vessel, which required the rowers with the

[53] i 540. [54] i 495 sqq. [55] iv 905.
[56] e.g. ii 880, iii 505, iv 495. [57] i 557.

stoutest thews, is given without lot to him and Ancaeus.[58] He will have no part in the revellings in Lemnos, and in tones of bitter irony he utters his contempt for Jason's dalliance with Hypsipyle.[59] His club deals out destruction to the giants in the island of Cyzicus.[60] The breaking of his oar[61] beneath the strain of his sinewy arms leads to his going on shore to replace it and to the loss of Hylas. Terrible in its intensity is his grief for the well-beloved youth,[62] and roaming distractedly in search of him he passes from our view.

Of the minor characters little need be said. The brutal Amycus,[63] the hot-headed arrogant Idas[64] are well depicted. In Telamon we recognize some of the traits of his son Ajax. He is a blunt outspoken warrior, staunch to his friends, quick to quarrel, but generous in admitting his faults.[65]

Two famous criticisms on Apollonius have come down to us from ancient times, the one by a Greek, the other by a Latin writer, and both when examined are found to express practically the same view. [Longinus], in his treatise *περὶ ὕψους* (33, 4), says *ἐπείτοιγε καὶ ἄπτωτος ὁ Ἀπολλώνιος ἐν τοῖς Ἀργοναύταις ποιητὴς . . . ἆρ' οὖν Ὅμηρος ἂν μᾶλλον ἢ Ἀπολλώνιος ἐθέλοις γενέσθαι;* The writer is contrasting two classes of poets, the brilliant genius whose very brilliancy makes him at times careless and negligent in detail, and the author possessed of less natural talent who,

[58] i 396. [59] i 855 sqq. [60] i 1040.
[61] i 1167. [62] i 1260 sqq. [63] ii 5 sqq.
[64] i 462 sqq., iii 556 sqq., 1169. [65] i 1289 sqq.

by that genius which consists in the infinite capacity for taking pains, avoids the slips to which the other is prone. Homer, who, as Horace says, sometimes nods, is the type of the former, Apollonius of the latter. The question which Longinus asks carries, of course, its own answer with it. It is true that Apollonius was the greatest Greek writer of epic poetry after Homer—*proximus sed longo intervallo*, but to compare him with Homer is to apply to him a test which no ancient poet will stand, not even Virgil himself. We should bear in mind the words of Cicero, "in poetis non Homero soli locus est, aut Archilocho, aut Sophocli, aut Pindaro, sed horum vel secundis vel etiam infra secundos."[66]

Quintilian's estimate harmonizes with that of the Greek critic. His words are: "Apollonius in ordinem a grammaticis datum non venit, quia Aristarchus atque Aristophanes poetarum iudices neminem sui temporis in numerum redigerunt; non tamen contemnendum reddidit ['produced'] opus aequali quadam mediocritate."[67] Peterson, in his note *ad loc.*, says justly: "No disparagement is implied: the meaning is that Apollonius keeps pretty uniformly to the genus medium, neither rising on the one hand to the genus grande nor on the other descending to the genus subtile. So in the περὶ ὕψους he receives the epithet ἄπτωτος." *Mediocritas* thus expresses what Cicero calls the *modicum* or *temperatum dicendi genus*, and it is to be observed that this *mediocritas* was according to Varro the characteristic of Terence.

[66] *Orator* i 4. [67] x i, 54.

Weichert[68] argues, though I think it is possibly straining the words of Quintilian, that in accordance with the ancient use of litotes we are justified in translating 'non contemnendum opus' not merely as 'ein schätzbares' but even as 'ein sehr schätzbares Werk.' In spite of the obvious meaning of Quintilian's judgment many critics perversely hold that he is sneering at Apollonius as a poet of respectable mediocrity. A sufficient answer to this is furnished by his explaining why Apollonius was not admitted to the canon of Greek poets by the Alexandrian critics, and also by his own words in introducing the list of authors whom he discusses, 'paucos qui sunt eminentissimi excerpere in animo est.'

The one testimony to the poetic worth of Apollonius which outweighs all others is that of Virgil. With the exception of Homer there is no Greek writer from whom Virgil drew so largely. The fourth book of the *Aeneid* owes much of its ineffable charm to the romantic loves of Jason and Medea. Conington, though he consistently disparages Apollonius in order to exalt Virgil, has summed up some of the principal obligations of the Latin poet to his Alexandrian predecessor:—"Not only is the passion of Medea confessedly the counterpart of the passion of Dido, but the instances are far from few where Virgil has conveyed an incident from his Alexandrian predecessor, altering and adapting, but not wholly disguising it. The departure of Jason from his father and mother resembles the departure of Pallas from Evander; the

[68] *op. cit.*, p. 412.

song of Orpheus is contracted into the song of Iopas, as it had already been expanded into the song of Silenus; the reception of the Argonauts by Hypsipyle is like the reception of the Trojans by Dido, and the parting of Jason from the Lemnian princess reappears, though in very different colours, in the parting of Aeneas from the queen of Carthage; the mythical representations in Jason's scarf answer to the historical representations which distinguish the shield of Aeneas from that of Achilles; the combat of Pollux with Amycus is reproduced in the combat of Entellus with Dares; the harpies of Virgil are the harpies of Apollonius, while the deliverance of Phineus by the Argonauts may have furnished a hint for the deliverance of Achemenides by the Trojans, an act of mercy which has another parallel in the deliverance of the sons of Phrixus; Phineus' predictions are like the predictions of Helenus; the cave of Acheron in Asia Minor suggests the cave of Avernus in Italy; Evander and Pallas appear once more in Lycus and Dascylus; Hera addresses Thetis as Juno addresses Juturna; Triton gives the same vigorous aid in launching the Argo that he gives to the stranded vessels of Aeneas, or that Portunus gives to the ship of Cloanthus in the Sicilian race."[69]

These are but a few of the resemblances which strike us again and again in reading the *Aeneid*. To many at the present day the work of Apollonius is only known by the references of the commentators on Virgil. When discussing the unfair treatment which

[69] *Commentary on Virgil*, vol. ii, p. 19.

our poet has received at the hands of the moderns, Preston[70] says: "Even when Apollonius is remembered among the learned, he is usually introduced in the degrading attitude of a captive, bound to the chariot and following the triumphal pomp of Virgil, who has literally fulfilled in the person of the poet his own prediction in the third Georgic, *Aonio rediens deducam vertice Musas.* Thus is the name of Apollonius lost and absorbed in that of his conqueror. His poetical beauties are all hung up as trophies to decorate the shrine of Virgil. His primary and original claims on our attention, in his own right, are forgotten; and he is honoured only with the derivative and subordinate praise of having supplied to the Mantuan bard the crude materials and unformed elements from whence some of his beauties have been wrought and fashioned."

The influence of Apollonius at Rome was by no means confined to Virgil. The *Argonautica* was translated with some freedom into Latin by Varro, a native of Atax in Insubrian Gaul (82–37 B.C.). This version was highly esteemed by the ancients,[71] and some fragments of it are still extant. Catullus, Propertius, and especially Ovid[72] afford evidence in their poetry of their familiarity with the work of Apollonius. Lucan imitates him in his description

[70] Translation of the *Argonautica*, p. 6.

[71] Cf. Ov. *Am.* i 15, 21, *A. A.* iii, 335, *Trist.* ii 439; Prop. ii 34, 85; Stat. *Silv.* ii 7, 77; Sen. *Controv.* xvi 28. For the fragments v. Baehrens, *Poet. Lat. Min.* vi 332.

[72] v. Zoellner, *Analecta Ovidiana.* Washietl, *De similitudinibus imaginibusque Ovidianis*, enumerates over thirty similes taken directly or indirectly from the *Argonautica.*

of Africa and the deadly serpents which infest it.[73] In the days of Vespasian and Domitian Valerius Flaccus wrote an epic poem on the Argonauts which has come down to us. It is largely borrowed from the work of Apollonius, though there are many differences from the Greek original.[74] As Apollonius imitated Homer's style and language, so Valerius Flaccus imitated Virgil. The work is incomplete, the story of the return voyage being left untold, but the merit of the eight completed books was recognized by Quintilian, who says of him, "multum in Valerio Flacco nuper amisimus."[75] How favourite a theme the legend of the Argonauts had become at Rome amongst rhetorical poets of this age is shown by Juvenal's well-known lines in the first Satire.[76]

The chief cause of the neglect with which the work of Apollonius has been treated in modern times is to be found in its form. Apollonius chose the historical form for his poem, a choice which was largely determined by his theme, and we cannot help feeling how vastly superior is Homer's method of plunging the reader *in medias res non secus ac notas*. The catalogue of the heroes with which the work opens, after a brief preface, is apt to repel us before our sympathies are elicited, though catalogues of this kind form a traditional part of all great epics, as Homer, Virgil, and Milton show. The geographical minuteness with which

[73] *Arg.* iv 1505 sqq.: *Phars.* ix 619–699.

[74] The points of resemblance and divergence are fully discussed by Meier, *Quaestiones Argonauticae*, and by Moltzer, *De Apollonii Rhodii et Valerii Flacci Argonauticis*.

[75] x 1, 90.

[76] vv. 7 sqq.

the outward voyage is described contrasts unfavourably with the delightfully vague and imaginary geography of the Homeric poems, and when in narrating the return of the heroes from the land of Colchis all geographical probability, or even possibility, is ignored, the resulting compound is unpalatable. When we read the fourth book we wish in vain that our poet had shaken himself loose from the coils of legendary tradition and given free play to his inventive talent. But, in whatever way the poet might best have treated the return voyage, it would have been difficult, if not impossible, to remove the impression of anti-climax which the greater portion of the last book produces on us. The second part of the story, all that follows after the taking of the fleece, the fresh dangers faced, the fresh privations endured, does not heighten the effect but rather diminishes it.

Another cause of the unpopularity of the *Argonautica* is that it is a learned work, and those who love the direct simplicity of the earlier epic are prone to turn aloof from such. This learning, as we have seen, was demanded from the poet by the age in which he lived, but, with few exceptions, he makes no ostentatious display of his learning in the way Callimachus or Propertius would have done if treating of the same theme. In the description of men and places, in the various incidents of the poem, there is a studied moderation. Apollonius knew how essential to a poet is the precept *μηδὲν ἄγαν*. Rarely does the language of extravagant hyperbole strike a jarring note.[77] The

[77] As in iv 130 sqq.

versification of the poem is remarkably smooth and harmonious, and the diction, as a rule, simple and unaffected, rare and obsolete words occurring but seldom. The most noticeable affectation is in the use or abuse of the pronouns.

One misses naturally the freshness and charm of the language of Homer, the living appreciation of earlier ages being replaced by a merely literary and imitative interest. The old order had changed. The minds of men had developed far beyond the stage when speech is the artless childlike overflow of feeling. A literary atmosphere had come into being. Little wonder that Apollonius, strive as he might to relive the past, could not "set his soul to the same key Of the remembered melody."

Such are some of the characteristics of a poem at once so Homeric and so un-Homeric. Taken as a whole it may be justly said to be deficient in epic unity and inspiration. The unity which it possesses is mainly that of chronological sequence. It is a mosaic, but a mosaic fashioned and put together with artistic skill. The tempering of the stricter epic with the charm of elegy and romance constitutes the strength and weakness of the work. It would be manifestly unjust to apply to Apollonius Ovid's criticism on Callimachus "quamvis ingenio non valet, arte valet"; [78] rather would I adopt Cicero's judgment of the work of Lucretius and say of the *Argonautica* "multis luminibus ingenii, multae tamen artis." [79]

[78] *Am.* i 15, 14. [79] *Ep. ad Q. Fr.* ii 9.

IV

OTHER WORKS OF APOLLONIUS

The literary activity of Apollonius was not exclusively confined to the *Argonautica*, as we find references to various other writings which are attributed to him with more or less probability.[1]

(1) The Epigrams of Apollonius are mentioned by Antonius Liberalis: ἱστορεῖ Νίκανδρος καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν τοῖς ἐπιγράμμασιν.[2] The only epigram of his which has been preserved is that on Callimachus already quoted in connexion with the quarrel between the two poets.

(2) His Κτίσεις, which are frequently cited, were poetical works describing the history, antiquities, and characteristics, either of whole regions or of special cities. We hear of works of this kind written by him on Alexandria,[3] Canopus,[4] Caunus,[5] Cnidus,[6] Naucratis,[7] and Rhodes.[8] These were probably all separate works,

[1] The fragments are collected and classified by Michaelis, *De Apollonii Rhodii Fragmentis*.

[2] *Metamm.* xxiii.

[3] Schol. Nicand. *Ther.* 11.

[4] Steph. Byz. *s.v.* Κόρινθος, *s.v.* Χώρα.

[5] Parthenius, περὶ ἐρωτικῶν παθημάτων, c. i, c. xi. To this work probably belong the five hexameters in Meineke, *Analecta Alexandr.*, p. 402, one of which is ascribed to Apollonius by Tzetzes on Lycophron 1285.

[6] Steph. Byz. *s.v.* Ψυκτήριος.

[7] Athen. vii 283.

[8] Steph. Byz. *s.v.* Δώτιον: Schol. Pind. *O.* vii 86.

and not parts of one larger whole, as the metres vary, the fragments from the Κτίσις Κανώπου being scazons, while the fragments of the other Κτίσεις are all hexameters. Suidas tells us that Callimachus also wrote Κτίσεις Νήσων καὶ Πόλεων.

(3) As a Homeric critic Apollonius acquired a considerable reputation, though he does not seem to have published any edition of the *Iliad* or *Odyssey*. We read of a work of his, πρὸς Ζηνόδοτον,[9] in which he criticized the readings defended by Zenodotus in his edition. The loss of this work is greatly to be deplored, as the knowledge we possess from other sources of the views of Zenodotus on Homeric questions is fragmentary and unreliable. Only in a few instances[10] do we find the full title, Ἀπολλώνιος ὁ Ῥόδιος, given in the scholia on the *Iliad*, but in many other cases[11] where simply Ἀπολλώνιος is found, a comparison of the usages in the *Argonautica* shows that it is our poet whose views are cited. Often, where we have no direct evidence, we can judge indirectly of the attitude of Apollonius

[9] Schol. A., *Il.* 13. 657 : Ἀπολλώνιος ὁ Ῥόδιος ἐν τῷ πρὸς Ζηνόδοτον "ἐς δίφρον ἀναθέντες." Schol. B.L. : ἀνέσαντες· ἤτοι καθίσαντες, μᾶλλον δὲ ἀναθέντες· νεκρὸς γάρ ἐστιν.

[10] Schol. B.L., *Il.* 1. 3 : ψυχάς· Ἀπολλώνιος ὁ Ῥόδιος κεφαλάς γράφει. Schol. *A.*, *Il.* 2. 436 : ἐγγυαλίζει· διὰ τοῦ ζ ἐγγυαλίζει αἱ Ἀριστάρχειοι καὶ Ἀπολλώνιος δὲ ὁ Ῥόδιος ὁμοίως προφέρεται καὶ ἡ Ἀριστοφάνους.

[11] E.g. Schol. A., *Il.* 4. 410 : Ἀρίσταρχος ἓν ποιεῖ τὸ ἔνθεο ἀντὶ τοῦ ἔνθου . . . Ἀπολλώνιος δὲ διαστέλλει τὸ ἔν, ἵνα γένηται ἐν ὁμοίᾳ (the line is τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ). The anastrophe of ἐν is at least three times more frequent in the *Argonautica* than in Homer. Schol. A., *Il.* 11. 97 : ἐγκέφαλος δέ. ἡ διπλῆ, ὅτι Ἀπολλώνιος ποιεῖ ἐγκέφαλόνδε καὶ τὸν ἑξῆς ἀθετεῖ. In *Arg.* ii 192 we find λευκανίηνδε, where see note.

to Zenodotus by a consideration of forms adopted or rejected in the *Argonautica*, which the Scholiasts on Homer tell us were read by Zenodotus in the Homeric text.

Amongst the Zenodotean forms which Apollonius adopts are τεθνειώς, θέλω, ἤδυμος, μόλις, πασσυδίῃ, δυσάσχετος, Γοργόνος, Ῥείην, ἤμελλε, κἀκεῖνος (Aristarchus καὶ κεῖνος), ἐπιμάρτυρες, Μίνω, and χρώς. On the other hand, while Zenodotus wrote in Homer the forms δένδρος, εὐποιητῇσι, ἀγχιάλην, ἔηξεν, ἀναπτάς, δεδάασθαι, στεναχή, Ἀριήδνη, πολυπιδάκου, ἐυστρόφῳ, Apollonius uses δένδρεον, εὐποίητον ἱμάσθλην, ἀγχιάλου ἀκτῆς (Ἀγχιάλη as prop. name), ἆξεν (or ἔαξε), ἀμπετάσας, δεδαῆσθαι, στοναχή, Ἀριάδνη, πολυπίδακος, ἐυστρεφεῖ. Apollonius seems to have agreed with Zenodotus' views on many points, especially in the use of the pronouns (e.g. οὗ, εἷο, ἑοῖο: μιν as acc. pl.: the extended application of ὅς, ἑός, σφωίτερος, etc.), though, on the whole, he conforms rather to the principles of Aristarchus, as Merkel shows in his *Prolegomena* by a minute examination of the relations between Apollonius, Zenodotus, Aristophanes, and Aristarchus.

(4) Apollonius is also mentioned as a critic of the Hesiodic poems.[12] The author of Argument III to the *Scutum Herculis* tells us that Apollonius maintained the genuineness of this work, the authenticity of which was disputed by Aristophanes of Byzantium amongst others.

(5) Athenaeus refers to a work of our poet περὶ

[12] Schol. *Theog.* 26. Proclus ad *Op.* 826.

Ἀρχιλόχου,[13] but the precise nature of this cannot be determined. It may have formed part of a more general work comprising ὑπομνήματα or commentaries on the ancient poets.[14]

(6) To a general work of this kind might also be referred the views in the scholia[15] on Aristophanes which are ascribed to an Apollonius who is supposed to be our poet. It is a very much disputed point, however, whether this Apollonius is the Rhodian, or one of the hundred other grammarians who bore the name.[16]

(7) Lastly, there are two works of Apollonius mentioned by Athenaeus, one dealing with the Egyptians[17] (though Athenaeus may be referring merely to some of the Κτίσεις such as those of Alexandria or Naucratis), the other entitled Τριηρικός,[18] which probably dealt with the technical terms employed in describing a trireme.

V

MSS. OF THE *ARGONAUTICA*

The principal MS. of the *Argonautica* is the Laurentianus xxxii, 9, in the Laurentian Library at Florence, dating from the tenth century. This famous MS. contains also the plays of Aeschylus and Sophocles. It is adopted

[13] Athen. x 451.
[14] v. Muetzel, *De emendatione Theogoniae Hesiodeae*, p. 287.
[15] e. g. *Ran.* 1122, 1267, 1433: *Av.* 1242.
[16] v. O. Schneider, *De veterum in Aristoph. scholiorum fontibus*, p. 89.
[17] Athen. v 191.
[18] Athen. iii 97 (v. Schweighaeuser *ad loc.*).

by Merkel as his basis in constituting the text of the *Argonautica*. Of its importance for the text of Sophocles, Jebb says: "With L safe, the loss of our other MSS. would have been a comparatively light misfortune."[1]

Three centuries later than L we have three other MSS. of Apollonius: (1) Vaticanus 280, in the Palatine Library, collated by Flangini. (2) Guelferbytanus, the MS. of Wolfenbüttel. This MS., known as G, ranks next in importance to L. (3) Laurentianus xxxii, 16. Keil regarded this MS. as transcribed either from L or a copy of L, but Ziegler and Merkel have shown from its frequent and striking agreements with G that both it and G are from a common archetype.

All other MSS. are of the fifteenth or sixteenth century. They are classified by Merkel as follows:—(*a*) *Membranacei*—Ambrosianus B 98; Laurentianus xxxi, 26; Laurentianus xxxi, 11; Laurentianus xxxii, 35. (*b*) *Chartacei*—Ambrosianus 22, containing the first two books; Ambrosianus 37; Ambrosianus 64, ending at iii, 1306; Laurentianus xxxi, 29; Vaticanus 150, containing the first three books; Vaticanus 36; Vaticanus 37; Vaticanus 146; Vaticanus 1358; Ottobonensis 306; Ricardianus 35; Parisienses 2727, 2846, 2728, 2729, 1845; Vindobonensis and Wratislavensis, both collated by Wellauer.

There are thus twenty-six MSS. in all, of which the last twenty-two, according to Merkel, are far inferior to the first four.

The value of the Paris MSS. has been much

[1] Introduction to the *Oedipus Tyrannus*, p. lv.

disputed. Brunck esteemed them very highly, and mainly relied on them in his edition. Merkel, on the other hand, seems to go to the opposite extreme in disparaging them, assigning them to the same category as the interpolated Italian MSS. of Latin poets. He says of them: "Inest his non nihil forsitan e melioribus libris petitum, sed quo uti non liceat aliter nisi cum carere possis." Whatever is in the text on their authority has, in Merkel's opinion, no more weight than an ingenious conjecture. These strictures appear far too severe in the case of MSS. on which we have to rely to an appreciable extent. There are over fifty passages in the ordinary accepted text of the *Argonautica* where the reading rests on the authority of the Paris MSS.,[2] and in all these passages L and G are but broken reeds.

All the MSS. of the thirteenth century are vitiated by interpolations, and this is a prominent feature of G. As a typical instance of this defect we may take iv 1429, δενδρέων, οἷαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὖτως, where for οἷαι G has ροῖαὶ, with a gloss ῥόαι καὶ ροιαὶ καὶ ροΐδεα δένδρα εὔκαρπα. Apart from these interpolations, its readings in conjunction with those of L carry great weight, and in several places where L is corrupt G has preserved the true reading.[3] In the

[2] i 82, 103, 179, 339, 714, 812, 881, 941, 1146, 1187. ii 132, 173, 260, 327, 356, 399, 411, 474, 498, 682, 745, 1030, 1086, 1094, 1170. iii 15, 164, 166, 198, 208, 290, 325, 376, 397, 404, 608, 723, 816, 1054, 1172, 1180, 1299. iv 117, 182, 219, 244–5, 288, 326, 796, 1235, 1255, 1402, 1537, 1585, 1598, 1634.

[3] E.g. i 204, 917. ii 78, 637. iii 75, 1331. iv 600, 738, 1034, 1157, 1200, 1209, 1336, 1686, etc.

first book there is a serious break in G, three hundred lines (560–861) being wanting.

In L we find many corrections made by a later hand. These corrections, as Keil and Merkel show, were made, not from the Laurentian archetype, but from the archetype of G and L 16, as they agree very closely in writing, spelling, and form with G and not with L. It is uncertain whether this second hand was the hand of the same scribe as the first, only working at a later period, as Keil thinks, or not, but that is of no great consequence, since in any case it affords us fragments of a different recension. This same second hand wrote the Laurentian scholia, which are more in accord with the readings of G than with those of L.

It is possible to trace the family of MSS. to which G and L 16 are to be referred considerably further back than the tenth century, for the *Et. Mag.* often cites Apollonius, and the readings it contains, which were derived from grammarians like Choeroboscus (c. 6 cent.), agree as a rule with the archetype of G and L 16. From this it is clear that another recension of Apollonius distinct from L existed in the fifth or fourth century. But this by no means detracts from the authority of L, which by the superiority of its readings in countless doubtful passages, and the purity and correctness of its forms,[4] must always constitute the basis of any critical text of the *Argonautica*.[5]

[4] Merkel adopts in his text such modes of writing as οὐ δέ, παρ' ἐκ, κατα στόμα, νῆσον δέ (for οὐδέ, παρέκ, κατὰ στόμα, νῆσόνδε), thinking that these represent more correctly the doctrines of the Alexandrian grammarians. L, however, on which he relies, is very inconsistent in its evidence on such points, and the other MSS. are in favour of the more familiar forms.

[5] v. Seaton's Preface to his edition.

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VI

SCHOLIA ON THE *ARGONAUTICA*

The scholia on the *Argonautica* are generally known as the Florentine and the Parisian. The Florentine scholia are those first published by Ioannes Lascaris, who supervised the Editio Princeps of the poem at Florence in 1496 A.D. For the next three centuries editors simply republished the scholia as given by him. Then Ruhnken discovered scholia in Codex Parisinus 2727, of the fifteenth century, which seemed to him better than those previously known. These new scholia were published along with the old by Schaefer in his revision of Brunck's edition in 1813. The relative value of the two sets of scholia was long a moot point, but Keil has shown that they are both to be referred to a common source, namely the scholia contained in Codex Laurentianus xxxii, 9. From it 'addendo, detrahendo, immutando,' the different copies of scholia were derived. There is only one MS., Parisinus 2846, containing part of the scholia on the first and fourth books, in which the Laurentian version is completely followed. In discussing the relation between the Florentine and Parisian scholia Keil points out that the Florentine reproduce the form of the archetype more accurately than the Parisian, yet in several cases the Parisian preserve what had been carelessly omitted or rashly altered in the Florentine. However, there is such unanimity between them in many cases where

they both depart from their common source, that it it is plain that both recensions were derived, not from the archetype itself directly, but through the medium of a more recent source which itself was derived from the archetype.

The additions made to the original stock preserved in the Laurentian archetype consist of grammatical notes on forms and structures, statements of the poet's purpose, quotations of parallel passages from ancient writers, and conjectures as to the derivations of words. Keil, who edited the scholia in Merkel's edition, reproduces them as they are found in the Codex Laurentianus (with the exception of a few obvious interpolations of recent date), distinguishing them according as they are written on the outer margin of the MS., or between the lines, or on the inner margin as the glosses on individual words and the shorter explanations generally are. He also notes all important variations from the archetype in the Florentine and Parisian scholia. He concludes that the scholia in L were written by the same hand as the text and the lives which are appended. Wellauer combines both the Florentine and Parisian scholia, which renders his edition in some ways the most convenient for consulting, as one can see at a glance how much was common to the two. Though, as we have said, the Parisian scholia often supply what is omitted in the Florentine, yet, on the whole, they are less full and less reliable. The corruptions in the Parisian are greater, especially in proper names, while they omit the names of the authorities for certain interpretations which are preserved in the Florentine. Often the two sets of

scholia agree almost verbally, except that what is stated directly in the Florentine is introduced by λέγει or φησί in the Parisian.

An interesting feature in the Florentine scholia is that in four places (i 543, 725, 788, 801) they have recorded the readings of the προέκδοσις or earlier edition (v. App. I) where they are omitted in the Parisian. In two places only (i 285, 515) do the Parisian mention the differences in the προέκδοσις noticed in the Florentine.

The scholia which have come down to us are probably merely extracts compiled from the fuller works of grammarians and commentators. The names of the three principal commentators known to us are Lucillus, Sophocles, and Theon. The three are mentioned at the end of the scholia on the fourth book,[1] and are also referred to by the Scholiast on Aristophanes, *Nub.* 397, who, commenting on the word βεκκεσέληνε, quotes *Arg.* iv 264, and gives the explanation which is found in our scholia, prefaced by the words τοῦτο δὲ τοῦπος οἱ περὶ τὸν Λούκιλλον τὸν Ταρραῖον καὶ Σοφόκλειον(?) καὶ Θέωνα ἑρμηνεύοντες τάδε φασίν.

Lucillus was a native of Tarrha in Crete, and in our schol. is called simply ὁ Ταρραῖος. Sophocles is twice mentioned as a commentator on Apollonius by Steph. Byz. (s.v. Ἄβαρνος and Κάναστρον). It is not possible to identify Theon with certainty. In all probability he was the Alexandrian sophist and rhetorician Aelius Theon, to whom the scholia on

[1] παράκειται τὰ σχόλια ἐκ τῶν Λουκίλλου Ταρραίου καὶ Σοφοκλέους καὶ Θέωνος.

Aratus are attributed, and who wrote, as Suidas tells us, commentaries on Xenophon, Isocrates, and Demosthenes. Theon is not mentioned by name in our scholia, and Sophocles only once. Stender[2] tries to separate the part of the scholia due to Theon and Sophocles, but the scanty evidence on which he works renders his conclusions at best only remotely probable.

We learn from our scholia the names of two other commentators on the works of Apollonius, Chares and Irenaeus. Chares (or Charon) was probably the historian of Naucratis mentioned by Suidas. In the schol. on ii 1054 we find Οὕτω (sc. πλωίδας) δὲ αὐτὰς ὀνομάζει καὶ Σέλευκος ἐν Συμμίκτοις καὶ Χάρης, αὐτοῦ τοῦ Ἀπολλωνίου γνώριμος, ἐν τῷ περὶ ἱστοριῶν τοῦ Ἀπολλωνίου. The title ἱστορίαι would seem to refer to the Κτίσεις, the lost work of our poet, not to the *Argonautica*. Irenaeus is mentioned in the schol. on λαῖτμα (i 1299), Σιληνὸς δὲ ἐν Γλώσσαις πέλαγος εἶναι, καὶ Εἰρηναῖος ἐν πρώτῳ Ἀπολλωνίου (*i.e.* in his commentary on Bk. i of the *Argonautica*) ἀποδεδώκασιν. Again, in the schol. on ἐπιπαμφαλόωντες (ii 127), we find παραιτητέον δὲ Εἰρηναιὸν ἀμφανόωντες γράφοντα καὶ ἐξηγούμενον κτείνοντες. οὔτε γὰρ κέχρηταί τις οὕτως τῇ λέξει, οὔτε ἐστὶν ἁπαξαπλῶς ἡ γραφὴ τοῦ ποιητοῦ. Irenaeus was also known under the Latin name of Minucius Pacatus, and lived about the age of Augustus. Suidas enumerates several works of his dealing with the Alexandrian and Attic dialects.

Merkel would also include Methodius among the

[2] *De Argonautarum ad Colchos usque expeditione fabulae historic critica.*

first Scholiasts on Apollonius. He was the principal redactor of the *Et. Mag.* Merkel's argument is based on the fact that the frequent citations of the scholia on the *Argonautica* in the *Et. Mag.*[3] differ considerably from those we know, and point to a recension anterior to that of the Laurentian MS., and so he regards Methodius either as being one of the first Scholiasts on Apollonius, or else as reproducing more faithfully than the compiler of the Laurentian the tradition of the older Scholiasts on the *Argonautica.*

In the commentary I have generally cited the Laurentian scholia as given by Keil, employing the others whenever they served to throw light on the dark places of the poem. They are often a confused medley, but still they abound with indispensable information, which would have been lost to us without their aid. Like most scholia they furnish us with the most desperate etymologies, *e.g.* i 292, κινύρετο: ἐθρήνει. κυρίως . . . ἐπὶ βοός, παρὰ τὸ κινεῖν τὴν οὐρὰν ἐν τῷ μυκᾶσθαι: i 401, οἰήια: τὰ πηδάλια, οἷον οἰήσια, ἐπειδὴ οἰήσεως χρεία τῷ κυβερνήτῃ. Defects of this kind are, however, of minor importance, and we may regard ourselves as fortunate in possessing a mass of scholia as valuable as those which have come down to us on any ancient author. To the industry of our Scholiasts we owe the preservation of many lines of Hesiod and other poets which would otherwise have perished, as well as many curious and interesting fragments of old Greek writers on history, geography, and mythology.

[3] v. Berckmann, *De scholiis in Ap. Rh. Arg. Etymologici Magni fonte.*

VII

EDITIONS AND TRANSLATIONS OF THE *ARGONAUTICA*

Editions

I. The Editio Princeps, edited by Lascaris, published by Alopa at Florence in 1496. The text is printed in uncials with accents, the scholia in cursive minuscules on the margin of the text.

II. The Aldine edition, published at Venice in 1521. This contains the text followed by the scholia. The Preface is due to Franciscus Asulanus, who mentions as collaborator Hercules Mantuanus.

III. The Paris edition of 1541, more accurate than the two preceding, containing only the Greek text without the scholia.

IV. The Frankfort edition, published by Petrus Brubachius in 1546. It is a reproduction of the Aldine.

V. The Basle edition, with the scholia at the end of the text, published by Oporinus in 1550. This is the first edition with a Latin translation, the translation being that of Hartung. This work was republished in the same town in 1570 and 1572, with a translation in Latin verse by Rotmar.

VI. The edition of Henricus Stephanus, with scholia on the margin of the text, published at Geneva in 1574.

In the Preface are discussed various questions with regard to the poem and the scholia, and at the end there are some conjectures.

VII. Beck mentions a Corpus Poetarum Graecorum, published at Geneva in 1606, in which Jacobus Lectius inserted the text of the *Argonautica* with the Latin translation by Hartung.

VIII. Hoelzlin's edition, with Latin translation, commentary, and scholia, published by Elzevir at Leyden in 1641.

IX. Shaw's edition, based on that of Hoelzlin, published by the Clarendon Press, Oxford, in 1777. This sumptuously printed quarto includes what professes to be an almost entirely new Latin version, the scholia, indices, notes selected from previous editions, and a few original remarks. It was reprinted two years afterwards as an octavo volume. In it we find repeated most of the errors contained in Hoelzlin's edition, and it was attacked by Brunck with a vehemence which has become proverbial amongst scholars.

X. Brunck's edition, published at Argentoratum (Strassburg) in 1780. This was the first attempt at a really critical edition, the Codices Parisini being taken as the foundation in constituting the text. It contains no Latin translation.

XI. Flangini's edition, published at Rome in 1791–1794. The text is a reprint of that of Brunck, and there is an Italian translation by Cardinal Flangini, who also added notes and recorded the variants of four Vatican MSS.

XII. Beck's edition, published at Leipzig in 1797.

The text is that of Brunck with slight variations, generally improvements. There is also a Latin translation. The second volume, which was to contain the revised scholia and commentary, was never published.

XIII. Hoerstel's edition, published at Brunswick in 1807.

XIV. Schaefer's revision of Brunck's edition, published at Leipzig in 1810–1813. The second volume is valuable as it contains for the first time the Parisian scholia.

XV. Wellauer's edition, published by Teubner, Leipzig, in 1828. It consists of two volumes, the first containing the text with full critical and occasional explanatory notes, the second containing the scholia, both Florentine and Parisian, and indices which are useful, though often most inaccurate.

XVI. Lehrs' edition, published by Didot, Paris, in 1840. The text is a reproduction of Wellauer's, with slight alterations, and the Latin translation is closely modelled on that of Beck.

XVII. Merkel's smaller edition, published at Leipzig in 1852. It is a text based on the Codex Laurentianus, and is familiar as being still the ordinary Teubner text.

XVIII. Merkel's larger edition, published by Teubner, Leipzig, in 1853. The text in this invaluable edition is a marked improvement on the earlier one. The work includes a full apparatus criticus, the readings of L and G being recorded with most minute accuracy, while those of the other MSS. are

noticed where necessary. The second volume contains, in addition to Merkel's *Prolegomena*, the scholia from the Codex Laurentianus edited by Keil.

XIX. Seaton's edition, with brief critical notes, published by the Clarendon Press, Oxford, in 1901.

Translations

Latin.—The first Latin translation was that by Hartung, published in the Basle edition of 1550. In addition to that by Rotmar (Salzburg, 1570), which was incorporated in the later Basle editions, we have those of Hoelzlin, Shaw, Beck, and Lehrs, already mentioned in connexion with their editions of the poem.

English.—E. B. Green and F. Fawkes (London, 1780), W. Preston (Dublin, 1803), E. P. Coleridge (London, 1889), A. S. Way (London, 1910).

French.—Caussin (Paris, 1796), H. de la Ville de Mirmont (Bordeaux and Paris, 1892). There is also a translation of a part of the poem entitled: "Apollonius de Rhodes, Jason et Médée. Traduction et notices d'A. Pons. Paris, 1882."

German.—Bodmer (Zürich, 1779), Wilmann (Cologne, 1832), C. N. v. Osiander (Stuttgart, 1837).

Italian.—Subsequent to Flangini's, which we have already mentioned, there are those of Rota (3rd ed., Milan, 1864) and Bellotti (Florence, 1873).

Swedish.—Palmblad (Upsala, 1836).

Danish.—Christensen-Schmidt (Kjobenhavn, 1897).

APOLLONII RHODII

ARGONAVTICA

SIGLA

G	= Codex Guelferbytanus
L	= Codex Laurentianus xxxii, 9
L 16	= Codex Laurentianus xxxii, 16
Pariss.	= Codices quinque Parisini
Vatt.	= Codices quattuor Vaticani
Vind.	= Codex Vindobonensis
Vrat.	= Codex Vratislaviensis
schol.	= scholia Laurentiana
schol. Flor.	= scholia Florentina
schol. Par.	= scholia Parisina
schol. utraque	= schol. Flor. et schol. Par.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Α

SUMMARY.—Invocation of Phoebus (1–4)—Origin of the quest of the golden fleece (5–22)—Catalogue of the Argonauts (23–227)—Why called Minyae (228–233)—They assemble at Pagasae; grief of Alcimede at parting with her son; Jason comforts her (234–305)—Jason leaves his home; his wondrous beauty (306–316)—Acastus and Argus join the assembled heroes (317–330)—Jason exhorts them to choose a leader (331–340)—Jason is chosen, and ordains a sacrifice to Phoebus (341–362)—Launch of the Argo (363–394)—The rowers cast lots for the benches (395–401)—An altar built to Phoebus; prayer of Jason (402–424)—The sacrifice; Idmon declares the will of Phoebus (425–447)—Vaunts of Idas; rebuked by Idmon; Jason stays the quarrel (448–495)—Song of Orpheus (496–518)—The Argo leaves the harbour (519–558)—They pass the headland of Tisa; song of Orpheus (559–579)—The voyage to Lemnos (580–608)—Story of the Lemnian women (609–639)—Aethalides sent as herald to Hypsipyle (640–656)—Council of the Lemnian women; speech of Hypsipyle (657–666)—Speech of Polyxo (667–696)—Iphinoe sent as envoy to the Argonauts (697–720)—Jason sets forth for the city; his mantle described (721–773)—He comes to the palace of Hypsipyle (774–792)—Her deceitful speech (793–833)—The Argonauts are brought as guests to the city (834–860)—Feasting and revelry; Heracles upbraids his comrades; they prepare to leave the island (861–874)—Grief of the Lemnian women (875–885)—Parting of Jason and Hypsipyle (886–909)—The Argonauts land at Samothrace, and are initiated in the rites (910–921)—Voyage to the Propontis (922–935)—They reach the land of the Doliones (936–960)—Cyzicus, the king, welcomes them (961–988)—Fight with the giants (989–1011)—They set out, but are driven back by a tempest; struggle with the Doliones in the darkness; Cyzicus is slain; funeral rites and honours (1012–1077)—The winds are contrary; a favourable omen appears, and is interpreted by Mopsus (1078–1102)—They sacrifice to Rhea, and leave the Doliones (1103–1152)—The heroes vie in rowing; Heracles breaks his oar; they reach the Mysian land (1153–1186)—Heracles goes into the forest in quest of an oar (1187–1206)—Hylas carried off by the Nymphs (1207–1239)—Polyphemus tells Heracles of the loss of Hylas (1240–1260)—Wild grief of Heracles; his search for Hylas (1261–1272)—The others set sail; they discover the loss of Heracles and Polyphemus; Telamon chides Jason (1273–1295)—The sons of Boreas oppose Telamon (1296–1309)—Prophecy of the sea-god Glaucus (1310–1328)—Telamon and Jason are reconciled (1329–1344)—The destiny of Heracles and Polyphemus (1345–1357)—Arrival at the land of the Bebryces (1358–1362).

Ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν
μνήσομαι, οἳ Πόντοιο κατὰ στόμα καὶ διὰ πέτρας
Κυανέας βασιλῆος ἐφημοσύνῃ Πελίαο

1. Ἀρχόμενος: ἄρχομαι was the *vox propria* for the opening invocation of a hymn, cf. Arat. *Phaen.* 1, Ἐκ Διὸς ἀρχώμεσθα, Hom. *Il.* 9. 97, *ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι*. It has here a special appropriateness, as the oracle of Apollo brought to pass the quest of the golden fleece.

κλέα φωτῶν: cf. *Il.* 9. 189, *ἄειδε δ' ἄρα κλέα ἀνδρῶν*. Since the *α* is shortened in Homer in the phrase *κλέα ἀνδρῶν*, Ap. regards himself as justified in treating the *α* as short generally. We find the same expression in h. Hom. 32. 18, *σέο δ' ἀρχόμενος κλέα φωτῶν ἄσομαι ἡμιθέων*.

3. Κυανέας: cf. Eur. *Med.* 1, εἴθ' ὤφελ' Ἀργοῦς *μὴ* διαπτάσθαι σκάφος

χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἀργώ.
Τοίην γὰρ Πελίης φάτιν ἔκλυεν, ὥς μιν ὀπίσσω
μοῖρα μένει στυγερή, τοῦδ' ἀνέρος, ὅντιν' ἴδοιτο
δημόθεν οἰοπέδιλον, ὑπ' ἐννεσίῃσι δαμῆναι.
δηρὸν δ' οὐ μετέπειτα τεὴν κατὰ βάξιν Ἰήσων
χειμερίοιο ῥέεθρα κιὼν διὰ ποσσὶν Ἀναύρου
ἄλλο μὲν ἐξεσάωσεν ὑπ' ἰλύος, ἄλλο δ' ἔνερθεν
κάλλιπεν αὖθι πέδιλον ἐνισχόμενον προχοῇσιν.
ἵκετο δ' ἐς Πελίην αὐτοσχεδὸν ἀντιβολήσων
εἰλαπίνης, ἣν πατρὶ Ποσειδάωνι καὶ ἄλλοις

8. μετέπειτ' ἐτεὴν Merkel : μετέπειτα τοίην marg. Vrat. et Paris. unius : μετέπειτα θεὴν Cuper : μετέπειτ' αὐτὴν Köchly.

Κόλχων ἐς αἶαν κυανέας Συμπληγάδας, where Verrall explains the epithet as '*blue* (misty, distant).'

4. Ἀργώ : ὁ μὲν Ἀπολλώνιος καλεῖ τὴν Ἀργὼ ἀπὸ Ἄργου τοῦ κατασκευάσαντος· Φερεκύδης δὲ ἀπὸ Ἄργου τοῦ Φρίξου υἱοῦ· ταύτην δέ φασι πρώτην ναῦν γενέσθαι. ἄλλοι δὲ λέγουσι ὅτι Δαναὸς διωκόμενος ὑπὸ Αἰγύπτου πρῶτος κατεσκεύασεν, ὅθεν καὶ Δαναΐς ἐκλήθη. Schol. See on 3. 341.

5. φάτιν : the use of *φάτις* for *φήμη* 'a voice from heaven,' 'an oracle,' is not Homeric. In Hom. it means 'common talk amongst men,' *fama*.

7. οἰοπέδιλον : 'with but one sandal,' ἅπ. λεγ., cf. *οἰοχίτων*. We have the same legend in Pind. *P.* 4. 73 sqq., ἦλθε δέ οἱ (*sc.* Pelias) *κρυόεν πυκινῷ μάντευμα θυμῷ . . . τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν μεγάλᾳ.* **ἐννεσίῃσι** : 'designs' *lit.* 'suggestions' (*ἐνίημι* inicio).

8. τεήν : refers to Φοῖβε (v. 1). The word has been suspected by almost all critics, but I think that Samuelsson (*Ad Ap. Rh. Adversaria*) is right in maintaining its genuineness. The poet is anxious to show the intimate connexion of Apollo with the expedition, and his responsibility therefor. In v. 414 Jason says in his prayer to Apollo, *αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων*. Pindar (*l. c.*) describes the oracle to Pelias as *παρ' μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος*, and it is not probable that Ap. would omit to mention directly that the prophecy, on which the whole story hinges, came from Apollo. Samuelsson compares the apostrophe to Apollo in 4. 1706. Merkel's *ἐτεήν* is ingenious, but the epithet is pointless, and the fem. of *ἐτεός* is only found in the adv. *ἐτεῇ*. **βάξιν** : cf. the use of *dictio* in Liv. 8. 24, accito ab Tarentinis in Italiam data dictio erat, caveret Acherusiam aquam, etc.

9. Ἀναύρου : a river in Magnesia in Thessaly, flowing past Iolcus into the Pagasean gulf; cf. Simonides 53 (Bergk), *ὃς δουρὶ πάντας Νίκασε νέους δινάεντα βαλὼν Ἄναυρον ὕπερ πολυβότρυος ἐξ Ἰωλκοῦ*. Ap. here calls it *χειμέριος* 'swollen with winter snows,' and later it came to be used for any mountain-torrent, e.g. Lyc. 1424, *ἅπας δ' ἀναύρων νασμὸς αὐανθήσεται*.

10. ὑπ' ἰλύος : cf. the use of *ὑπό* with *ἁρπάζειν, ῥύεσθαι, ἐρύειν*, of rescuing from another's power.

11. προχοῇσιν : *τῶν ποταμῶν οἱ συμβάλλοντες τόποι τῇ θαλάσσῃ προχοαὶ λέγονται*, Schol. This is generally the meaning, cf. *Il.* 17. 263, *ἐπὶ προχοῇσι διιπετέος ποταμοῖο*, but here it would seem more natural to take it of the flood pouring over the banks, cf. 4. 271 where it is used of the overflowing of the Nile.

12. αὐτοσχεδόν : generally used by Ap. of time 'forthwith,' *ilico*, e.g. 35 infr. ; sometimes of place 'close at hand,' e.g. 594. In Hom. it is always used like *comminus* of hand-to-hand fighting.

ἀντιβολήσων : *ἀντιβολεῖν* c. gen. = *μετέχειν*, c. dat. = *παρεῖναι*, c. acc. = *ἱκετεύειν*.

13. εἰλαπίνης : Athenaeus, 362 E, *τὰς θυσίας καὶ τὰς λαμπροτέρας παρασκευὰς ἐκάλουν οἱ παλαιοὶ εἰλαπίνας, καὶ τοὺς τούτων μετέχοντας εἰλαπιναστάς*. Athen.

ῥέζε θεοῖς, Ἥρης δὲ Πελασγίδος οὐκ ἀλέγιζεν.
αἶψα δὲ τόνγ᾽ ἐσιδὼν ἐφράσσατο, καί οἱ ἄεθλον
ἔντυε ναυτιλίης πολυκηδέος, ὄφρ᾽ ἐνὶ πόντῳ
ἠὲ καὶ ἀλλοδαποῖσι μετ᾽ ἀνδράσι νόστον ὀλέσσῃ.
Νῆα μὲν οὖν οἱ πρόσθεν ἐπικλείουσιν ἀοιδοὶ
Ἄργον Ἀθηναίης καμέειν ὑποθημοσύνῃσιν.
νῦν δ᾽ ἂν ἐγὼ γενεήν τε καὶ οὔνομα μυθησαίμην
ἡρώων, δολιχῆς τε πόρους ἁλός, ὅσσα τ᾽ ἔρεξαν
πλαζόμενοι· Μοῦσαι δ᾽ ὑποφήτορες εἶεν ἀοιδῆς.

15. τόνδ᾽ L 16.
17. ἠέ κεν Brunck.
18. ἐπικλείουσιν Brunck : ἔτι κλείουσιν codd.
20. τε delevit Wernicke.

goes on to suggest connexions with λαφύττειν, λαπάζειν, and λάπτειν. Fick explains it as *ἐ-Fλαπ-ινη*, connected with Lat. *volup*. In Hom. we have it contrasted with ἔρανος, e.g. *Od.* 1. 226, 11. 415.

14. Πελασγίδος: worshipped in Pelasgiotis in Thessaly (v. n. 580); cf. Prop. 2. 28. 11, Iunonis templa Pelasgae. **οὐκ ἀλέγιζεν**: cf. 3. 65.

16. ἔντυε . . . ὄφρα . . . ὀλέσσῃ: the subj. with ὄφρα after a past tense, which Brunck condemns as solecistic, is found frequently in Ap., e.g. 3. 1307, 4. 907; so too with ἵνα, 4. 60, 2. 1094.

18. ἐπικλείουσιν: Samuelsson vainly tries to defend ἔτι κλείουσιν by taking οἱ as the dative of the pronoun, and πρόσθεν ἔτι = *iam antea*.

19. Ἀθηναίης ὑποθημοσύνῃσιν: taken from *Il.* 15. 412, where the skilful shipwright (τέκτων) works with the στάθμη under the guidance of Athene. Catullus, 64. 9, describes the goddess building the Argo: Ipsa levi fecit volitantem flamine currum Pinea coniungens inflexae texta carinae; cf. Val. Fl. 1. 92.

22. ὑποφήτορες: the explanation of this word given by Seaton (*Cl. Rev.* ii 84) is the most satisfactory. Correcting the view of L. and S. that ὑποφήτωρ is the same as ὑποφήτης in this passage, he says, "rather ὑποφήτωρ is here the correlative of ὑποφήτης. The Muses are the 'suggesters' of the song to the poet, and so in iv 1381 he calls himself ὑπακουὸς Πιερίδων. The poet is Μουσῶν ὑποφήτης and προφήτης." Again, in *Cl. Rev.* vi 394, when commenting on de Mirmont's rendering 'inspiratrices,' he adds, "I cannot but think the theory of A. Gercke (*Rhein. Mus.* xliv 135) that Apollonius here presumptuously makes the Muses the interpreters of his song, and is afterwards (iv 1381) obliged to sing a palinode in consequence of the ridicule of Theocritus and Callimachus, rather far-fetched." On the other hand, we find ὑποφήτωρ synonymous with ὑποφήτης in *Anth. P.* 14. 1, τόσσους Πιερίδων ὑποφήτορας αὐτὸς ἀγινῶ.

22–228. Walther (*De Ap. Rhod. Argonaut. rebus geographicis*) shows that our poet in his catalogue of Argonauts followed as closely as his theme allowed the geography of the catalogue of the ships in *Il.* 2. 484–760. Beginning with Boeotia, the Homeric catalogue goes on to Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, the islands of the Aegean, and lastly to Thessaly. Thus we have in the Homeric catalogue the oldest περιήγησις Ἑλλάδος. Apollonius begins with Pieria on the northern borders of Greece, and passes on to Thessaly, the Opuntian Locrians, Euboea, Aegina, Boeotia, Attica, the Peloponnesus (here he inserts the heroes from Miletus and Samos), Aetolia, Phocis, and, having mentioned the Thracian heroes, Zetes and Calais, winds up with Acastus, who dwelt in Iolcus in Thessaly, from which the expedition sailed. The details with regard to the several Argonauts mentioned by different writers have been laboriously accumulated by Burmann, Krause, Mueller,

Πρῶτά νυν Ὀρφῆος μνησώμεθα, τόν ῥά ποτ' αὐτὴ
Καλλιόπη Θρήικι φατίζεται εὐνηθεῖσα
Οἰάγρῳ σκοπιῆς Πιμπληίδος ἄγχι τεκέσθαι.
αὐτὰρ τόνγ' ἐνέπουσιν ἀτειρέας οὔρεσι πέτρας
θέλξαι ἀοιδάων ἐνοπῇ ποταμῶν τε ῥέεθρα.
φηγοὶ δ' ἀγριάδες, κείνης ἔτι σήματα μολπῆς,
ἀκτῆς Θρηικίης Ζώνης ἔπι τηλεθόωσαι
ἐξείης στιχόωσιν ἐπήτριμοι, ἃς ὅγ' ἐπιπρὸ
θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν.
Ὀρφέα μὲν δὴ τοῖον ἑῶν ἐπαρωγὸν ἀέθλων
Αἰσονίδης Χείρωνος ἐφημοσύνῃσι πιθήσας
δέξατο, Πιερίῃ Βιστωνίδι κοιρανέοντα.
Ἦλυθε δ' Ἀστερίων αὐτοσχεδόν, ὃν ῥα Κομήτης
γείνατο δινήεντος ἐφ' ὕδασιν Ἀπιδανοῖο,
Πειρεσιὰς ὄρεος Φυλληίου ἀγχόθι ναίων,

30. στιχόωντο schol. Par.

and Jessen, but all such investigations serve but to show what Grote calls 'the impracticability of fabulous chronology.'

23. **Ὀρφῆος**: cf. Pind. *P.* 4. 176, ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδᾶν πατὴρ ἔμολεν εὐαίνητος Ὀρφεύς.

25. **σκοπιῆς**: here, as in Hom., of a mountain peak, *lit.* 'a look-out place,' *specula*; cf. 999. **Πιμπληίδος**: Pimpleia in Pieria, a mountain (in later times a fountain) sacred to the Muses, who were hence called Πιμπληίδες, cf. Hor. *C.* 1. 26. 9, Pimplei dulcis.

26-7. Cf. Hor. *C.* 1. 12. 6: Haemo Unde vocalem temere insecutae Orphea silvae Arte materna rapidos morantem Fluminum lapsus celeresque ventos Blandum et auritas fidibus canoris Ducere quercus.

28. **σήματα μολπῆς**: 'memorials of his minstrelsy.'

29. **Ζώνης**: cf. Mela 2. 2, Serrium, et quo canentem Orphea secuta narrantur etiam nemora, Zone.

30. **ἐξείης στιχόωσιν**: two interpretations have been proposed: (1) *ordine stant* (Brunck), στοιχηδὸν εἰσί Schol., (2) *ordine incedunt* (Wellauer). The latter is more poetical. The trees are represented by a poetic licence as still marching in serried array, cf. Arat. *Phaen.* 371, οἷά τε πολλὰ Ἐξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα. In Hom. we find only the deponent στιχάομαι, of troops marching in ranks, e.g. *Il.* 2. 92, ἐστιχόωντο Ἰλαδὸν εἰς ἀγορήν. Ap. uses the word again in 1227 and 4. 1181.

31. **Πιερίηθεν**: Pieria was properly the tract between the mouths of the Peneius and Haliacmon, at the foot of Olympus, cf. *Il.* 14. 225.

33. **Χείρωνος ἐφημοσύνῃσι**: the Schol. tells us that Chiron had predicted that the Argonauts would safely pass the home of the Sirens if Orpheus went with them, a prophecy which was fulfilled, v. 4. 905 sqq.

34. **Βιστωνίδι**: the Bistones were a Thracian tribe: cf. Val. Fl. 3. 160, Bistoniae magnus alumnus (= Orpheus). In Claudian, *Rapt. Pros.* praef. 2. 8, Bistonia chelys = the lyre of Orpheus.

35. **Ἀστερίων**: cf. Val. Fl. 1. 355, celer Asterion quem matre cadentem Piresius gemino lavit pater amne Cometes Segnior Apidani vires ubi sentit Enipeus. **αὐτοσχεδόν**: v. n. 12. Lehrs wrongly renders it here 'sua sponte,' and is followed by de M. 'de son propre mouvement.'

37. **Πειρεσιάς**: Stephanus (*s.v.* Ἀστέριον) says that Peiresiae was the same town as Ἀστέριον, situated at the junction of the Apidanus and Enipeus, and mentioned in *Il.* 2. 735.

ἔνθα μὲν Ἀπιδανός τε μέγας καὶ δῖος Ἐνιπεὺς
ἄμφω συμφορέονται, ἀπόπροθεν εἰς ἓν ἰόντες.
Λάρισαν δ' ἐπὶ τοῖσι λιπὼν Πολύφημος ἵκανεν
Εἰλατίδης, ὃς πρὶν μὲν ἐρισθενέων Λαπιθάων,
ὁππότε Κενταύροις Λαπίθαι ἐπὶ θωρήσσοντο,
ὁπλότερος πολέμιζε· τότ' αὖ βαρύθεσκέ οἱ ἤδη
γυῖα, μένεν δ' ἔτι θυμὸς ἀρήιος, ὡς τὸ πάρος περ.
Οὐδὲ μὲν Ἴφικλος Φυλάκῃ ἔνι δηρὸν ἔλειπτο,
μήτρως Αἰσονίδαο· κασιγνήτην γὰρ ὄπυιεν
Αἴσων Ἀλκιμέδην Φυλακηίδα· τῆς μιν ἀνώγει
πησύνη καὶ κῆδος ἐνικρινθῆναι ὁμίλῳ.
Οὐδὲ Φεραῖς Ἄδμητος ἐυρρήνεσσιν ἀνάσσων
μίμνεν ὑπὸ σκοπιὴν ὄρεος Χαλκωδονίοιο.

39. ἀπόπροθι Pariss., Brunck.
43. προμάχιζε Meineke.

38. Ἀπιδανὸς . . . Ἐνιπεύς: for the rivers of Thessaly, v. Hdt. 7. 129. The most important is the Enipeus, which flows through the plain of Pharsalus, and falls into the Peneius. Its chief tributary is the Apidanus. Cf. Lucan 6. 373, it gurgite rapto Apidanos, numquamque celer nisi mixtus Enipeus; Ov. *Met.* 1. 579, irrequietus Enipeus Apidanusque senex.

39. ἀπόπροθεν: 'from their distant sources.'

40. Λάρισαν: the capital of Pelasgiotis, on the banks of the Peneius.

Πολύφημος: cf. *Il.* 1. 264, *ἀντίθεον Πολύφημον*. He was left behind along with Heracles in Mysia (1241 sqq.), and founded the city of Cios (1347).

41. Εἰλατίδης: according to other legends he was the son, not of Elatus, but of Poseidon.

42. For the war between the Lapithae and Centaurs v. Diod. 4. 70, Paus. 1. 7. 2, Ov. *Met.* 12. 210, Hor. *C.* 1. 18. 5.

43. ὁπλότερος: 'was the youngest warrior amongst the mighty Lapithae' (*lit.* 'younger than the others'). The traditional derivation of *ὁπλότερος* from *ὅπλον*, 'more capable of bearing arms' and so 'younger,' is doubtful. Buttmann connects it with *ἕπομαι*, Doederlein with *ἁπαλός*. See Leaf on *Il.* 14. 267.

βαρύθεσκε: cf. Soph. *O. T.* 17, *σὺν γήρᾳ βαρεῖς*, Hor. *S.* 1. 1. 14, gravis annis miles.

44. μένεν κ.τ.λ.: cf. *Aen.* 9. 611, nec tarda senectus Debilitat vires animi, mutatque vigorem.

45. Ἴφικλος: for the *βίη Ἰφικληείη* and his connexion with Melampus v. *Od.* 11. 289, *Il.* 2. 705, 23. 636. **Φυλάκη**: in Phthiotis in Thessaly, cf. *Il.* 2. 695. **ἔλειπτο**: Rzach explains this as formed on the false analogy of aorists like *ἔδεκτο*, in which we have the verbal stem and not the present stem. Nonnus imitated Ap. in forming *ἄμειπτο* (*Dion.* 44. 241). Buttm. regards *ἔλειπτο* as a plpf., but Ap. always uses *λέλειπτο*. See Curtius, *Gr. Verb* 1. 194.

48. πησύνη: *ἅπ. λεγ.*, though *πήος* is common in Hom. *πησύνη* and *κῆδος* both mean 'connexion by marriage,' *affinitas*. Krause explains *κῆδος* of Iphiclus' care for Jason.

ἐνικρινθῆναι: see on 227. **ὁμίλῳ**: Aristarchus pointed out that in the *Il.* *ὅμιλος* always means 'the battle throng'; with the exception of 10. 338; the sense of 'assembly,' 'company,' is confined to the *Od.*

49. Φεραῖς: v. n. 318. **Ἄδμητος**: husband by Alcestis. His kine were pastured by Apollo. Cretheus was grandfather of both Jason and Admetus. **ἐυρρήνεσσιν**: *ἐύρρην* = *ἐύ-Fρην* (*ἀρνός*), cf. *πολύρρην*. In 3. 1086 we have the form *ἐύρρηνος*.

50. Χαλκωδονίοιο: *ὄρος ὑπεράνω Φερῶν*. Schol.

Οὐδ' Ἀλόπῃ μίμνον πολυλήιοι Ἑρμείαο
υἱέες εὖ δεδαῶτε δόλους, Ἔρυτος καὶ Ἐχίων,
τοῖσι δ' ἐπὶ τρίτατος γνωτὸς κίε νισσομένοισιν
Αἰθαλίδης· καὶ τὸν μὲν ἐπ' Ἀμφρυσσοῖο ῥοῇσιν
Μυρμιδόνος κούρη Φθιὰς τέκεν Εὐπολέμεια·
τὼ δ' αὖτ' ἐκγεγάτην Μενετηίδος Ἀντιανείρης.
Ἤλυθε δ' ἀφνειὴν προλιπὼν Γυρτῶνα Κόρωνος
Καινεΐδης, ἐσθλὸς μέν, ἑοῦ δ' οὐ πατρὸς ἀμείνων.
Καινέα γὰρ ζῶόν περ ἔτι κλείουσιν ἀοιδοὶ
Κενταύροισιν ὀλέσθαι, ὅτε σφέας οἷος ἀπ' ἄλλων
ἤλασ' ἀριστήων· οἱ δ' ἔμπαλιν ὁρμηθέντες
οὔτε μιν ἐγκλῖναι προτέρω σθένον, οὔτε δαΐξαι·
ἀλλ' ἄρρηκτος ἄκαμπτος ἐδύσετο νειόθι γαίης,

51. πολυληίῳ Pierson.
59. Καινέα γὰρ δὴ πρόσθεν ἔτι κλείουσιν schol. Ven. ad *Il.* 1. 264 : Καινέα γὰρ δὴ πρόσθεν ἐπικλείουσιν Herwerden.
61. ἀριστεύων Vat. unus, Pariss. quattuor, Brunck, Wellauer.
62. ἀγκλῖναι L man. sec. : ἐγκλίναι G : ἐγκλῖναι vulg.
63. ἐδύσατο Brunck.

51. **Ἀλόπῃ** : a town of Phthiotis, cf. *Il.* 2. 682. **πολυλήιοι** : cf. *Il.* 5. 613, ναῖε πολυκτήμων, πολυλήιος. **Ἑρμείαο υἱέες** : cf. Pind. *P.* 4. 178, πέμπε δ' Ἑρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ' ἄτρυτον πόνον, | τὸν μὲν Ἐχίονα, κεχλάδοντας ἥβᾳ, τὸν δ' Ἔρυτον. Hermes himself is called δολοφραδής, h. Hom. *Merc.* 282.

53. **γνωτός** : in Ap. this word always means 'kinsman,' a meaning which we sometimes find in Hom., e.g. *Il.* 15. 350, γνωτοί τε γνωταί τε, 'brothers and sisters.' Homer also uses it in the sense of 'well-known,' 'clearly perceived.' **νισσομένοισι** : the form νίσσομαι, for νεσ-j-ομαι (Curtius), or νι-νσ-j-ομαι (Osthoff), is now generally accepted as correct ; νείσσομαι, though defended by Eustathius on *Od.* 9. 58, is contrary to all analogy, as κρείσσων is the only example of σσ after the diphthong ει, v. La Roche, *Hom. Textkr.* 317 ; Boeckh on Pind. *O.* 3. 10 ; Leaf on *Il.* 13. 186.

54. **Αἰθαλίδης** : as son of Hermes he is sent as herald to Hypsipyle at Lemnos, v. 640 sqq. where his wondrous powers are described. **Ἀμφρυσσοῖο** : a river in Thessaly (Strab. 371, 49). Virgil, *G.* 3. 2, speaks of Apollo as 'pastor ab Amphryso.'

57. **Γυρτῶνα** : Gyrton or Gyrtona (Γυρτώνη, *Il.* 2. 738) was a town of Perrhaebia, in Thessaly, near Larissa.

59. 'for poets sing how Caeneus, though still alive, was slain by the Centaurs' : cf. *Orph. Arg.* 171, ζωόν τ' ἐν φθιμένοισι μολεῖν ὑπὸ κεύθεα γαίης. For the legend of Caeneus and his invulnerability and how he was buried alive under a mass of trees by the Centaurs v. Ov. *Met.* 12. 171 sqq. Another legend with regard to him is referred to by Virg., *Aen.* 6. 448.

61. **ἔμπαλιν** : at first Caeneus drove them in flight (ἤλασε), but they turned back (ἔμπαλιν) and charged afresh.

62. **ἐγκλῖναι προτέρω** : 'to make him give ground and flee before them.' ἐγκλίνειν is used by Polybius in the sense of routing, cf. *inclinare in fugam*, and the pass. in Soph. *fr.* 607, ὑπείκει καὶ θέλων ἐγκλίνεται. ἀνακλίνειν (v. cr. n.) does not seem to be so used. προτέρω is curious : Ap. was probably thinking of διώκειν προτέρω, *Il.* 5. 672.

63. The Schol. tells us that this is borrowed from Pindar (*fr.* 167 Bergk), ὁ δὲ χλωραῖς ἐλάταισι τυπεὶς ᾤχεθ' ὑπὸ χθόνα Καινεὺς σχίσας ὀρθῷ ποδὶ γᾶν : cf. Plut., *de absurd. Stoic. opin.* c. 1, ὁ Πινδάρου Καινεὺς εὔθυναν ὑπείχεν, ἀπιθάνως ἄρρηκτος σιδήρῳ καὶ ἀπαθὴς τὸ

θεινόμενος στιβαρῇσι καταΐγδην ἐλάτῃσιν.
Ἦλυθε δ' αὖ Μόψος Τιταρήσιος, ὃν περὶ πάντων
Λητοΐδης ἐδίδαξε θεοπροπίας οἰωνῶν·
ἠδὲ καὶ Εὐρυδάμας Κτιμένου πάις· ἄγχι δὲ λίμνης
Ξυνιάδος Κτιμένην Δολοπηίδα ναιετάασκεν.
Καὶ μὴν Ἄκτωρ υἷα Μενοίτιον ἐξ Ὀπόεντος
ὦρσεν, ἀριστῆεσσι σὺν ἀνδράσιν ὄφρα νέοιτο.
Εἵπετο δ' Εὐρυτίων τε καὶ ἀλκήεις Ἐρυβώτης,
υἷες ὁ μὲν Τελέοντος, ὁ δ' Ἴρου Ἀκτορίδαο·
ἤτοι ὁ μὲν Τελέοντος ἐυκλειὴς Ἐρυβώτης,
Ἴρου δ' Εὐρυτίων. σὺν καὶ τρίτος ἦεν Ὀιλεύς,
ἔξοχος ἠνορέην καὶ ἐπαΐξαι μετόπισθεν
εὖ δεδαὼς δῄοισιν, ὅτε κλίνωσι φάλαγγας.
Αὐτὰρ ἀπ' Εὐβοίης Κάνθος κίε, τόν ῥα Κάνηθος

76. κλίνειε Brunck ex schol. Par.

σῶμα πλασσόμενος, εἶτα καταδὺς ἄτρωτος ὑπὸ γῆν, κ.τ.λ. **νειόθι γαίης** = εἰς τὸ νέρτερον γῆς. Ap. uses νειόθι freely to express motion: cf. ὑψόθι, 4. 925. On the laxity of the Alex. writers in this matter v. Meineke on Call. *Jov.* 30. For ἐδύσετο v. n. 4. 865.

64. καταΐγδην: an adv. only found here. It describes the downward sweep of the falling fir trees (cf. μεταΐγδην, 2. 95). L. and S. wrongly say that it takes the dative here.

65. Τιταρήσιος: cf. Hes. *Sc.* 181, Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρηος. Mopsus was so called either from his grandfather Titaron (cf. Τιταρώνειος, Lyc. 881), or from being one of the Lapithae who dwelt about Mt. Titarus in Thessaly. Mopsus was also said to have been a son of Apollo: cf. Val. Fl. 1. 383, Hic vates, Phoebique fides non vana parentis, Mopsus.

66. θεοπροπίας οἰωνῶν: cf. Pind. *P.* 4. 190, μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς Μόψος ἄμβασε στρατὸν πρόφρων.

67. Εὐρυδάμας: not mentioned by Apollod. or Val. Fl.

68. Κτιμένην: a town in the south of Thessaly on the borders of Dolopia and Phthia. Lake Xynias took its name from the town of Xynia mentioned in Livy 32. 13; 33. 3. This lake is confused with Boebeis (near Mt. Ossa) by our Schol. and in Steph. *s. v.* Ξυνία.

69. Ἄκτωρ: not mentioned by Apollod. or Val. Fl.

Ὀπόεντος: Ὀποῦς was the capital of the Opuntian Locrians: cf. *Il.* 2. 531. They are mentioned in 4. 1780.

71. Εὐρυτίων: constantly confused by the ancients themselves with Ἔρυτος, 52 supr. Eurytion was slain through misadventure by Peleus in the Calydonian boar-hunt (Apollod. 3. 13. 1).

Ἐρυβώτης: skilled in the healing art, cf. 2. 1039. The Schol. says that Herodorus called him Εὐρυβάτης.

74. Ὀιλεύς: father of Ajax, cf. Val. Fl. 1. 372, *Aen.* 1. 41.

75–6. Homer, *Il.* 14. 521, says of Ajax (Ὀιλῆος ταχὺς υἱός), οὐ γάρ οἵ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν Ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ. Forgetting this, Burmann suggested that the meaning of our passage is that it was when *his own side* were giving way that Oileus attacked the enemy on the rear. de M., on the ground that it does not require much skill to attack from behind a flying foe, adopts Burmann's mistaken view, translating, "très habile à s'élancer par derrière sur les ennemis, au moment où ils commencent à faire plier les phalanges." For ὅτε c. subj. cf. 1100, 2. 938, 3. 1267, 4. 1579, 1730; Monro, *H. G.* 289.

77. Κάνθος: the Schol. says he was

πέμπεν Ἀβαντιάδης λελιημένον· οὐ μὲν ἔμελλεν
νοστήσειν Κήρινθον ὑπότροπος. αἶσα γὰρ ἦεν
αὐτὸν ὁμῶς Μόψον τε δαήμονα μαντοσυνάων
πλαγχθέντας Λιβύης ἐνὶ πείρασι δηωθῆναι.
ὡς οὐκ ἀνθρώποισι κακὸν μήκιστον ἐπαυρεῖν,
ὁππότε κἀκείνους Λιβύῃ ἔνι ταρχύσαντο,
τόσσον ἑκὰς Κόλχων, ὅσσον τέ περ ἠελίοιο
μεσσηγὺς δύσιές τε καὶ ἀντολαὶ εἰσορόωνται.
Τῷ δ' ἄρ' ἐπὶ Κλυτίος τε καὶ Ἴφιτος ἠγερέθοντο,
Οἰχαλίης ἐπίουροι, ἀπηνέος Εὐρύτου υἷες,
Εὐρύτου, ᾧ πόρε τόξον Ἑκηβόλος· οὐδ' ἀπόνητο
δωτίνης· αὐτῷ γὰρ ἑκὼν ἐρίδηνε δοτῆρι.
Τοῖσι δ' ἐπ' Αἰακίδαι μετεκίαθον· οὐ μὲν ἄμ' ἄμφω,
οὐδ' ὁμόθεν· νόσφιν γὰρ ἀλευάμενοι κατένασθεν

82. κακὸν schol., Pariss. quattuor, L 16: κακὸν corr. κακῶν G: κακῶν vulg.
89. ἑλὼν Köchly. αὐτὸς Brunck.

son of Canethus, and grandson of Abas, from whom the Abantes in Euboea (4. 1214) took their name.

79. Κήρινθον: town in N.E. of Euboea, cf. *Il.* 2. 538.

80. For the death of Canthus in Libya v. 4. 1485 sqq. Mopsus perished there from a snake-bite, v. 4. 1502 sqq.

82. 'How true it is that there is no disaster which can be called the most remote for men to meet with.' ἐπαυρεῖν is added epexegetically. There was no disaster apparently more remote for heroes sailing from Thessaly to Colchis and back than to die in Libya, and yet Canthus and Mopsus meet with this doom. For ἐπαυρεῖν 'to meet with' cf. 2. 174. de M., taking κακόν as subject of ἐπαυρεῖν, translates, "en effet, il n'est pas pour les hommes de malheur si lointain qu'il ne puisse les atteindre," and this is approved by Seaton (*Cl. Rev.* vi 395). The Schol. explains οὐδέν ἐστι μέγιστον κακὸν οὗ ἄνθρωπος ἀποτυγχάνει, taking μήκιστον = μέγιστον, for which cf. Eur. *Hipp.* 818, τὰ μάκιστ' ἐμῶν κακῶν.

83. κἀκείνους: Ap. only uses the fuller form ἐκεῖνος in crasis with καί, (so too κεῖθεν and κεῖσε but κἀκεῖθεν, 4. 1731). He thus agreed with the views of Zenod. and Aristarch. in favour of κεῖνος, but deviated from them in admitting ἐκεῖνος in crasis.

ταρχύσαντο: ταρχύω and ταριχεύω are connected by Curtius with *torrere*, τέρσειν. Helbig (*Hom. Epos* pp. 42–3) explains the process as partial mummification, v. Leaf on *Il.* 7. 85.

85. μεσσηγύς: 'apart.' Colchis and Libya are the two extremes E. and W., as far removed as sunrise and sunset.

86. Both Clytius and Iphitus are omitted by Val. Fl. Distinguish the other Iphitus, son of Naubolus, 207 infr.

87. Οἰχαλίης: in *Il.* 2. 730, Οἰχαλίην πόλιν Εὐρύτου Οἰχαλιῆος, Oechalia is in Thessaly. Strabo (376, 32) mentions towns of this name in Thessaly, Arcadia, and Euboea. As Ap. has just mentioned Euboea (v. 77), we may infer that it is of the town in Euboea he is speaking.

88. Cf. *Od.* 8. 226, τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας Ἴκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων Ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι. **τόξον**: here, as Eustath. observes on *Il.* 15. 441, τόξον οὐ τὸ σκεῦος σημαίνει, ἀλλὰ τὴν τοξικὴν τέχνην.

οὐδ' ἀπόνητο: cf. *Od.* 11. 324, ἦγε μέν, οὐδ' ἀπόνητο.

89. ἑκὼν ἐρίδηνε: 'he chose to strive with.' For ἑκών = βουληθείς cf. *Il.* 3. 66, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο. Another legend was that Eurytus was slain by Heracles in the sack of Oechalia.

91. ὁμόθεν: *indidem*, 'from the same

Αἰγίνης, ὅτε Φῶκον ἀδελφεὸν ἐξενάριξαν
ἀφραδίῃ. Τελαμὼν μὲν ἐν Ἀτθίδι νάσσατο νήσῳ·
Πηλεὺς δὲ Φθίῃ ἐνὶ δώματα ναῖε λιασθείς.
Τοῖς δ' ἐπὶ Κεκροπίηθεν ἀρήιος ἤλυθε Βούτης,
παῖς ἀγαθοῦ Τελέοντος, ἐυμμελίης τε Φάληρος.
Ἄλκων μιν προέηκε πατὴρ ἑός· οὐ μὲν ἔτ' ἄλλους
γήραος υἷας ἔχεν βιότοιό τε κηδεμονῆας.
ἀλλά ἑ τηλύγετόν περ ὁμῶς καὶ μοῦνον ἐόντα
πέμπεν, ἵνα θρασέεσσι μεταπρέποι ἡρώεσσιν.
Θησέα δ', ὃς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο,
Ταιναρίην ἀίδηλος ὑπὸ χθόνα δεσμὸς ἔρυκεν,

94. *ἐνὶ* Gerhard: *ἔνι* codd.: *Πηλεὺς δ' ἐν Φθίῃ ἐριβώλακι ναῖε λιασθείς* schol. Pind. *Nem.* 5. 25.
96. *ἐυμελίης* Pariss., Brunck.
99. *ὅμως* vulg.: *ὁμῶς* (eras. circumfl.) L: *ὁμῶς* G, L 16.

place.' **νόσφιν . . . Αἰγίνης**: 'fleeing for their lives they settled far from Aegina'; cf. *Il.* 5. 28, *ἐπεὶ ἴδον . . . τὸν μὲν ἀλευάμενον*.

93. ἀφραδίῃ: 'unwittingly.' Others render 'in their folly.' The ordinary legend was that Peleus and Telamon, jealous of Phocus for his skill at games, deliberately slew him with a discus (Apollod. 3. 12. 6, Paus. 2. 29. 7).

Ἀτθίδι νήσῳ: Salamis.

94. λιασθείς: i.e. far apart from his brother.

95. Κεκροπίηθεν: *ἀπὸ τῆς Ἀττικῆς. Κεκροπία γὰρ λέγεται ἡ Ἀττικὴ ἀπὸ Κέκροπος τοῦ βασιλεύσαντος*. Schol., cf. Thuc. 2. 15. **Βούτης**: his descendants, the Butidae, were famous at Athens, and there were frescoes in the Erechtheum illustrating the history of the family (Paus. 1. 26. 6). His father Teleon is not to be confused with Teleon father of Erybotes (v. 73).

96. Φάληρος: Pausanias (1. 1. 4) tells us that there was an altar dedicated to him at the port of Phalerum, near Athens, which derived its name from him.

97. Ἄλκων: son of Erechtheus, king of Athens. Burmann conjectures that he is the Alcon in Virg. *E.* 5. 11.

99. τηλύγετον: this word is used three times in the poem, and each time, apparently, in a different sense. Here the meaning seems determined by the preceding line, 'born to him in his old age' (*καταγηράσαντι αὐτῷ γενόμενον*. Schol.). In 149 it has the general meaning of 'well-beloved' (*ἀγαπητός*. Schol.), and in 719 the meaning of 'only-begotten' (*μονογενής*. Schol.). The derivation generally accepted by editors of Hom. is from the root *γα-* of *γένος*, etc., and **τῆλυς*, *lit.* 'grown big,' *adulescens*; v. Merry and Riddell on *Od.* 4. 11, Leaf on *Il.* 3. 175.

101. Θησέα: Burmann points out the inconsistency in representing Theseus as detained in the underworld and so prevented from joining the expedition, as elsewhere in the poem the exploits of Theseus are spoken of as long anterior.

In 609 sqq. Ap. tells of Hypsipyle daughter of Thoas who was son of Dionysus and Ariadne, and Dionysus only wedded Ariadne after she had been deserted by Theseus. Again, in 3. 996 sqq., Jason recites to Medea the story of Theseus and Ariadne as a tale of bygone days. Apollod. mentions Theseus amongst the Argonauts. **περὶ . . . ἐκέκαστο**: v. n. 138.

102. Ταιναρίην: at Taenarus in Laconia (v. 179) there was said to be an entrance to the underworld, cf. Virg. *G.* 4. 467, Taenarias etiam fauces, alta ostia Ditis. **ἀίδηλος**: 'unseen.' Ap. uses this adj. freely, and it is not easy to determine the precise meaning in each case. It seems to mean 'unseen,' or 'dimly seen,' here, and in 4. 47, 865; 'unsuspected,' 'unforeseen,' in 1. 298,

Πειρίθῳ ἑσπόμενον κοινὴν ὁδόν· ἦ τέ κεν ἄμφω
ῥηίτερον καμάτοιο τέλος πάντεσσιν ἔθεντο.
Τῖφυς δ' Ἀγνιάδης Σιφαέα κάλλιπε δῆμον
Θεσπιέων, ἐσθλὸς μὲν ὀρινόμενον προδαῆναι
κῦμ' ἁλὸς εὐρείης, ἐσθλὸς δ' ἀνέμοιο θυέλλας
καὶ πλόον ἠελίῳ τε καὶ ἀστέρι τεκμήρασθαι.
αὐτή μιν Τριτωνὶς ἀριστήων ἐς ὅμιλον
ὧρσεν Ἀθηναίη, μετὰ δ' ἤλυθεν ἑλδομένοισιν.
αὐτὴ γὰρ καὶ νῆα θοὴν κάμε· σὺν δέ οἱ Ἄργος
τεῦξεν Ἀρεστορίδης κείνης ὑποθημοσύνῃσιν.
τῶ καὶ πασάων προφερεστάτη ἔπλετο νηῶν,

110. ἤλυθ' ἐελδομένοισιν Rzach.
111–114. uncis inclusit Wellauer.

2. 138; 'destructive,' 'baneful,' in 3. 1132, 4. 1671; 'indefinite,' *ambiguus*, in 4. 681. In the sense of 'unseen,' Hom. uses ἀίζηλος, and he always has ἀίδηλος with the one meaning, 'making invisible,' and so 'destroying' (ἀφανίζων); v. Buttm. *Lexil.*

103. Πειρίθῳ: for Πειριθόῳ, the only example of a contraction of this kind in the poem. Rzach suggests that Ap. may have imitated the reading Πάνθῳ in *Il.* 17. 40, Πανθόῳ ἐν χείρεσσι, κ.τ.λ. **κοινήν**: this reading is preferable to κείνην, *illam*, 'that famous,' or κεινήν, *irritam*. Brunck observes that Ap. would have written κενεήν, not κεινήν. Theseus and Peirithous shared many enterprises, e. g. the attack on the Centaurs, the carrying off of Helen from Sparta, and the attempt here spoken of to carry off Persephone from the lower world. Peirithous died in the attempt, and Theseus was only delivered by Heracles.

105. Σιφαέα: Siphae, or Tipha, was a town in Boeotia, cf. Thuc. 4. 75. Its connexion with the Argonauts is mentioned in Paus. 9. 32. 3, Τιφαιεῖς Βοιωτῶν μάλιστα ἐκ παλαιοῦ τὰ θαλάσσια θέλουσιν εἶναι σοφοί, Τῖφυν ἄνδρα μνημονεύοντες ἐπιχώριον, ὡς προκριθείη γενέσθαι τῆς Ἀργοῦς κυβερνήτης. ἀναφαίνουσι δὲ καὶ πρὸ τῆς πόλεως, ἔνθα ἐκ Κόλχων ὀπίσω κομιζομένην ὁρμίσασθαι τὴν Ἀργὼ λέγουσιν.

106. ἐσθλός κ.τ.λ.: cf. Plat. *Rep.* 488, ἀνάγκη αὐτῷ (*sc.* τῷ ἀληθινῷ κυβερνήτῃ) ἐπιμέλειαν ποιεῖσθαι ... οὐρανοῦ καὶ ἄστρων καὶ πνευμάτων.

108. πλόον: 'a ship's course.' **ἀστέρι**: "*Helice sic* κατ' ἐξοχὴν *dicta, seu major Ursa*, Aratus: Ἑλίκῃ γε μὲν ἄνδρες Ἀχαιοὶ Εἰν ἁλὶ τεκμαίρονται, ἵνα χρὴ νῆας ἀγινεῖν" (Brunck). Cf. also *Od.* 5. 272; Val. Fl. 1. 419, adsidua Tiphys vultum lassatus ab Arcto.

109. Τριτωνίς: cf. the Homeric Τριτογένεια. Lake Tritonis in Libya (4. 1391) was connected by legend with the birth of Athene, as were also three rivers which bore the name Triton. The Schol. says here, Τρίτωνες τρεῖς Βοιωτίας, Θεσσαλίας, Λιβύης, ἐν δὲ τῷ κατὰ Λιβύην ἐτέχθη ἡ Ἀθηνᾶ, and on 4. 1311, Τρίτων ποταμὸς Λιβύης· ἔστι δὲ καὶ Βοιωτίας· δοκεῖ δὲ ἡ Ἀθηνᾶ παρ' ἑτέρῳ αὐτῶν γεγενῆσθαι. Cf. Ellis on Cat. 64. 395, rapidi Tritonis hera.

111–114. Wellauer brackets these lines. He thinks that in the earlier edition the poet had described more fully the building of the Argo, and that these four lines are a survival interpolated in the second edition. In their present position they certainly have little point: they merely repeat lines 18 and 19, and forestall 226.

113. τῶ: 'therefore.' The accentuation of this form is doubtful. L has τῷ (read by Merkel), G has τῶ. Leaf, on *Il.* 1. 418, says "τῶ, not τῷ, is the reading of A in all passages where it means 'therefore'; and with this grammatical tradition agrees. It seems to

ὅσσαι ὑπ' εἰρεσίῃσιν ἐπειρήσαντο θαλάσσης.
Φλίας δ' αὖτ' ἐπὶ τοῖσιν Ἀραιθυρέηθεν ἵκανεν,
ἔνθ' ἀφνειὸς ἔναιε Διωνύσοιο ἔκητι,
πατρὸς ἑοῦ, πηγῇσιν ἐφέστιος Ἀσωποῖο.
Ἀργόθεν αὖ Ταλαὸς καὶ Ἀρήιος, υἷε Βίαντος,
ἦλυθον ἴφθιμός τε Λεώδοκος, οὓς τέκε Πηρὼ
Νηληίς· τῆς δ' ἀμφὶ δύην ἐμόγησε βαρεῖαν
Αἰολίδης σταθμοῖσιν ἐν Ἰφίκλοιο Μελάμπους.
Οὐδὲ μὲν οὐδὲ βίην κρατερόφρονος Ἡρακλῆος
πευθόμεθ' Αἰσονίδαο λιλαιομένου ἀθερίξαι.
ἀλλ' ἐπεὶ ἄιε βάξιν ἀγειρομένων ἡρώων,
νεῖον ἀπ' Ἀρκαδίης Λυρκήιον Ἄργος ἀμείψας
τὴν ὁδόν, ᾗ ζωὸν φέρε κάπριον, ὅς ῥ' ἐνὶ βήσσῃς
φέρβετο Λαμπείης, Ἐρυμάνθιον ἄμ μέγα τῖφος,
τὸν μὲν ἐνὶ πρώτῃσι Μυκηναίων ἀγορῇσιν

125. Λυρκήιον schol. Laur.: Λυγκήιον codd.

be a genuine relic of the old instrumental; compare πω with πως, and perhaps οὕτω with οὕτως."

115. **Φλίας**: Val. Fl. 1. 411, Et, quem fama genus non est decepta Lyaei, Phlias immissus patrios de vertice crines.

Ἀραιθυρέηθεν: the site of the later Phlius in the N.E. of the Peloponnesus. It is mentioned among Agamemnon's cities in *Il.* 2. 571.

116. **ἀφνειός**: *ob vini cultum* (Dübner). The Schol. says, Διόνυσος Φλιοῦς ὠνομάζετο ἀπὸ τοῦ φλεῖν τὸν οἶνον, ὅ ἐστιν εὐθηνεῖν.

117. **Ἀσωποῖο**: a river flowing by Sicyon into the Gulf of Corinth (Strab. 328, 29). Distinguish the Boeotian Asopus (735).

118. **Ἀρήιος**: not mentioned with his brothers in Val. Fl. 1. 358, Nititur hinc Talaus fratrisque Leodocus urget Remo terga sui, quos nobile contulit Argos.

120. **Νηληίς**: Neleus was also father of Nestor.

121. **Αἰολίδης**: see on 143. The story of the imprisonment of the μάντις ἀμύμων, Melampus, who stole the oxen of Iphiclus in order that his brother Bias might marry Pero, is told in *Od.* 11. 287 sqq.; cf. Prop. 2. 3. 51–55.

122. **βίην Ἡρακλῆος**: cf. *Il.* 2. 658, βίη Ἡρακληείη. Such periphrases are common, e. g., ἱερὴ ἲς Τηλεμάχοιο, sententia dia Catonis, mitis sapientia Laeli.

123. **ἀθερίξαι**: 'to make light of.' This verb is found c. gen. in 2. 477, and so probably here, though the construction may be gen. abs.

125. Lines 125–9 are parenthetical, 'he had just come from Arcadia to Lyrcean Argos, on that journey on which he carried the living boar, etc.' The form **νεῖον** for *νέον recens* is only found here. **Λυρκήιον**: Λυγκήιον of the MSS. is explained by the Schol. as referring to Lynceus, son-in-law of Danaus, who reigned in Argos, but this epithet is found nowhere else. The Schol. preserves another reading Λυρκήιον, from Lyrceum, a mountain in Argolis from which the Inachus takes its rise. That this is the true reading is shown by Val. Fl. 4. 355, Lyrceia tellus (= Argiva tellus), and Ov. *Met.* 1. 598, Lyrcea reliquerat arva.

127. **Λαμπείης**: Mt. Lampeia is a portion of the range of Erymanthus in Arcadia, from which the river Erymanthus flows (Strab. 295, 12). **ἄμ . . . τῖφος**: 'throughout (ranging through) the marsh.' For τῖφος cf. 2. 822, κατὰ πλατὺ βόσκετο τῖφος, Theocr. 25. 15.

128. **πρώτῃσι ἀγορῇσιν**: 'at the

δεσμοῖς ἰλλόμενον μεγάλων ἀπεθήκατο νώτων·
αὐτὸς δ' ᾗ ἰότητι παρὲκ νόον Εὐρυσθῆος
ὡρμήθη· σὺν καί οἱ Ὕλας κίεν, ἐσθλὸς ὀπάων,
πρωθήβης, ἰῶν τε φορεὺς φύλακός τε βιοῖο.
Τῷ δ' ἐπὶ δὴ θείοιο κίεν Δαναοῖο γενέθλη,
Ναύπλιος. ᾗ γὰρ ἔην Κλυτονήου Ναυβολίδαο·
Ναύβολος αὖ Λέρνου· Λέρνον γε μὲν ἴδμεν ἐόντα
Προίτου Ναυπλιάδαο· Ποσειδάωνι δὲ κούρη
πρίν ποτ' Ἀμυμώνη Δαναΐς τέκεν εὐνηθεῖσα
Ναύπλιον, ὃς περὶ πάντας ἐκαίνυτο ναυτιλίῃσιν.
Ἴδμων δ' ὑστάτιος μετεκίαθεν, ὅσσοι ἔναιον
Ἄργος, ἐπεὶ δεδαὼς τὸν ἑὸν μόρον οἰωνοῖσιν

129. ἀπεσείσατο Simplicius, Peyron *Emped. ac Parmenid. fragm.*, p. 16.

entrance to the assembly,' cf. *Il.* 22. 66, πρώτῃσι θύρῃσι. The Schol. says, περὶ τοῦ κάπρου καὶ Ἡρόδωρός φησιν ὅτι ἐπὶ τὰς πύλας τῶν Μυκηνῶν κομίσας αὐτὸν ἀπέθετο.

129. δεσμοῖς ἰλλόμενον: 'fast bound with thongs,' cf. 2. 1249. Forms from ἴλλω = εἴλω are not found in Hom., but we have ἰλλάς 'a band,' *Il.* 13. 572. **ἀπεθήκατο**: διὰ τοῦ ἀπεθήκατο τοῦ βαστάζοντος ἐπιδείκνυται ἡ δύναμις ὅτι εὐχερῶς. Schol. So too Gerhard finds special point in the word, 'cum id ipsum magni roboris esset gravissimum onus non raptim abicere, sed sensim deponere.' This may be true physically, but what authority is there for taking ἀποτίθεσθαι to mean '*sensim* deponere'? ἀπεσείσατο, the reading preserved by Simplicius, has no MS. authority, but derives support from Nonnus, *Dion.* 11. 217, ἡβητὴν προκάρηνον ἑῶν ἀπεσείσατο νώτων, which seems an imitation of our passage. Linde thinks ἀπεθήκατο crept into the text as a gloss on ἀπεσείσατο. Wellauer's theory is that ἀπεθήκατο was in the first recension and was altered to ἀπεσείσατο in the second to avoid the resemblance to Call. *Jov.* 15, ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων.

130. ᾗ ἰότητι: *suâ sponte*. ἰότητι· βουλήσει, θελήσει, χάριτι. Hesych.

παρὲκ νόον: 'without the knowledge and approval of Eurystheus to whom Her. was in servitude for twelve years. Cf. *Il.* 24. 434, παρὲξ Ἀχιλῆα δέχεσθαι 'behind Achilles' back,' *lit.* 'passing him by.' In *Il.* 20. 133 παρὲκ νόον means 'contrary to sound judgment.'

131. Ὕλας: v. 1207 sqq.

132. πρωθήβης: 'in the flower of youth,' cf. *Il.* 8. 518, παῖδας πρωθήβας πολιοκροτάφους τε γέροντας. **φύλακος**: = φύλαξ. In *Il.* 24. 566 φυλακός is read following Herodian's rule that nouns in -κος if more than disyllabic are oxytone unless they are proper names, e.g. Φύλακος, *Il.* 6. 35. Our MSS. and Schol. are for φύλακος here.

133. Cf. Varro Atacinus, *frag.* i (Baehrens), Ecce venit Danai multis celebrata propago; Namque satus Clytio, Lerni quem Naubolus ex se, Lernum Naupliades Proteus, sed Nauplion edit Filia Amymone Europae Danaique superbi.

134. Ναύπλιος: the Argonaut was a descendant of the famous navigator Nauplius, son of Poseidon, who was said to have founded the port of Nauplia (Paus. 2. 38. 2, 4. 35. 2), and to have first observed the Great Bear (Theon *ad* Arat. *Phaen.* 27).

138. περί: for the adverbial use of περί = περισσῶς 'exceedingly' v. Monro *H.G.* 186.

ἐκαίνυτο: for the constr. cf. *Il.* 2. 530, ἐγχείῃ δ' ἐκέκαστο Πανέλληνας. We find the infin. instead of the dat. in 2. 868, cf. *Od.* 2. 158.

139. Ἴδμων: *lit.* 'the knowing one' 'the seer.' According to one version his real name was Thestor.

140. For the fate of Idmon v. 2. 815

ἦιε, μή οἱ δῆμος ἐυκλείης ἀγάσαιτο.
οὐ μὲν ὅγ' ἦεν Ἄβαντος ἐτήτυμον, ἀλλά μιν αὐτὸς
γείνατο κυδαλίμοις ἐναρίθμιον Αἰολίδῃσιν
Λητοΐδης· αὐτὸς δὲ θεοπροπίας ἐδίδαξεν
οἰωνούς τ' ἀλέγειν ἠδ' ἔμπυρα σήματ' ἰδέσθαι.
Καὶ μὴν Αἰτωλὶς κρατερὸν Πολυδεύκεα Λήδη
Κάστορά τ' ὠκυπόδων ὦρσεν δεδαημένον ἵππων
Σπάρτηθεν· τοὺς δ' ἦγε δόμοις ἔνι Τυνδαρέοιο
τηλυγέτους ὠδῖνι μιῇ τέκεν· οὐδ' ἀπίθησεν
νισσομένοις· Ζηνὸς γὰρ ἐπάξια μήδετο λέκτρων.
Οἵ τ' Ἀφαρητιάδαι Λυγκεὺς καὶ ὑπέρβιος Ἴδας
Ἀρήνηθεν ἔβαν, μεγάλῃ περιθαρσέες ἀλκῇ
ἀμφότεροι· Λυγκεὺς δὲ καὶ ὀξυτάτοις ἐκέκαστο
ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κεῖνον
ῥηιδίως καὶ νέρθε κατὰ χθονὸς αὐγάζεσθαι.

147. ὦρσε Pariss. tres, Brunck.
148. τοὺς (rel.) ἦγε Herwerden.
149, 150. ἀπίθησαν νισσόμενοι vel ἀπίθησαν· νισσομένοις γὰρ Ζηνὸς Herwerden: ἀπίθησεν λισσομένοις Meineke.
155. νέρθεν ὑπὸ χθονὸς schol. Ar. *Plut.* 210, Brunck: ἔνερθεν ὑπὸ χθονὸς Suidas *s.v.* Λυγκέως.

sqq. He predicts his own doom, 443 infra; cf. Val. Fl. 1. 360, Hinc quoque missus adest quamvis arcentibus Idmon Alitibus; sed turpe viro timuisse futura. Simonides says of Megistias, the seer who fell at Thermopylae, Μάντιος, ὃς τότε Κῆρας ἐπερχομένας σάφα εἰδὼς Οὐκ ἔτλη Σπάρτης ἡγεμόνα προλιπεῖν (Hdt. 7. 228).

141. μὴ . . . ἀγάσαιτο: 'ne populus ipsi propter gloriam *deficientem* indignaretur' (Wellauer). For other examples of *res pro rei defectu*, cf. *Il.* 1. 65, εἰ εὐχωλῆς ἐπιμέμφεται, 5. 178, 21. 457. For the gen. v. Monro, *H.G.* 151.

143. Αἰολίδῃσιν: Cretheus and Athamas were sons of Aeolus; Aeson and Amythaon were sons of Cretheus; Bias and Melampus, father of Abas, were sons of Amythaon; Jason was son of Aeson.

144. Λητοΐδης: cf. Val. Fl. 1. 228, Phoebeius Idmon. **αὐτός**: *sc.* Λητοΐδης.

145. ἔμπυρα σήματα: v. 437.

146. Αἰτωλὶς . . . Λήδη: the Schol. says that her father Thestius, son of Ares, was an Aetolian (Apollod. 3. 10. 5), and that Ibycus called her Πλευρωνία (Pleuron an Aetolian town), and Hellanicus Καλυδωνία (v. 190).

149. τηλυγέτους: v.n. 99. **οὐδ' ἀπίθησεν κ.τ.λ.**: 'she lacked not trust in them when they set forth; her spirit bespoke the consort of Zeus.' ἀπιθέω has here the very unusual sense of ἀπιστέω (contrast 3. 105, 669); similarly ἀπιστέω was used in Attic for ἀπειθέω, or ἀπιθέω, 'to disobey.' In *Od.* 11. 298 sqq. the Dioscuri are the sons of Tyndareus; according to Pind., *N.* 10. 80, Polydeuces was sprung from Zeus, Castor from Tyndareus; Theocritus (22. 1) speaks of them both as sons of Zeus.

151. ὑπέρβιος: for an example of his wanton overbearingness v. 462 sq.

152. Ἀρήνηθεν: Arene was a town near Pylus, cf. *Il.* 2. 591.

153. Λυγκεύς: cf. Pind. *N.* 10. 62, κείνου (*sc.* Λυγκέως) γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον ὄμμα, where the Schol. says, ὁ δὲ Λυγκεὺς ὀξυδερκὴς ὤν, ὥστε καὶ διὰ λίθων καὶ διὰ γῆς τὰ γινόμενα βλέπειν, ἰδὼν διὰ τῆς δρυὸς τὸν Κάστορα ἔτρωσε λόγχῃ. Cf. also Aristoph. *Pl.* 210, Hor. *Ep.* 1. 1. 28.

154. εἰ ἐτεόν γε: this half-expressed

Σὺν δὲ Περικλύμενος Νηλήιος ὦρτο νέεσθαι,
πρεσβύτατος παίδων, ὅσσοι Πύλῳ ἐξεγένοντο
Νηλῆος θείοιο· Ποσειδάων δέ οἱ ἀλκὴν
δῶκεν ἀπειρεσίην ἠδ' ὅττι κεν ἀρήσαιτο
μαρνάμενος, τὸ πέλεσθαι ἐνὶ ξυνοχῇ πολέμοιο.
Καὶ μὴν Ἀμφιδάμας Κηφεύς τ' ἴσαν Ἀρκαδίηθεν,
οἳ Τεγέην καὶ κλῆρον Ἀφειδάντειον ἔναιον,
υἷε δύω Ἀλεοῦ· τρίτατός γε μὲν ἔσπετ' ἰοῦσιν
Ἀγκαῖος, τὸν μέν ῥα πατὴρ Λυκόοργος ἔπεμπεν,
τῶν ἄμφω γνωτὸς προγενέστερος. ἀλλ' ὁ μὲν ἤδη
γηράσκοντ' Ἀλεὸν λίπετ' ἂμ πόλιν ὄφρα κομίζοι,
παῖδα δ' ἑὸν σφετέροισι κασιγνήτοισιν ὄπασσεν.
βῆ δ' ὅγε Μαιναλίης ἄρκτου δέρος, ἀμφίτομόν τε
δεξιτερῇ πάλλων πέλεκυν μέγαν. ἔντεα γάρ οἱ
πατροπάτωρ Ἀλεὸς μυχάτῃ ἐνέκρυψε καλιῇ,
αἴ κέν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

157. ὅσοι ἐν Paris. unus, Brunck.

distrust of ancient legend is characteristic of our poet, cf. 4. 985.

159–60. ἠδ' ὅττι κ.τ.λ.: 'and that whatsoever he should pray to be in the fight, this he should become in the stress of battle.' The Schol. preserves a line of Euphorion describing the power of Periclymenus to change his form, *ὅς ῥά τε πᾶσιν ἔικτο, θαλάσσιος ἠύτε Πρωτεύς*: also a fragment of Hesiod, *Περικλύμενόν τ' ἀγέρωχον Ὄλβιον, ᾧ πόρε δῶρα Ποσειδάων Ἐνοσίχθων Παντοῖ'. ἄλλοτε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκεν Αἰετός, ἄλλοτε δ' αὖτε πελέσκετο θαῦμα ἰδέσθαι Μύρμηξ, ἄλλοτε δ' αὖτε μελισσέων ἀγλαὰ φῦλα, Ἄλλοτε δεινὸς ὄφις καὶ ἀμείλιχος· εἶχε δὲ δῶρα Παντοΐ', οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσεν Βουλῇ Ἀθηναίης.* He was slain by Heracles in spite of his many transformations, cf. Sen. *Med.* 635, Patre Neptuno genitum necavit Sumere innumeras solitum figuras: Ov. *Met.* 12. 556 sqq.

162. κλῆρον Ἀφειδάντειον: *τὴν βασιλείαν τοῦ Ἀφείδαντος.* Schol. Aleus was the son of Apheidas, who was the son of Arcas, the eponymic hero of the Arcadians (Paus. 1. 8).

165. τῶν . . . προγενέστερος: 'the elder brother of these twain.' For *γνωτός* v. n. 53. *ἄμφω* is sometimes indeclinable, like *δύο*, e.g. Theocr. 17.26, h. Hom. *Cer.* 15. In Hom. it is only used in nom. and acc.

166. As Aleus was now growing old, Lycurgus remained in the city as *γηροτρόφος* to care for him: cf. *Il.* 24. 541, *τόν γε Γηράσκοντα κομίζω.*

167. 'howbeit, he gave his son (Ancaeus) as companion to his (i.e. Lycurgus') brothers (Amphidamas and Cepheus),' **σφετέροισι**: v. n. 3. 186.

168. Μαιναλίης: Mt. Maenalus, between Megalopolis and Tegea, the home of pastoral poetry, cf. Virg. *E.* 8. 21.

ἄρκτου δέρος: cf. 2. 120. The verb governing *δέρος* has to be supplied. In *Orph. Arg.* 201 we have the fuller expression *ἄρκτου λάσιον στέρνοις ἀμπίσχετο δέρμα.*

170. μυχάτῃ: irreg. superl. from *μύχιος*, cf. Call. *Dian.* 68.

καλιῇ: *ἀντὶ τοῦ οἰκίᾳ· κυρίως δὲ ἡ ἐκ κάλων κατεσκευασμένη οἰκία, κᾶλα δὲ τὰ ξύλα· ξυλίναις γὰρ ἐχρῶντο τὸ παλαιὸν οἰκίαις, λίθων μηδέπω ἐπινοηθέντων.* Schol. It is a favourite word of Hesiod's, who uses it for a hut and for a granary. The latter is probably the meaning here and in 4. 1095. L. and S. curiously explain it as meaning here a wooden shrine

Βῆ δὲ καὶ Αὐγείης, ὃν δὴ φάτις Ἠελίοιο
ἔμμεναι· Ἠλείοισι δ' ὅγ' ἀνδράσιν ἐμβασίλευεν,
ὄλβῳ κυδιόων· μέγα δ' ἴετο Κολχίδα γαῖαν
αὐτόν τ' Αἰήτην ἰδέειν σημάντορα Κόλχων.
Ἀστέριος δὲ καὶ Ἀμφίων Ὑπερασίου υἷες
Πελλήνης ἀφίκανον Ἀχαιίδος, ἣν ποτε Πέλλης
πατροπάτωρ ἐπόλισσεν ἐπ' ὀφρύσιν Αἰγιαλοῖο.
Ταίναρον αὖτ' ἐπὶ τοῖσι λιπὼν Εὔφημος ἵκανεν,
τόν ῥα Ποσειδάωνι ποδωκηέστατον ἄλλων
Εὐρώπη Τιτυοῖο μεγασθενέος τέκε κούρη.
κεῖνος ἀνὴρ καὶ πόντου ἐπὶ γλαυκοῖο θέεσκεν
οἴδματος, οὐδὲ θοοὺς βάπτεν πόδας, ἀλλ' ὅσον ἄκροις
ἴχνεσι τεγγόμενος διερῇ πεφόρητο κελεύθῳ.
Καὶ δ' ἄλλω δύο παῖδε Ποσειδάωνος ἵκοντο·
ἤτοι ὁ μὲν πτολίεθρον ἀγαυοῦ Μιλήτοιο
νοσφισθεὶς Ἐργῖνος, ὁ δ' Ἰμβρασίης ἔδος Ἥρης,

178. Αἰγιαλοῖο littera maiuscula scripsit O. Schneider; αἰγιαλοῖο vulg.
179. Εὔφημος Pariss.: Πολύφημος vulg.

or niche containing the image of a god, comparing *Anth. P.* 6. 253, Πανός τ' ἠχήεσσα πιτυστέπτοιο καλιή.

172. Αὐγείης: omitted by Val. Fl. He is more famous in connexion with the labours of Heracles, who cleansed his stables (Apollod. 2. 5. 5).

φάτις: *fama fert*, cf. 481.

176. Ἀστέριος: confused with Ἀστερίων (v. 35) by Apollod. and Hyginus. Val. Fl. omits him. **Ἀμφίων**: to be distinguished from the founder of Thebes (v. 736). **Ὑπερασίου**: a king of Achaea, founder of Ὑπερησίη, *Il.* 2. 573.

177. Πελλήνης: a city of Achaea, on the Gulf of Corinth. Achaea was originally called Αἰγιαλός, 'the Coast,' *Il.* 2. 575. Pellene was situated on a hill, and its harbour was called Ἀριστοναῦται from the Argonauts having anchored there during their voyage (Paus. 7. 26. 14).

179. Ταίναρον: v. n. 102. **Εὔφημος**: a hero who figures largely in Pind. *P.* iv. His descendant Battus founded Cyrene, cf. 4. 1730 sqq.

180. ἄλλων: 'beyond all others,' gen. of relation, cf. *Od.* 5. 105, ὀιζυρώτατος ἄλλων. **ποδωκηέστατον**: formed as if from ποδωκήεις = ποδώκης, v. n. 2. 4.

181. Τιτυοῖο: v. n. 761.

183. Cf. *Il.* 20. 226, αἱ δ' ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν, Ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον οὐδὲ κατέκλων· Ἀλλ' ὅτε δὴ σκιρτῷεν ἐπ' εὐρέα νῶτα θαλάσσης, Ἄκρον ἔπι ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον. Virg. *Aen.* 7. 809 (of Camilla), Vel mare per medium fluctu suspensa tumenti Ferret iter, celeres nec tingeret aequore plantas. For ὅσον v. n. 2. 112.

184. διερῇ: 'watery,' cf. 2. 1099, 4. 1457. The Schol. connects it with διαίνω. In Hom. διερός is probably akin to δίεσθαι, and means 'active' or 'rash;' v. M. and R. on *Od.* 6. 201, 9. 43; *Cl. Rev.* ii 179.

186. Μιλήτοιο: to escape Minos, Miletus son of Apollo fled from Crete to Caria where he founded the city of Miletus. For ἀγαυοῦ cf. Ov. *Met.* 9. 442, iuventae Robore Miletum Phoeboque parente superbum. Pindar, *O.* 4. 29, tells how Erginus competed at the games celebrated by Hypsipyle at Lemnos.

187. νοσφισθεὶς: 'turning his back on,' cf. *Od.* 19. 339, Κρήτης ὄρεα νιφόεντα Νοσφισάμην. **Ἰμβρασίης**: Imbrasus was a river of Samos (cf. 2. 866); it was also called Parthenius, Call. *fr.* 213, ἀντὶ γὰρ

Παρθενίην, Ἀγκαῖος ὑπέρβιος· ἵστορε δ' ἄμφω
ἠμὲν ναυτιλίης ἠδ' ἄρεος εὐχετόωντο.
Οἰνείδης δ' ἐπὶ τοῖσιν ἀφορμηθεὶς Καλυδῶνος
ἀλκήεις Μελέαγρος ἀνήλυθε, Λαοκόων τε,
Λαοκόων Οἰνῆος ἀδελφεός, οὐ μὲν ἰῆς γε
μητέρος· ἀλλά ἑ θῆσσα γυνὴ τέκε· τὸν μὲν ἄρ' Οἰνεὺς
ἤδη γηραλέον κοσμήτορα παιδὸς ἔλλεν·
ὃδ' ἔτι κουρίζων περιθαρσέα δῦνεν ὅμιλον
ἡρώων. τοῦ δ' οὔτιν' ὑπέρτερον ἄλλον ὀίω,
νόσφιν γ' Ἡρακλῆος, ἐπελθέμεν, εἴ κ' ἔτι μοῦνον
αὖθι μένων λυκάβαντα μετετράφη Αἰτωλοῖσιν.
καὶ μήν οἱ μήτρως αὐτὴν ὁδόν, εὖ μὲν ἄκοντι,

188. Παρθενίην Brunck : Παρθενίης codd.
191. Ἀλθαίης Holsten : ἀλκείης vulg.
197. ἐσελθέμεν Pariss., Brunck.

ἐκλήθης Ἴμβρασε Παρθενίου. Hera was said to have been brought up there as a maiden (παρθένος). The epithet Ἰμβρασίη is also applied to Artemis in Call. *Dian.* 228.

188. Παρθενίην : Samos. Cf. Call. *Del.* 48, ἦ νήσοιο διάβροχον ὕδατι μαστὸν Παρθενίης, οὕπω γὰρ ἔην Σάμος, ἦχί σε Νύμφαι Γείτονος Ἀγκαίου Μυκαλησίδος ἐξείνισσαν. For the worship of Hera at Samos v. Hdt. 3. 60.

Ἀγκαῖος : to be distinguished from the other Ancaeus 164 supr. The Schol. tells us, on the authority of Aristotle, that he was a cultivator of vines and a harsh taskmaster to his slaves, one of whom foretold that he would never drink the juice of the vines which he was planting. Cup in hand, at the vintage, he laughed to scorn the prophecy of the slave, who replied, "πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου." At that moment news came that a boar was devastating the vineyard, and leaving the cup untasted he rushed to attack it, and was pierced by its tusks.

189. ναυτιλίης : cf. 2. 896 sqq., where Ancaeus is chosen to succeed Tiphys as helmsman. **εὐχετόωντο** : sc. εἶναι.

190. Καλυδῶνος : the best-known city of Aetolia. The Calydonian boar was slain by Meleager.

191. Λαοκόων : omitted by Apollod. and Val. Fl., probably on account of his ignoble birth.

193. θῆσσα γυνή : 'a bondwoman' : θῆσσα ἡ δούλη. Ἀθηναῖοι δὲ καὶ τὰς πενιχρὰς θήσσας λέγουσιν ἀπὸ τοῦ θητεύειν ἐπὶ μισθῷ διὰ τὸ ἐνδεεῖς εἶναι τῶν ἐπιτηδείων καὶ ὥσπερ τῷ Κρής παράκειται τὸ Κρῆσσα θῆλυ, οὕτω καὶ τῷ θής θῆσσα. Schol.

194. κοσμήτορα : 'guardian'; in Hom. always a 'leader of troops.'

ἔλλεν : this use of ἔαλλω simply as equivalent to πέμπω is post-Homeric.

195. κουρίζων : *sc.* Μελέαγρος. As the Schol. points out, κουρίζειν has two meanings, (1) as here, κοῦρος εἶναι (2) κούρους τρέφειν, Hes. *Th.* 347.

197. ἐπελθέμεν : for the omission of ἄν cf. 3. 585. Ap. has ἄν c. inf. fut. 2. 441, 3. 28; c. inf. aor. 2. 148. He does not use κε c. inf. In Hom. there is only one instance of ἄν c. inf. (*Il.* 9. 684), and one of κε (*Il.* 22. 110).

εἴ κ' . . . μετετράφη : this use of εἰ κε c. past ind. is very rare; it occurs in *Il.* 23. 526 (v. Leaf), Hdt. 1. 174 (in an oracle), Ar. *Lys.* 1099 (Doric), Theocr. 2. 124.

198. λυκάβαντα : 'a year,' traditionally explained as 'the path of light (i.e. of the sun),' but v. Monro on *Od.* 14. 161.

199. μήτρως : Iphiclus was the brother of Althaea, mother of Meleager. Distinguish Iphiclus the uncle of Jason (v. 45).

εὖ δὲ καὶ ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι,
Θεστιάδης Ἴφικλος ἐφωμάρτησε κιόντι.
Σὺν δὲ Παλαιμόνιος Λέρνου πάις Ὠλενίοιο,
Λέρνου ἐπίκλησιν, γενεήν γε μὲν Ἡφαίστοιο·
τούνεκ' ἔην πόδα σιφλός· ἀτὰρ δέμας οὔ κέ τις ἔτλη
ἠνορέην τ' ὀνόσασθαι, ὃ καὶ μεταρίθμιος ἦεν
πᾶσιν ἀριστῆεσσιν, Ἰήσονι κῦδος ἀέξων.
Ἐκ δ' ἄρα Φωκήων κίεν Ἴφιτος Ὀρνυτίδαο
Ναυβόλου ἐκγεγαώς· ξεῖνος δέ οἱ ἔσκε πάροιθεν,
ἦμος ἔβη Πυθώδε θεοπροπίας ἐρεείνων
ναυτιλίης· τόθι γάρ μιν ἑοῖς ὑπέδεκτο δόμοισιν.
Ζήτης αὖ Κάλαΐς τε Βορήιοι υἷες ἴκοντο,
οὕς ποτ' Ἐρεχθηὶς Βορέῃ τέκεν Ὠρείθυια
ἐσχατιῇ Θρῄκης δυσχειμέρου· ἔνθ' ἄρα τήνγε
Θρηίκιος Βορέης ἀνερέψατο Κεκροπίηθεν
Ἰλισσοῦ προπάροιθε χορῷ ἔνι δινεύουσαν.

204. πόδα G, vulg.: πόδας L: πόδε L 16, Pariss. quattuor.
210. τότε Köchly.
211. δ' αὖ Paris. unus, Brunck.
214. ἀνερέψατο L 16: ἀνερείψατο L, Vat. unus, Pariss.: ἀνεθρέψατο G· ἀνερίψατο vulg.

200. σταδίῃ: *sc.* ὑσμίνῃ, 'hand-to-hand fight,' *pugna stataria*.

202. Παλαιμόνιος: an obscure hero not mentioned by Val. Fl. though included by Apollod. in the list of Argonauts.

Λέρνου: distinguish Lernus 135 *supra*. **Ὠλενίοιο**: Olenus was in the south of Aetolia, cf. *Il.* 2. 638, Strab. 395, 26.

203. ἐπίκλησιν: 'in name only,' cf. *Il.* 16. 177, ὃν τέκε . . . Πολυδώρη Σπερχείῳ . . . αὐτὰρ ἐπίκλησιν Βώρῳ. It is generally used of an additional name, a nickname, e.g. *Il.* 22. 506.

204. σιφλός: *mancus* 'crippled,' cf. σιφλόω, *Il.* 14. 142. Hephaestus was ἀμφιγυήεις 'lame of both feet' *Il.* 1. 607.

205. ὅ: *quare*.

207. Ἴφιτος: distinguish Iphitus, 86 supr. His father Naubolus was son of Ornytus.

208. Ναυβόλου: distinguish Naubolus, 135 supr. **οἱ**: *sc.* Jason.

209. Πυθώδε: Πυθώ was the old name of Delphi, connected either with πυθέσθαι, 'to inquire,' or πύθειν, 'to rot' (from the serpent slain by Apollo rotting there, v. h. Hom. *Ap.* 372).

211. Ζήτης . . . Κάλαΐς: Apollod. 3. 15. 1, Ὠρείθυιαν δὲ ἐπὶ Ἰλισσοῦ ποταμοῦ ἁρπάσας Βορέας συνῆλθεν· ἡ δὲ γεννᾷ . . . υἱοὺς Ζήτην καὶ Κάλαϊν πτερωτούς, οἵ, πλέοντες σὺν Ἰάσονι, καὶ τὰς Ἁρπυίας διώκοντες, ἀπέθανον, ὡς δὲ Ἀκουσίλαος λέγει, περὶ Τῆνον ὑφ' Ἡρακλέους ἀπώλοντο. Their names were traditionally explained as ζαήτης and καλῶς ἄων, epithets of winds.

214. ἀνερέψατο: 'snatched up and carried off,' cf. 2. 503, 4. 918. In Hom. we find the form ἀνηρείψαντο used of the gods, harpies, and storms, and this used to be referred to ἀνερείπομαι. Doederlein (*Gloss.* iii 244), shows that ἀνηρέψαντο (from ἀρεπ-, ἁρπ-άζω) should be restored in Hom., and so Fick has corrected the phrase Ἅρπυιαι ἀνηρείψαντο (*Od.* 1. 241, etc.) to Ἀρέπυιαι ἀνηρέψαντο (or ἀναρέψαντο); v. Leaf on *Il.* 20. 234, Monro on *Od.* 14. 371. **Κεκροπίηθεν**: v. n. 95.

215. Ἰλισσοῦ προπάροιθε: 'along

καί μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην
κλείουσιν, ποταμοῖο παρὰ ῥόον Ἐργίνοιο,
λυγαίοις ἐδάμασσε περὶ νεφέεσσι καλύψας.
τὼ μὲν ἐπ' ἀκροτάτοισι ποδῶν ἑκάτερθεν ἐρεμνὰς
σεῖον ἀειρομένω πτέρυγας, μέγα θάμβος ἰδέσθαι,
χρυσείαις φολίδεσσι διαυγέας· ἀμφὶ δὲ νώτοις
κράατος ἐξ ὑπάτοιο καὶ αὐχένος ἔνθα καὶ ἔνθα
κυάνεαι δονέοντο μετὰ πνοιῇσιν ἔθειραι.
Οὐδὲ μὲν οὐδ' αὐτοῖο πάις μενέαινεν Ἄκαστος
ἰφθίμου Πελίαο δόμοις ἔνι πατρὸς ἑῆος
μιμνάζειν, Ἄργος τε θεᾶς ὑποεργὸς Ἀθήνης·
ἀλλ' ἄρα καὶ τὼ μέλλον ἐνικρινθῆναι ὁμίλῳ.
Τόσσοι ἄρ' Αἰσονίδῃ συμμήστορες ἠγερέθοντο.

225. ἑοῖο G, Brunck.

the banks of the Ilissus,' cf. *Il.* 2. 92, ἠιόνος προπάροιθε. **δινεύουσαν**: cf. *Il.* 18. 494, ὀρχηστῆρες ἐδίνεον.

216. Σαρπηδονίην πέτρην: Cape Sarpedon is mentioned in Strab. 283, 16. **ὅθι . . . κλείουσιν**: for the constr. v. n. 4. 115. It is doubtful whether κλείω is used by Ap. = κλήζω, *celebro*, or simply = καλέω.

217. Ἐργίνοιο: a tributary of the Hebrus in Thrace, Strab. 282, 48.

218. ἐδάμασσεν: cf. ἀδμής, 'virgin.'

220. ἀειρομένω: 'as they rose from the ground.'

221. φολίδεσσι: 'scales,' frequently used of the scales of reptiles, e.g. 4. 144. The Schol. explains by ταῖς στίξεσι, τοῖς ποικίλμασι, whence L. and S. translate 'spots,' 'flecks,' Lat. *guttae*.

222. κράατος ἐξ ὑπάτοιο: *summo e vertice*. ὕπατος is used by Ap. in three senses: (1) = *summus*, (2) = *imus*, e.g. 2. 207, 3. 1213, a use unknown elsewhere, (3) = *extremus*, or rather, as Samuelsson shows, = *in septentrionem versus*, 4. 282, 506. Cf. Jebb on Soph. *Ant.* 1331.

223. μετὰ πνοιῇσιν: cf. *Il.* 23. 367, χαῖται δ' ἐρρώοντο μετὰ πνοιῆς ἀνέμοιο, 'on' *lit.* 'among' the blasts of the wind.'

224. Ἄκαστος: Val. Fl. (1. 163, 484) says that he joined the Argo at the moment of sailing without his father's knowledge, having been persuaded by Jason. Ovid (*Met.* 8. 306) mentions him as taking part in the Calydonian boar-hunt.

225. ἑῆος: in the reading of G ἑοῖο we have a reflex of the controversy among the Alex. critics whether ἑῆος or ἑοῖο was to be read in many passages in Hom., Aristarchus favouring ἑῆος, Zenodotus ἑοῖο. ἑῆος is the gen. of ἑός (with altered breathing). Apollon. *Lex.* explains ἑῆος by ἀγαθοῦ, προσηνοῦς. This is the only passage outside Hom. where ἑῆος occurs, and Buttmann says, "Ap. followed the old explanation, προσηνοῦς, which suits this case perfectly well, as Pelias wished Acastus not to leave him." For the Homeric usage v. Buttm. *Lexil.*, Leaf on *Il.* 1. 393, Monro *H. G.* 255, La Roche *Textkr.* 233. As we find πατρὸς ἑοῖο five times in Ap. without any further trace of ἑῆος, Rzach and Brugmann regard ἑῆος in this passage as a gloss due to Aristarchus' recension of Hom., and ἑοῖο as the genuine reading. Merkel is inclined to the same view.

226. τε: = οὔτε. **ὑποεργός**: = ὑπο-*Fεργός*, *minister*, formed by Ap. on the analogy of ταλαεργός. In prose we have ὑπουργός. The reference, of course, is to his building the Argo with Athene's aid (v. 111); cf. Cat. 64. 9.

227. ἐνικρινθῆναι: 'to be numbered amongst,' Lat. *inseri*, cf. Wilamowitz on Eur. *H. F.* 183.

228. συμμήστορες: 'fellow-counsellors,' ἅπ. λεγ.

τοὺς μὲν ἀριστῆας Μινύας περιναιετάοντες
κίκλησκον μάλα πάντας, ἐπεὶ Μινύαο θυγατρῶν
οἱ πλεῖστοι καὶ ἄριστοι ἀφ' αἵματος εὐχετόωντο
ἔμμεναι· ὣς δὲ καὶ αὐτὸν Ἰήσονα γείνατο μήτηρ
Ἀλκιμέδη, Κλυμένης Μινυηίδος ἐκγεγαυῖα.
Αὐτὰρ ἐπεὶ δμώεσσιν ἐπαρτέα πάντ' ἐτέτυκτο,
ὅσσα περ ἐντύνονται ἐπαρτέες ἔνδοθι νῆες,
εὖτ' ἂν ἄγῃ χρέος ἄνδρας ὑπεὶρ ἅλα ναυτίλλεσθαι,
δὴ τότ' ἴσαν μετὰ νῆα δι' ἄστεος, ἔνθα περ ἀκταὶ
κλείονται Παγασαὶ Μαγνήτιδες· ἀμφὶ δὲ λαῶν
πληθὺς σπερχομένων ἄμυδις θέεν· οἱ δὲ φαεινοὶ
ἀστέρες ὣς νεφέεσσι μετέπρεπον· ὧδε δ' ἕκαστος
ἔννεπεν εἰσορόων σὺν τεύχεσιν ἀίσσοντας·
"Ζεῦ ἄνα, τίς Πελίαο νόος; πόθι τόσσον ὅμιλον
ἡρώων γαίης Παναχαιίδος ἔκτοθι βάλλει;
αὐτημάρ κε δόμους ὁλοῷ πυρὶ δῃώσειαν
Αἰήτεω, ὅτε μή σφιν ἑκὼν δέρος ἐγγυαλίξῃ.
ἀλλ' οὐ φυκτὰ κέλευθα, πόνος δ' ἄπρηκτος ἰοῦσιν."

234. ἐπάρμενα Brunck.
239. σπερχομένων Meineke : ἐρχομένων Wernicke : ἐπερχομένων codd.
246. δ' αὖ ῥητὸς Ruhnken : ἀμέγαρτος Brunck.

230. μάλα πάντας: 'one and all.'

231. Cf. Paul. ex Fest. p. 122 Müll., Minyae dicti Argonautae quod plerique eorum ex filiis Minyae fuerant orti. Strab. 356, 3, καλεῖ (*sc.* Ὅμηρος) Μινύειον τὸν Ὀρχομενὸν ἀπὸ ἔθνους τοῦ Μινυῶν· ἐντεῦθεν δὲ ἀποικῆσαί τινας τῶν Μινυῶν εἰς Ἰωλκόν φασιν, ὅθεν τοὺς Ἀργοναύτας Μινύας λεχθῆναι. Müller (*Orchomenos und die Minyer* 253 sqq.) includes amongst the descendants of Minyas Jason, Idmon, Argus, Mopsus, Acastus, Iphiclus, etc.

234. "But when all things had been made ready by the thralls, with which ships are fitted and furnished within." ὅσσαπερ acc. c. ἐντύνονται.

238. Παγασαί: v. n. 318.

239. σπερχομένων: πληθύς is impossible in epic, and therefore Meineke's correction for ἐπερχομένων is certain.

240. Cf. 2. 40, *Il.* 11. 62, οἷος δ' ἐκ νεφέων ἀναφαίνεται οὔλιος ἀστὴρ Παμφαίνων (of Hector).

241. ἀίσσοντας: combines the notions of 'moving rapidly' and 'gleaming.'

242. πόθι: in the sense of ποῖ is only found in Alex. Greek.

243. Παναχαιίδος: Θεσσαλίας. Schol. From 3. 347 it is more probable that Παναχαιίς denotes all Greece. Hom. does not use Παναχαίς, but has Παναχαιοί for the whole of the Greeks, e.g. *Il.* 2. 404; cf. Walther, *op. cit.* 18.
ἔκτοθι βάλλει: ἀποστέλλει. Schol.

244. αὐτήμαρ: on the very day of their arrival at Colchis.

245. ὅτε μή: Ap. is peculiar in using ὅτε μή 'unless' (= εἰ μή) with the subj., cf. 4. 409. In Hom. it takes the opt., e.g. *Od.* 16. 197, *Il.* 13. 319 (v. Leaf).
ἐγγυαλίξῃ: 'give' *lit.* 'put into the palm of the hand (γύαλον).'

246. 'but long journeying is inevitable; hard is the toil for those that go.' ἄπρηκτος here means 'difficult,' δύσπρακτος. Schol. In Hom. it means 'effecting nothing,' and is used either of things or persons, e.g. *Il.* 2. 376, ἀπρήκτους ἔριδας, 14. 221, ἄπρηκτος (*re infecta*) νέεσθαι. Our Schol. mentions a different interpretation, taking δέ as

Ὣς φάσαν ἔνθα καὶ ἔνθα κατὰ πτόλιν· αἱ δὲ γυναῖκες
πολλὰ μάλ' ἀθανάτοισιν ἐς αἰθέρα χεῖρας ἄειρον,
εὐχόμεναι νόστοιο τέλος θυμηδὲς ὀπάσσαι.
ἄλλη δ' εἰς ἑτέρην ὀλοφύρετο δακρυχέουσα·
"Δειλὴ Ἀλκιμέδη, καὶ σοὶ κακὸν ὀψέ περ ἔμπης
ἦλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἀγλαΐῃ βιότοιο.
Αἴσων αὖ μέγα δή τι δυσάμμορος. ἦ τέ οἱ ἦεν
βέλτερον, εἰ τὸ πάροιθεν ἐνὶ κτερέεσσιν ἐλυσθεὶς
νειόθι γαίης κεῖτο, κακῶν ἔτι νῆις ἀέθλων.
ὡς ὄφελεν καὶ Φρίξον, ὅτ' ὤλετο παρθένος Ἕλλη,
κῦμα μέλαν κριῷ ἅμ' ἐπικλύσαι· ἀλλὰ καὶ αὐδὴν
ἀνδρομέην προέηκε κακὸν τέρας, ὥς κεν ἀνίας
Ἀλκιμέδῃ μετόπισθε καὶ ἄλγεα μυρία θείη."
Αἱ μὲν ἄρ' ὣς ἀγόρευον ἐπὶ προμολῇσι κιόντων.
ἤδη δὲ δμῶές τε πολεῖς δμωαί τ' ἀγέροντο·
μήτηρ δ' ἀμφ' αὐτὸν βεβολημένη. ὀξὺ δ' ἑκάστην
δῦνεν ἄχος· σὺν δέ σφι πατὴρ ὁλοῷ ὑπὸ γήραι

253. ἦ κε Naber.
262. ἀμφασίῃ Herwerden.

οὐδέ, οὐδὲ ἄπρακτος ὁ ἄθλος· ἀνύσουσι γὰρ ῥᾳδίως, οἷον εὐκατορθώτως.

251. ὀψέ περ ἔμπης: 'though late in life, still evil has come upon thee.' ἔμπης = ὅμως, cf. *Il.* 14. 1, Νέστορα δ' οὐκ ἔλαθε . . . πίνοντά περ ἔμπης. Similar is the use of *tamen* in e.g. Prop. 2. 4. 10, Unde tamen veniant tot mala caeca via est ('but still they come').

252. ἐτέλεσσας: we must supply βίον or τελευτὴν βίου, cf. Soph. *Tr.* 79, τελεῖν τελευτὴν τοῦ βίου. For ἐπὶ denoting state or attendant conditions cf. *Od.* 17. 308, etc.; Soph. *O. C.* 1554, ἐπ' εὐπραξίᾳ. Ap. uses it freely, e.g. 422, 514, 652; 4. 713, 1457.

253. ἦεν: for the indic. without ἄν in apodosis v. Monro, *H. G.* 324.

254. κτερέεσσιν: 'shroud,' ἐντάφιον; in Hom. 'funeral honours,' e.g. *Od.* 1. 291, κτέρεα κτερεΐξαι, *parentalia parentare*.

255. νῆις: *inexpertus* (νη- ἰδεῖν, εἰδέναι); cf. *Od.* 8. 179, οὐ νῆις ἀέθλων, *Aen.* 11. 159, sanctissima coniux Felix morte tua neque in hunc servata dolorem.

258. ἀνδρομέην: cf. 4. 581, ἀνδρομέῃ ἐνοπῇ. The ram which carried Helle and Phrixus was endowed with speech, like Achilles' horses, and encouraged Phrixus to reach Scythia. Helle fell into the sea which took from her the name of Hellespont.

ὥς κεν . . . θείη: Ap. uses ὥς κε c. opt. in final clauses fifteen times. It is never found in the *Il.*, but five times in the *Od.* ὡς ἄν c. opt. occurs once in *Il.*, three times in *Od.*, but not in Ap.

260. ἐπὶ προμολῇσι κιόντων: the primary sense of προμολή was 'a going forth,' ἔξοδος, and so the meaning here seems to be 'as the chieftains were going forth.' Three other derivative senses are found: (1) 'threshold' 'vestibule,' e.g. 1. 1174 (Schol. προθύροις), 4. 1160; so too here G has the gloss προαυλίαις καὶ προεξόδοις, (2) 'the foot of a hill' where it begins to rise, e.g. 1. 320, Call. *Dian.* 99, εὗρες γὰρ προμολῆς ὄρεος τοῦ Παρρασίοιο, *Anth. P.* 7. 9, παρὰ προμολῇσιν Ὀλύμπου, (3) 'the mouth of a river,' e.g. *Anth. P.* 7. 246, Ἰσσοῦ ἐπὶ προμολῇσιν.

262. ἀμφ' αὐτὸν βεβολημένη: 'falling on his neck' (ἀμφιβάλλομαι). Ap. does not always observe the Homeric

ἐντυπὰς ἐν λεχέεσσι καλυψάμενος γοάασκεν.
αὐτὰρ ὁ τῶν μὲν ἔπειτα κατεπρήυνεν ἀνίας
θαρσύνων, δμώεσσι δ' ἀρήια τεύχε' ἀείρειν
πέφραδεν· οἱ δέ τε σίγα κατηφέες ἠείροντο.
μήτηρ δ' ὡς τὰ πρῶτ' ἐπεχεύατο πήχεε παιδί,
ὣς ἔχετο κλαίουσ' ἀδινώτερον, ἠύτε κούρη
οἰόθεν ἀσπασίως πολιὴν τροφὸν ἀμφιπεσοῦσα
μύρεται, ᾗ οὐκ εἰσὶν ἔτ' ἄλλοι κηδεμονῆες,
ἀλλ' ὑπὸ μητρυιῇ βίοτον βαρὺν ἠγηλάζει·
καί ἑ νέον πολέεσσιν ὀνείδεσιν ἐστυφέλιξεν,
τῇ δέ τ' ὀδυρομένῃ δέδεται κέαρ ἔνδοθεν ἄτῃ,
οὐδ' ἔχει ἐκφλύξαι τόσσον γόον, ὅσσον ὀρεχθεῖ·

267. οἱ δέ τε σίγα La Roche: οἱ δὲ σίγα codd., Brunck, Wellauer: οἱ δὲ τὰ σίγα Merkel: αἶψα δὲ σίγα Wernicke: οἱ δέ οἱ αἶψα Köchly: οἱ δ' ἄρα σίγα Bernhardy.
269. ἀδινώτερον Merkel.
272. ἠγηλάζει L, G, Brunck, Wellauer, Merkel.
273. ᾗ ἑ νέον Köchly.
275. ὀρεκτεῖ Merkel.

distinction between *βεβολημένος* in a metaphorical and *βεβλημένος* in a literal sense (v. Lehrs, *Aristarchus* 65, 68).

264. ἐντυπάς: cf. 2. 861, *Il.* 24. 163 (of Priam), ὁ δ' ἐν μέσσοισι γεραιὸς Ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος, where Ariston. explains, ὅτι ἐν ὅσῳ τῷ ἐντυπάδεια, ὥστε διὰ τοῦ ἱματίου τοῦ σώματος τὸν τύπον ('contour') φαίνεσθαι. For other views v. Leaf. Our Schol. here explains, ἄγαν περιεσφιγμένος, ὡς πάντα τὰ μέλη ἐκτυποῦσθαι ἐκ τῆς σφίγξεως.

267. κατηφέες: 'with downcast eyes,' cf. 3. 123, *σίγα κατηφιόων*, *Od.* 24. 432. The deriv. is uncertain. Autenrieth resolves it into *καταί φάϜεα*; Doederlein connects it with *καθάπτεσθαι*; Brugmann explains *κατη* = *κατά* and *-φης* = *-φυης* in *ὑπερφυής*.

269. ἔχετο: cf. *Aen.* 8. 559, haeret inexpletum lacrimans. Ap. is imitating *Il.* 1. 512, Θέτις δ', ὡς ἤϊατο γούνων, Ὣς ἔχετ' ἐμπεφυυῖα.

ἀδινώτερον: *ἀδινός* is probably connected with *ἄδρός*, *ἄδην* (*ἄδην*), *satis*, *satur*. Leaf favours Goebel's view that it is from *ἀ-* intens. and *δι-* to move. Our poet uses it very frequently and apparently in three senses: (1) *πυκνός*, *συνεχής*, as here, and in 2. 240, 3. 616, etc., (2) *γοερός*, *ἐλεεινός*, 2. 478, 3. 635, 4. 29, etc., (3) *ἡδύς* (?), 3. 1206 (where see note).

ἠύτε: the meaning is uncertain. It may mean 'as,' taking *ἀδινώτερον* to mean 'with sobs coming quicker and quicker.' Buttm. explains it 'than,' comparing the use of *as* in provincial English, and of *als* and *wie* in German. He would read *ἠΰτ'* in this sense for *ἤ τ'* in *Od.* 16. 216, *κλαῖον δὲ λιγέως ἀδινώτερον ἤ τ' οἰωνοί* (v. Monro). There is a probable instance of *ἠύτε* 'than' in *Il.* 4. 277, *μελάντερον ἠύτε πίσσα* (v. Leaf). We have the comparison of a weeping girl in *Il.* 16. 7 sqq.

270. οἰόθεν: *lit.* 'from one only,' i.e. by oneself. In Hom. only in the phrase *οἰόθεν οἷος*. **ἀμφιπεσοῦσα**: from *Od.* 8. 523, *φίλον πόσιν ἀμφιπεσοῦσα*.

272. βίοτον βαρὺν ἠγηλάζει: cf. *Od.* 11. 618, *κακὸν μόρον ἠγηλάζειν*. Shaw and Preston regard the spondee in the fifth foot as expressing the weary tedium of the maiden's wretched life.

273. ἐστυφέλιξεν: cf. *Il.* 22. 496, *τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν* (of the fate of the fatherless Astyanax).

274. δέδεται: cf. 4. 880, Eur. *Hipp.* 160, *ψυχὰν δέδεται λύπᾳ*.

275. ἐκφλύξαι: *ἅπ. λεγ. lit.* 'to spurt out,' 'she cannot sob out all the grief she yearneth to.' Cf. Soph. *El.* 285, *οὐδὲ γὰρ κλαῦσαι πάρα Τοσόνδ' ὅσον μοι θυμὸς ἡδονὴν φέρει*, 'I may not even indulge my grief to the full measure of my yearning' (Jebb).

ὀρεχθεῖ: v.n. 2. 49. Merkel reads

ὣς ἀδινὸν κλαίεσκεν ἑὸν παῖδ' ἀγκὰς ἔχουσα
Ἀλκιμέδη, καὶ τοῖον ἔπος φάτο κηδοσύνῃσιν·
"Αἴθ' ὄφελον κεῖν' ἦμαρ, ὅτ' ἐξειπόντος ἄκουσα
δειλὴ ἐγὼ Πελίαο κακὴν βασιλῆος ἐφετμήν,
αὐτίκ' ἀπὸ ψυχὴν μεθέμεν, κηδέων τε λαθέσθαι,
ὄφρ' αὐτός με τεῇσι φίλαις ταρχύσαο χερσίν,
τέκνον ἐμόν· τὸ γὰρ οἷον ἔην ἔτι λοιπὸν ἐέλδωρ
ἐκ σέθεν, ἄλλα δὲ πάντα πάλαι θρεπτήρια πέσσω.
νῦν γε μὲν ἡ τὸ πάροιθεν Ἀχαιιάδεσσιν ἀγητὴ
δμωὶς ὅπως κενεοῖσι λελείψομαι ἐν μεγάροισιν,
σεῖο πόθῳ μινύθουσα δυσάμμορος, ᾧ ἔπι πολλὴν
ἀγλαΐην καὶ κῦδος ἔχον πάρος, ᾧ ἔπι μούνῳ
μίτρην πρῶτον ἔλυσα καὶ ὕστατον. ἔξοχα γάρ μοι

276. πάιν Rzach.
283. ἐκ σέο, τἄλλα δὲ coni. Brunck. θρεπτήρι' ὔπασσας Naber.
285. κενεοῖσι Vat. unus, schol. Par. : κεν ἑοῖσι vulg. γε λείψομαι G.

ὀρεκτεῖ from Hesych. ὀρεκτεῖν· ὀρέγεσθαι, and says the meaning in 2. 49 (where he keeps ὀρέχθει) is quite different; this, however, is a purely arbitrary assertion.

277. κηδοσύνῃσιν: 'in her yearning'; κηδοσύνη is peculiar to Ap., cf. 3. 462, 4. 1473.

278. κεῖν' ἦμαρ: in two other passages, 3. 899, 4. 870, we find this use of the acc. to denote certain points of time within a given space of time.

280. ἀπὸ . . μεθέμεν: 'to give up' the ghost. The compound is ἅπ. λεγ.

281. ταρχύσαο: v. n. 83. For the indicative of unrealized purpose see Goodwin, *Moods and Tenses* 333. The passage recalls Eur. *Med.* 1031, ἦ μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας Πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ Καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν Ζηλωτὸν ἀνθρώποισι.

283. θρεπτήρια: the Homeric θρέπτρα 'recompense for rearing,' cf. *Il.* 4. 478. The Attic word is τροφεῖα. **πέσσω**: the passage in Hom. which Ap. is unhappily imitating is *Il.* 2. 236, where Thersites says of Agamemnon τόνδε δ' ἐῶμεν Αὐτοῦ ἐνὶ Τροίῃ γέρα πέσσεμεν. There, however, the meaning is 'let us leave him there to gorge himself on meeds of honour,' i.e. enjoy them by himself (Leaf). We never find the word used, as Ap. uses it here, meaning simply 'to enjoy.' In Pind. *P.* 4. 186, τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσοντα, it is used sneeringly, "*lit.* 'coddling,' which originally means 'parboiling'" (Fennell).

284. Ἀχαιιάδεσσιν: ταῖς Θεσσαλαῖς. Schol., cf. 243. Homer, however, always uses Ἀχαιιάδες of Greek women in general, and this meaning is preferable here. In Hom. Ἀχαιία is used for a part of Greece in the south of Thessaly, or for the Peloponnesus, or for the whole, and in our poem it is often impossible to determine whether Greece generally or Thessaly is meant; v. Walther, *op. cit.*, p. 19.

285. κενεοῖσι . . μεγάροισιν: cf. *Aen.* 4. 82 (of Dido), sola domo maeret vacua. For the reading in the first recension v. Appendix I.

288. μίτρην ἔλυσα: ζώνην or μίτρην λύειν had two distinct references, (1) to a virgin's *primus coitus*, where the husband or lover was usually the subject of the verb, cf. Ellis on Cat. 61. 53; (2) to the unfastening of the girdle at delivery. This is the meaning here and in Call. *Jov.* 21, *Del.* 209, 222 (Call. has the middle voice in these passages). λυσίζωνος as a cult-name of Artemis is mentioned by our Schol. and Hesych., cf. also Theocr. 17. 60, Εἰλείθυιαν ἐβώσατο λυσίζωνον Ἀντιγόνας θυγάτηρ βεβαρημένα ὠδίνεσσιν. For the custom of dedicating the μίτρη, ζώνη, etc., to Artemis in return for an easy delivery, cf. *Anth. P.* 6. 201, 202, 272.

Εἰλείθυια θεὰ πολέος ἐμέγηρε τόκοιο.
ὤ μοι ἐμῆς ἄτης· τὸ μὲν οὐδ' ὅσον, οὐδ' ἐν ὀνείρῳ
ὠισάμην, εἰ Φρίξος ἐμοὶ κακὸν ἔσσετ' ἀλύξας."
Ὣς ἤγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
ἀμφίπολοι γοάασκον ἐπισταδόν· αὐτὰρ ὁ τήνγε
μειλιχίοις ἐπέεσσι παρηγορέων προσέειπεν·
"Μή μοι λευγαλέας ἐνιβάλλεο, μῆτερ, ἀνίας
ὧδε λίην, ἐπεὶ οὐ μὲν ἐρητύσεις κακότητος
δάκρυσιν, ἀλλ' ἔτι κεν καὶ ἐπ' ἄλγεσιν ἄλγος ἄροιο.
πήματα γάρ τ' ἀίδηλα θεοὶ θνητοῖσι νέμουσιν,
τῶν μοῖραν κατὰ θυμὸν ἀνιάζουσά περ ἔμπης
τλῆθι φέρειν· θάρσει δὲ συνημοσύνῃσιν Ἀθήνης,
ἠδὲ θεοπροπίοισιν, ἐπεὶ μάλα δεξιὰ Φοῖβος
ἔχρη, ἀτὰρ μετέπειτά γ' ἀριστήων ἐπαρωγῇ.
ἀλλὰ σὺ μὲν νῦν αὖθι μετ' ἀμφιπόλοισιν ἔκηλος
μίμνε δόμοις, μηδ' ὄρνις ἀεικελίη πέλε νηί·
κεῖσε δ' ὁμαρτήσουσιν ἔταιρ δμῶές τε κιόντι."
Ἦ, καὶ ὁ μὲν προτέρωσε δόμων ἐξῶρτο νέεσθαι.

292. τῇ δὲ γυναῖκες Wellauer.
306. δόμων ἄρα ὦρτο L 16.

289. Εἰλείθυια: Lucina, cf. *Il.* 16. 187, μογοστόκος Εἰλείθυια. Hom. also uses the plur. Εἰλείθυιαι, e.g. *Il.* 11. 270. The name has been variously connected with ἐλήλυθα, ἐλεύθερος, εἰλέω, εἰλύω, ἱλέομαι, etc., v. Pauly-Wissowa, *Real-Encycl.*

290. τὸ μὲν . . . ἀλύξας: 'this never in the least degree, not even in a dream, entered my thoughts, that the escape of Phrixus might work me woe.' **οὐδ' ὅσον**: *ne tantillum quidem*, cf. 482; 2. 181, 190; Call. *Ap.* 36. The use of εἰ with ὠισάμην is irregular. In *Od.* 2. 351, κεῖνον ὀιομένη τὸν κάμμορον εἴ ποθεν ἔλθοι Διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας, the clause with εἰ expresses the thought in the form of a wish; so too in 20. 224; cf. Lange, *der hom. Gebrauch der Part.* εἰ, i, p. 388. ὠισάμην is a new formation. In Hom. we find ὄΐσατο, ὀΐσάμενος. Ap. uses ὀίσσατο (e.g. 3. 456), and ὀισσάμενος (3. 926), where the σ is doubled apparently to lengthen the vowel.

293. ἐπισταδόν: 'standing by,' ἐφεστηκυῖαι. Schol., cf. 2. 84, 4. 1687. For its meaning in Hom. v. M. and R. on *Od.* 12. 392.

296. ἐπεὶ οὐ μέν: cf. *Il.* 24. 524, οὐ γάρ τις πρῆξις πέλεται κρυέροιο γόοιο.

297. ἐπ' ἄλγεσιν ἄλγος: cf. Soph. *Ant.* 595, πήματα ἐπὶ πήμασι.

298. ἀίδηλα: 'unforeseen,' v. n. 102.

302. ἔχρη: Ap. uses this contracted form only here: elsewhere ἔχραεν (e.g. 2. 454). It is a contraction without Homeric precedent.

303. Cf. the words of Hector to Andromache, *Il.* 6. 490, ἀλλ' εἰς οἶκον ἰοῦσα τὰ σαυτῆς ἔργα κόμιζε, κ.τ.λ.

304. ὄρνις ἀεικελίη: so Priam says to Hecuba (*Il.* 24. 218), μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ Ὄρνις ἐνὶ μεγάροισι κακὸς πέλευ· οὐδέ με πείσεις. Cf. *Aen.* 12. 72, where Turnus says to Amata, Ne, quaeso, ne me lacrimis neve omine tanto Prosequere in duri certamina Martis euntem, O mater.

305. κεῖσε δ' ὁμαρτήσουσιν . . . κιόντι: 'will accompany me as I go unto the ship.' For ἔται, 'clansmen,' v. n. 3. 1126.

οἷος δ' ἐκ νηοῖο θυώδεος εἶσιν Ἀπόλλων
Δῆλον ἀν' ἠγαθέην, ἠὲ Κλάρον, ἢ ὅγε Πυθώ,
ἢ Λυκίην εὐρεῖαν, ἐπὶ Ξάνθοιο ῥοῇσιν,
τοῖος ἀνὰ πληθὺν δήμου κίεν· ὦρτο δ' ἀυτὴ
κεκλομένων ἄμυδις. τῷ δὲ ξύμβλητο γεραιὴ
Ἰφιὰς Ἀρτέμιδος πολιηόχου ἀρήτειρα,
καί μιν δεξιτερῆς χειρὸς κύσεν, οὐδέ τι φάσθαι
ἔμπης ἐμέμνη δύνατο, προθέοντος ὁμίλου·
ἀλλ' ἣ μὲν λίπετ' αὖθι παρακλιδόν, οἷα γεραιὴ
ὁπλοτέρων, ὁ δὲ πολλὸν ἀποπλαγχθεὶς ἐλιάσθη.
Αὐτὰρ ἐπεί ῥα πόληος ἐυδμήτους λίπ' ἀγυιάς,
ἀκτὴν δ' ἵκανεν Παγασηίδα, τῇ μιν ἑταῖροι
δειδέχατ', Ἀργῴῃ ἄμυδις παρὰ νηὶ μένοντες.
στῆ δ' ἄρ' ἐπὶ προμολῆς· οἱ δ' ἀντίοι ἠγερέθοντο.
ἐς δ' ἐνόησαν Ἄκαστον ὁμῶς Ἄργον τε πόληος
νόσφι καταβλώσκοντας, ἐθάμβησαν δ' ἐσιδόντες
πασσυδίῃ Πελίαο παρὲκ νόον ἰθύοντας.

320. προμολῆς L, G. ἠερέθοντο schol. Laur.
323. ἰθύοντας Brunck: ἰθὺς ἰόντας Köchly: ἰθύνοντας codd.

307. Cf. the opening of the Hom. hymn to Pythian Apollo. Virgil's imitation is well known, *Aen.* 4. 143, Qualis ubi hibernam Lyciam Xanthique fluenta Deserit ac Delum maternam invisit Apollo, Instauratque choros, etc.

308. Κλάρον: a small town in Ionia, near Colophon, sacred to Apollo, cf. Clarius deus, Ov. *Met.* 11. 413, etc. **ὅγε**: for this emphatic use, cf. *Il.* 2. 664, 3. 409. Similar is the use of *ille*, e.g. *Aen.* 5. 457, nunc dextra ingeminans ictus nunc ille sinistra, where, as Con. says, it has a rhetorical force, fixing attention on the person spoken of. **Πυθώ**: v n. 209.

312. Ἀρτέμιδος πολιηόχου: on the relation of Artemis to the life of the city, see Farnell, *Cults of the Greek States*, ii, 467–470. He says (p. 469), "The epithet *πολιηόχος* which Ap. Rh. attaches to her is not known to have belonged to actual cult."

313. μιν χειρὸς κύσεν: this constr. only here; in Hom. we find two acc., e.g. *Od.* 16. 15, *κύσσε δέ μιν κεφαλήν*.

315–16. 'But she was swept aside and left behind, as an old woman by younger folk, while he turned away widely parted from her.'

παρακλιδόν: 'on one side,' cf. 757; used in Hom. of swerving from the truth, e.g. *Od.* 17. 139. **ὁπλοτέρων**: for the gen. with λείπεσθαι, cf. *Od.* 9. 448, λελειμμένος οἷῶν, *Il.* 23. 529, λείπετο . . . Μενελάου.

318. Παγασηίδα: Pagasae, the port of Pherae, in Thessaly, was traditionally connected with the building (*πήγνυμι*) of the Argo. Cf. Strab. 374, 35. Its acropolis was situated on rocky heights.

320. προμολῆς: apparently the foot or base of the promontory on which Pagasae was situated, v. n. 260. The Schol. is vague, *ταῖς προόδοις. ἢ γρ. προμολὼν ἀντὶ τοῦ προελθὼν ἐπέστη.* Osiander translates, "Hielt er am Strande"; de M., "Il s'arrêta aux abords du navire." Way and Coleridge both explain, 'There she (i.e. the Argo) stood at the river's mouth,' which seems impossible.

321. Ἄκαστον: v. n. 224. **Ἄργον**: v. 226.

323. παρὲκ νόον: v. n. 130. **ἰθύοντας**: the reading of the MSS. *ἰθύνοντας* is impossible, as *ἰθύνω* is transitive. *ἰθύω* is used by Ap. (1) absolutely, (2) c. gen. 3. 1360, (3) c. acc. 2. 950.

δέρμα δ' ὁ μὲν ταύροιο ποδηνεκὲς ἀμφέχετ' ὤμους
Ἄργος Ἀρεστορίδης λάχνῃ μέλαν· αὐτὰρ ὁ καλὴν
δίπλακα, τήν οἱ ὄπασσε κασιγνήτη Πελόπεια.
ἀλλ' ἔμπης τὼ μέν τε διεξερέεσθαι ἕκαστα
ἔσχετο· τοὺς δ' ἀγορήνδε συνεδριάασθαι ἄνωγεν.
αὐτοῦ δ' ἰλλομένοις ἐπὶ λαίφεσιν, ἠδὲ καὶ ἱστῷ
κεκλιμένῳ μάλα πάντες ἐπισχερὰ ἑδριόωντο.
τοῖσιν δ' Αἴσονος υἱὸς ἐυφρονέων μετέειπεν·
"Ἄλλα μὲν ὅσσα τε νηὶ ἐφοπλίσσασθαι ἔοικεν
—πάντα γὰρ εὖ κατὰ κόσμον—ἐπαρτέα κεῖται ἰοῦσιν.
τῷ οὐκ ἂν δηναιὸν ἐχοίμεθα τοῖο ἔκητι
ναυτιλίης, ὅτε μοῦνον ἐπιπνεύσουσιν ἀῆται.
ἀλλά, φίλοι,—ξυνὸς γὰρ ἐς Ἑλλάδα νόστος ὀπίσσω,
ξυναὶ δ' ἄμμι πέλονται ἐς Αἰήταο κέλευθοι—
τούνεκα νῦν τὸν ἄριστον ἀφειδήσαντες ἕλεσθε
ὄρχαμον ἡμείων, ᾧ κεν τὰ ἕκαστα μέλοιτο,
νείκεα συνθεσίας τε μετὰ ξείνοισι βαλέσθαι."
Ὣς φάτο· πάπτηναν δὲ νέοι θρασὺν Ἡρακλῆα
ἥμενον ἐν μέσσοισι· μιῇ δέ ἑ πάντες ἀυτῇ
σημαίνειν ἐπέτελλον· ὁ δ' αὐτόθεν, ἔνθα περ ἦστο,

332. ἄρσαμεν ὅσσα Gerhard.
333. πάρ' εὖ O. Schneider: μάλ' εὖ Huet.
334. τοῖό γ' ἔκητι Paris. unus, Brunck.
335. ἐπιπνεύσωσιν Paris. unus, Brunck.
339. ἡμείων Vat. unus, Pariss. tres: ὑμείων vulg.

326. δίπλακα: a mantle large enough to be worn double, cf. 722, *Il.* 22. 441. Other expressions were διπλῆ χλαῖνα, δίπτυχος λώπη; cf. duplex pannus, Hor. *Ep.* 1. 17. 25.

327. διεξερέεσθαι . . . ἔσχετο: 'Jason refrained from questioning them.'

328. συνεδριάασθαι: ἅπ. λεγ. for συνεδρεύειν.

329. ἰλλομένοις: 'furled,' 'rolled up,' v. n. 129.

330. ἐπισχερώ: 'one after the other,' 'in order,' (σ)εχ, cf. ἐφεξῆς. In Hom. Doederl. takes it to mean 'on the strand' = ἐπὶ σχερῷ, from σχερός, a by-form of χέρσος (Hesych. σχερός· ἀκτή, αἰγιαλός).

333. The parenthesis is harsh, but there is no absolute need to alter it, though Schneider's πάρ' is ingenious (cf. 4.223). Wellauer explains, 'reliqua quidem, quae ad navem instruendam necessaria sunt, parata nobis sunt ad profectionem, omnia enim iusto sunt ordine, sed duce opus est, priusquam proficiscamur, quem iam eligatis velim.'

334. τῷ . . . ναυτιλίης: 'wherefore, as far as this is concerned, we need not long be kept back from our voyage.' For δηναιόν, v. n. 3. 53.

335. ἐπιπνεύσουσιν: the fut. πνεύσω is only found in late poetry.

338. ἀφειδήσαντες: 'generously,' 'ungrudgingly,' v. n. 2. 98.

340. βαλέσθαι: *lit.* 'to lay the foundations of'; 'to take on him our quarrels with aliens, and pledge our covenant-plight' (Way), but μετὰ ξείνοισι means 'among (i.e. when we are among) aliens.'

343. ἐπέτελλον: the imperf. of repeated action; they urged H. to take

δεξιτερὴν ἀνὰ χεῖρα τανύσσατο φώνησέν τε·
"Μήτις ἐμοὶ τόδε κῦδος ὀπαζέτω. οὐ γὰρ ἔγωγε
πείσομαι· ὥστε καὶ ἄλλον ἀναστήσεσθαι ἐρύξω.
αὐτός, ὅτις ξυνάγειρε, καὶ ἀρχεύοι ὁμάδοιο."
Ἦ ῥα μέγα φρονέων, ἐπὶ δ' ἤνεον, ὡς ἐκέλευεν
Ἡρακλέης· ἀνὰ δ' αὐτὸς ἀρήιος ὦρνυτ' Ἰήσων
γηθόσυνος, καὶ τοῖα λιλαιομένοις ἀγόρευεν·
"Εἰ μὲν δή μοι κῦδος ἐπιτρωπᾶτε μέλεσθαι,
μηκέτ' ἔπειθ', ὡς καὶ πρίν, ἐρητύοιτο κέλευθα.
νῦν γε μὲν ἤδη Φοῖβον ἀρεσσάμενοι θυέεσσιν
δαῖτ' ἐντυνώμεσθα παρασχεδόν. ὅφρα δ' ἴωσιν
δμῶες ἐμοὶ σταθμῶν σημάντορες, οἵσι μέμηλεν
δεῦρο βόας ἀγέληθεν ἐὺ κρίναντας ἐλάσσαι,
τόφρα κε νῆ' ἐρύσαιμεν ἔσω ἁλός, ὅπλα δὲ πάντα
ἐνθέμενοι πεπάλαχθε κατὰ κληῖδας ἑρετμά.
τείως δ' αὖ καὶ βωμὸν ἐπάκτιον Ἐμβασίοιο
θείομεν Ἀπόλλωνος, ὅ μοι χρείων ὑπέδεκτο
σημανέειν δείξειν τε πόρους ἁλός, εἴ κε θυηλαῖς
οὗ ἔθεν ἐξάρχωμαι ἀεθλεύων βασιλῆι."

346. ὣς δὲ Brunck : ὅς γε G, L 16 : ὣς δὲ . . . ἄναχθ' ἵστασθαι Herwerden. **354.** ἴασιν L, Merkel. **357.** ἐρύσωμεν Pariss., Vind., Vrat. δὲ Merkel : τε codd. **359.** ἐπακτίου Stephanus.

command (σημαίνειν), but he would not.

345. οὐ γὰρ . . . ἐρύξω : 'for I will not consent, and, that being so, I will even stay another from rising up (to offer himself or propose another as leader).' For ὥστε, 'so that,' cf. 2. 1220. There are only two passages in Hom. where it is used in this sense, and not as an adv. of comparison, *Il.* 9. 42, *Od.* 17. 21.

351–2. 'If, in truth, ye entrust to me the charge of our glorious emprise, let not our journey be any longer delayed as heretofore.' L. and S. wrongly take ἐπιτρωπάω as meaning 'to command' here.

354. παρασχεδόν : = παραχρῆμα ; cf. αὐτοσχεδόν, 12. In 2. 10, 859, it is used of place. **ὄφρα δ' ἴωσιν** : for the subj. with ὄφρα 'while' cf. *Il.* 4. 346, etc.

355. οἵσι . . . κρίναντας : for the enallage of cases, cf. 1. 440, 867 ; 3. 1009 ; 4. 170 ; Monro, *H. G.* 240.

358. πεπάλαχθε . . . ἑρετμά : 'cast lots for the oars of the several benches.' This constr. is only found here. The form of the verb is uncertain ; in *Il.* 7. 171, πεπάλασθε, or πεπάλεσθε (from πάλλομαι or παλάζομαι) is adopted by modern editors for πεπάλαχθε (from παλάσσομαι) on the authority of Aristarchus ; so too in *Od.* 9. 331, πεπαλάσθαι, or πεπαλέσθαι, for πεπαλάχθαι (v. La Roche, *Textkr.* 336). Cf. Prop. 4. 21. 12, Remorumque pares ducite sorte vices. The meaning of sortiti remos, *Aen.* 3. 510, is uncertain (v. Conington).

359. Ἐμβασίοιο : 'god of embarkation,' cf. 404. So Ἐκβάσιος, 966. Apollo Ἐμβάσιος is found on coins of Ephesus in the Roman imperial period, cf. Head, *Hist. Num.* 698. For Apollo Ἐπιβατήριος at Troezen, cf. Paus. 2. 32. 2.

360. χρείων : 'by oracle,' cf. *Od.* 8. 79, χρείων μυθήσατο Φοῖβος.

362. οὗ ἔθεν : we find this peculiar

Ἦ ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ' · οἱ δ' ἐπανέσταν
πειθόμενοι · ἀπὸ δ' εἴματ' ἐπήτριμα νηήσαντο
λείῳ ἐπὶ πλαταμῶνι, τὸν οὐκ ἐπέβαλλε θάλασσα
κύμασι, χειμερίη δὲ πάλαι ἀποέκλυσεν ἅλμη.
νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύνῃσιν
ἔζωσαν · πάμπρωτον ἐυστρεφεῖ ἔνδοθεν ὅπλῳ
τεινάμενοι ἑκάτερθεν, ἵν' εὖ ἀραροίατο γόμφοις
δούρατα καὶ ῥοθίοιο βίην ἔχοι ἀντιόωσαν.

368. ἔκτοθεν Sanctamandus : ἔμπεδον vel ἐνδυκὲς dubitanter coni. Merkel : ἔνδετον Naber.

369. θεινάμενοι Pariss., Vind., Vrat.

combination of genitives in the sense of αὐτοῦ ἕθεν, ἑαυτοῦ, again in 4. 1471. There are five forms of the gen. of the 3rd pers. sing. pron. in Ap., ἕθεν, εἷο, ἑοῦ, ἑοῖο, and οὗ (in the combination οὗ ἕθεν). In using the Attic form οὗ, which is not found in previous epic, Ap. followed Zenod., who wrote οὗ for εὖ in *Il.* 24. 293. ἕθεν is used not only for the 3rd sing. refl. (e.g. 2. 973), but also for the 3rd pl. refl. (4. 279). This latter use is not found in earlier epic, and Rzach suggests that Ap. may have been influenced by the use of the acc. ἕ in the sense of the pl. σφέ, h. Hom. *Ven.* 267. **ἀεθλεύων βασιλῆι** : 'in my struggle for the king (Pelias),' i.e. striving to fulfil the ordeal imposed by him. For the constr. cf. *Il.* 7. 453, Λαομέδοντι . . . ἀθλήσαντες, i.e. in the service of L. This Homeric parallel is decisive against the old rendering, 'in my struggle with the Colchian king.'

364. ἐπήτριμα : v. n. 4. 937.

365. λειῷ ἐπὶ πλαταμῶνι : 'on a smooth flat ledge.' The phrase is taken from h. Hom. *Merc.* 128. **τὸν . . . ἅλμη** : 'against which the sea does not beat with its waves, but, at times, the stormy brine washes over it.' In a calm the sea does not reach the πλαταμών, in a storm the waves dash over it; cf. *Aen.* 5. 124, Est procul in pelago saxum spumantia contra Litora quod tumidis submersum tunditur olim (πάλαι) Fluctibus, hiberni condunt ubi sidera Cori; Tranquillo silet immotaque attollitur unda, etc.

366. ἀποέκλυσεν : Ap. has many compounds with hiatus on the mistaken analogy of Homeric forms, e.g. ἀποέκλυσεν on the analogy of ἀπόϜερσε : διαειμένος, καταειμένος (ἵημι) on the analogy of καταειμένος (καταϜεννυμι) : ἐπιέτρεπον on the analogy of ἐπιήνδανε(σϜ) : ὑποέστην, etc.

368. ἐυστρεφεῖ ἔνδοθεν ὅπλῳ : *bene torto intus fune.* ἔνδοθεν goes closely with ἐυστρεφεῖ. It is the well-twisted strands in the hawser which give it strength. This is the explanation of Beck, Lehrs, and de M. Those editors who tried to construe ἔνδοθεν with ἔζωσαν pronounced the word corrupt, and various corrections, e.g. ἔκτοθεν, have been made, but *Od.* 10. 167, πεῖσμα . . . ἐυστρεφὲς ἀμφοτέρωθεν, seems decisive for the first interpretation. The only possible way of taking ἔνδοθεν with ἔζωσαν would be to explain it of a hawser stretched from stem to stern over crutches *inside* the vessel, such as is described by Warre, *J. H. S.* v. 216. The ὑπόζωμα, however, in the case of the trireme, was stretched lengthwise round the outside of the vessel, and so too the ὅπλον here. Breusing, who observes that Ap. must have seen many launchings at Alexandria, joins ἔνδοθεν with τεινάμενοι, and explains the process as follows :—'Man legte das Tau von hinten nach vorn um die beiden Seiten, ἑκάτερθεν, nahm nun aber das Ende von der Steuerbordseite durch die Backbordklüse und das von der Backbordseite durch die Steuerbordklüse nach innen und zog dann die beiden Enden binnenbords, ἔνδοθεν τεινάμενοι, entweder mit Hülfe von Flaschenzügen, oder indem man sie um die Ankerwinde legte, straff an.' (*Nautik der Alten*, p. 171.)

370. ῥοθίοιο . . . ἀντιόωσαν : 'might have strength to resist the surge,' cf. *Il.* 7. 231, ἡμεῖς δ' εἰμὲν τοῖοι οἳ ἂν σέθεν ἀντιάσαιμεν.

σκάπτον δ' αἶψα κατ' εὖρος ὅσον περιβάλλετο χῶρον,
ἠδὲ κατὰ πρῴραν εἶσω ἁλὸς ὁσσάτιόν περ
ἑλκομένη χείρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
αἰεὶ δὲ προτέρω χθαμαλώτερον ἐξελάχαινον
στείρης, ἐν δ' ὁλκῷ ξεστὰς στορέσαντο φάλαγγας· 375
τὴν δὲ κατάντη κλῖναν ἐπὶ πρώτῃσι φάλαγξιν,
ὥς κεν ὀλισθαίνουσα δι' αὐτάων φορέοιτο.
ὕψι δ' ἄρ' ἔνθα καὶ ἔνθα μεταστρέψαντες ἐρετμὰ
πήχυιον προύχοντα περὶ σκαλμοῖσιν ἔδησαν.
τῶν δ' ἐναμοιβαδὶς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν, 380
στέρνα θ' ὁμοῦ καὶ χεῖρας ἐπήλασαν. ἐν δ' ἄρα Τῖφυς
βήσαθ', ἵν' ὀτρύνειε νέους κατὰ καιρὸν ἐρύσσαι·
κεκλόμενος δ' ἤυσε μάλα μέγα· τοὶ δὲ παρᾶσσον

371. χῶρον G: χῶρος vulg.
372. πρῴραν εἶσω L 16, et coni. Brunck: πρώραν ἔσω L, G: πρώραν ἔσσω vulg.: πρώειραν ἔσω Bergk, Merkel.

371–7. 'And quickly they hollowed out a trench in breadth as wide as the space the vessel encompassed, and extending in front of the prow into the sea itself as far as she was likely to run when pulled down by their hands. And the further they went, the deeper they kept digging down below the level of the keel, and in that furrow they laid smooth rollers, and on to the first of these rollers they tilted the vessel that she might glide down smoothly over them.'

371. **περιβάλλετο**: the subject is *ἡναῦς*. Brunck took *εὖρος* as the subj., i.e. *ὅσον χῶρον τὸ εὖρος περιβάλλετο*, cf. Nic. *Ther.* 169, *περιβάλλεται εὖρος ὅσον τ' . . . ἤυσε τέκτων*.

372. **κατὰ πρῴραν**: marks the direction in a line in front of the prow, opp. to *κατ' εὖρος*.

374. **χθαμαλώτερον**: the trench was gradually deepened towards the sea. In *Il.* 2. 153 ships are launched by means of *οὐροί*, trenches in the sand.

375. **φάλαγγας**: 'rollers.' The word is used of trunks of trees in 2. 843, Hdt. 3. 97. For the process described here cf. *Anth. P.* 10. 15, Ἄρτι δὲ δουρατέοισιν ἐπωλίσθησε κυλίνδροις Ὁλκὰς ἀπ' ἠιόνων ἐς βυθὸν ἑλκομένη: Hor. *C.* 1. 4. 2, trahuntque siccas machinae carinas: Non. Marc. 163, 23, Phalangae dicuntur fustes teretes qui navibus subiciuntur quum attrahuntur ad pelagus vel quum ad litora subducuntur.

377. **ὀλισθαίνουσα**: the form *ὀλισθαίνω* is post-classical. In Hom. we find only the aor. *ὄλισθον*.

378–9. The meaning is that they turned round the oars and fastened them so that the handles projected a cubit's length over the vessel's sides. The *σκαλμοί* were the tholes to which the oars were tied, v. n. 523. **πήχυιον**: in the sense of *πηχυαῖον*, cf. 3. 854, 1207; 4. 1510. L. and S. wrongly explain *πήχυιον* by *τροπωτήρ*, following the unintelligible view in *Et. Mag.* 671, 8, *πήχυιον προύχοντα*, Ἀπολλώνιος· οἱ μέν, *μικρὸν ἱμαντίδιον τὸ συνέχον τὴν κώπην πρὸς τὸν σκαλμόν κ.τ.λ.*

380. **τῶν**: *sc. ἐρετμῶν*, 'and behind the oars one after the other on either side they took their stand.' *τῶν* depends on *ἐναμοιβαδίς* (ἅπ. λεγ.) = *ἀμοιβαδίς*, cf. 4. 199, *ἀμοιβαδὶς ἀνέρος ἀνήρ*. The *ἐν-* anticipates the *ἐν-* of *ἐνέσταθεν*.

381. **ἐπήλασαν**: they pushed with their hands and chests against the projecting part of the oars. **ἐν . . . βήσαθ'**: 'went on board.'

383. **παρᾶσσον**: = *παραυτίκα*, *παραχρῆμα*, a favourite word of Ap., who alone uses it. In a spatial sense only in 3. 969.

ᾧ κράτεϊ βρίσαντες ἰῇ στυφέλιξαν ἐρωῇ
νειόθεν ἐξ ἕδρης, ἐπὶ δ' ἐρρώσαντο πόδεσσιν
προπροβιαζόμενοι· ἡ δ' ἔσπετο Πηλιὰς Ἀργὼ
ῥίμφα μάλ'· οἱ δ' ἑκάτερθεν ἐπίαχον ἀίσσοντες.
αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες
τριβόμεναι· περὶ δέ σφιν ἀιδνὴ κήκιε λιγνὺς
βριθοσύνῃ, κατόλισθε δ' ἔσω ἁλός· οἱ δέ μιν αὖθι
ἂψ ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.
σκαλμοῖς δ' ἀμφὶς ἐρετμὰ κατήρτυον· ἐν δέ οἱ ἱστὸν
λαίφεά τ' εὐποίητα καὶ ἁρμαλιὴν ἐβάλοντο.
Αὐτὰρ ἐπεὶ τὰ ἕκαστα περιφραδέως ἀλέγυναν,
κληῖδας μὲν πρῶτα πάλῳ διεμοιρήσαντο,
ἄνδρ' ἐντυναμένω δοιὼ μίαν· ἐκ δ' ἄρα μέσσην
ᾖρεον Ἡρακλῆι καὶ ἡρώων ἄτερ ἄλλων
Ἀγκαίῳ, Τεγέης ὅς ῥα πτολίεθρον ἔναιεν.
τοῖς μέσσην οἷοισιν ἀπὸ κληῖδα λίποντο
αὖτως, οὔτι πάλῳ· ἐπὶ δ' ἔτρεπον αἰνήσαντες
Τίφυν ἐυστείρης οἰήια νηὸς ἔρυσθαι.
Ἔνθεν δ' αὖ λάιγγας ἁλὸς σχεδὸν ὀχλίζοντες

384. *βρίσαντες ἰῇ* Brunck: *βρίσαντες μιῇ* G, Pariss. tres, L 16: *βρίσαντε μιῇ* L (?), vulg.
398. *ἄνασσε* Pariss.

384. βρίσαντες ἰῇ: were it not for the presumption that *μιῇ* was a gloss which ousted *ἰῇ*, we might defend the vulg. *βρίσαντε μιῇ* by 3. 206 (v. n.), where the dual is clearly used for the plural. Merkel defends the dual, it being used of the two parties (*ἀμφοτέρωθεν*, 380).

385. ἐπὶ δ' ἐρρώσαντο πόδεσσιν: "with feet hard-straining strongly they stept" (Way); cf. Hes. *Th.* 8, *ποσσὶν ἐπερρώσαντο*. See on 2. 661.

386. προπροβιαζόμενοι: this strengthened form of *προβιάζομαι* is *ἅπ. λεγ.*

Πηλιὰς Ἀργώ: v. n. 2. 1188.

389. ἀιδνή: 'dark.' It is formed from *ἀϝιδ*, 'unseen,' with the same termination as *παιδνός, κυδνός*, and is found earlier in one doubtful passage, Hes. *Th.* 860.

391. ἀνασειράζοντες: hawsers (*σειραί*) were used, then as now, to check the way on a vessel taking the water for the first time.

393. ἁρμαλιήν: 'stores,' cf. Hes. *Op.* 765, *ἁρμαλιὴν δατέασθαι*.

395. Cf. 358.

396. ἄνδρ' ἐντυναμένω δοιὼ μίαν: 'two men forming the complement of one bench,' an instance of the nom. abs., cf. *Il.* 3. 211, *ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς*: Hdt. 7. 157: Soph. *Ant.* 259. It occurs again in 4. 199. Brunck wrongly takes it as acc. abs.

397. ἐκ δ'... ᾖρεον: *sorti excipiebant*, cf. *ἐξαιρετός* = *eximius*. The middle bench being the widest, on account of the curvature of the sides, required the strongest rowers.

398. Ἀγκαίῳ: v. 164.

400. αὖτως: i.e. by natural selection, not by lot. **αἰνήσαντες**: 'with one consent.'

401. Τίφυν: cf. Varro Atac. *fr.* 2, Tiphyn at aurigam celeris fecere carinae.

402. λάιγγας: in Hom. *λάιγγες* means 'pebbles,' but here it has no such dim. force, as is shown by the use of *ὀχλίζοντες* 'levering up': cf. 4. 1678, *ἂν δὲ βαρείας ὀχλίζων λάιγγας*.

νήεον αὐτόθι βωμὸν ἐπάκτιον Ἀπόλλωνος,
Ἀκτίου Ἐμβασίοιό τ' ἐπώνυμον· ὦκα δέ τοίγε
φιτροὺς ἀζαλέης στόρεσαν καθύπερθεν ἐλαίης. 405
τείως δ' αὖτ' ἀγέληθεν ἐπιπροέηκαν ἄγοντες
βουκόλοι Αἰσονίδαο δύω βόε. τοὺς δ' ἐρύσαντο
κουρότεροι ἑτάρων βωμοῦ σχεδόν. οἱ δ' ἄρ' ἔπειτα
χέρνιβά τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ Ἰήσων
εὔχετο κεκλόμενος πατρώιον Ἀπόλλωνα· 410
"Κλῦθι ἄναξ, Παγασάς τε πόλιν τ' Αἰσωνίδα ναίων,
ἡμετέροιο τοκῆος ἐπώνυμον, ὅς μοι ὑπέστης
Πυθοῖ χρειομένῳ ἄνυσιν καὶ πείραθ' ὁδοῖο
σημανέειν, αὐτὸς γὰρ ἐπαίτιος ἔπλευ ἀέθλων·
αὐτὸς νῦν ἄγε νῆα σὺν ἀρτεμέεσσιν ἑταίροις 415
κεῖσέ τε καὶ παλίνορσον ἐς Ἑλλάδα. σοὶ δ' ἂν ὀπίσσω
τόσσων, ὅσσοι κεν νοστήσομεν, ἀγλαὰ ταύρων
ἱρὰ πάλιν βωμῷ ἐπιθήσομεν· ἄλλα δὲ Πυθοῖ,
ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω.
νῦν δ' ἴθι, καὶ τήνδ' ἧμιν, Ἑκηβόλε, δέξο θυηλήν, 420
ἣν τοι τῆσδ' ἐπίβαθρα χάριν προτεθείμεθα νηὸς
πρωτίστην· λύσαιμι δ', ἄναξ, ἐπ' ἀπήμονι μοίρῃ

403. ἐπάκτιον Brunck: ἐπακτίου codd.
416. τοὶ δ' ἄρ' vulg.: σοὶ δ' ἄρ' Brunck.

404. Ἀκτίου: 'Lord of the Strand' (Way). For Apollo Ἄκτιος v. Farnell, *Cults* iv 185. The epithet is applied to Apollo only, except in Theocr. 5. 14 where it is given to Pan and explained *Et. Mag.* 54, 27, Ἄκτιος ἢ ὁ θηρατήρ (καὶ γὰρ ἐπακτῆρες οἱ θηραταί), ἢ ὁ ἐπὶ ταῖς ἀκταῖς ὑπὸ τῶν ἁλιέων ἱδρυμένος· ἀγρευτὴς γὰρ ὁ θεός, ὁ ἐν Ἀθήναις τιμώμενος. **Ἐμβασίοιο**: v. n. 359.

407. δύω βόε: εἰκότως ἐπὶ δυσὶ προσηγορίαις, Ἀκτίου Ἐμβασίου τε, δύω βοῦς ἄγουσιν. Schol.

408. κουρότεροι: ἐπεὶ ἴσως ἀεὶ νέος ὁ θεός, καὶ οἱ τῶν ἑταίρων νεώτεροι τὴν θυσίαν ἐπιτελοῦσιν. Schol.

409. Cf. *Od.* 3. 445, χέρνιβά τ' οὐλοχύτας τε κατήρχετο. Those present at the sacrifice were sprinkled with the lustral water (χέρνιψ), and the barley (οὐλαί) was cast on the victim and the altar. Curtius connects οὐλαί and ἀλέω, cf. Lat. *mola*, *molere*.

411. Αἰσωνίδα: Αἰσωνὶς πόλις τῆς Μαγνησίας ἀπὸ Αἴσονος τοῦ πατρὸς Ἰάσονος, ὡς καὶ Πίνδαρος φησὶ καὶ Φερεκύδης. Schol. It is not mentioned by Strabo.

413. χρειομένῳ: distinguish χρείων, 360. The active was used of the god, the middle of the suppliant.

414. ἐπαίτιος: v.n. 8.

418. Πυθοῖ: v.n. 209.

419. Ὀρτυγίην: Delos received the name of Ortygia from Asteria, sister of Leto, who was changed into a quail (ὄρτυξ) to escape from Zeus. She was then metamorphosed into the island afterwards called Delos (Apollod. 1.2.2: Hygin. *Fab.* 53: Call. *Del.* 37).

420–22. τήνδ' . . . πρωτίστην: 'receive at our hands this sacrifice which we offer to thee as the price of our voyage, the first sacrifice which we make in honour of this ship.' ἐπίβαθρον is used = *naulum* in *Od.* 15. 449. The Schol. explains ἐπίβαθρα by ἐπιβατήρια, i.e. sacrifices on embarkation, and this is adopted by L. and S. **ἐπ' . . μοίρῃ**: v.n. 252.

πείσματα σὴν διὰ μῆτιν· ἐπιπνεύσειε δ' ἀήτης
μείλιχος, ᾧ κ' ἐπὶ πόντον ἐλευσόμεθ' εὐδιόωντες."
Ἦ, καὶ ἄμ' εὐχωλῇ προχύτας βάλε. τὼ δ' ἐπὶ βουσὶν
ζωσάσθην, Ἀγκαῖος ὑπέρβιος, Ἡρακλέης τε.
ἤτοι ὁ μὲν ῥοπάλῳ μέσσον κάρη ἀμφὶ μέτωπα
πλῆξεν, ὁ δ' ἀθρόος αὖθι πεσὼν ἐνερείσατο γαίῃ·
Ἀγκαῖος δ' ἑτέροιο κατὰ πλατὺν αὐχένα κόψας
χαλκείῳ πελέκει κρατεροὺς διέκερσε τένοντας·
ἤριπε δ' ἀμφοτέροισι περιρρηδὴς κεράεσσιν.
τοὺς δ' ἕταροι σφάξαν τε θοῶς, δεῖράν τε βοείας,
κόπτον, δαίτρευόν τε, καὶ ἱερὰ μῆρ' ἐτάμοντο,
κὰδ δ' ἄμυδις τάγε πάντα καλύψαντες πύκα δημῷ
καῖον ἐπὶ σχίζῃσιν· ὁ δ' ἀκρήτους χέε λοιβὰς
Αἰσονίδης, γήθει δὲ σέλας θηεύμενος Ἴδμων
πάντοσε λαμπόμενον θυέων ἄπο τοῖό τε λιγνὺν
πορφυρέαις ἑλίκεσσιν ἐναίσιμον ἀίσσουσαν·
αἶψα δ' ἀπηλεγέως νόον ἔκφατο Λητοΐδαο·
"Ὑμῖν μὲν δὴ μοῖρα θεῶν χρειώ τε περῆσαι
ἐνθάδε κῶας ἄγοντας· ἀπειρέσιοι δ' ἐνὶ μέσσῳ
κεῖσέ τε δεῦρό τ' ἔασιν ἀνερχομένοισιν ἄεθλοι.
αὐτὰρ ἐμοὶ θανέειν στυγερῇ ὑπὸ δαίμονος αἴσῃ
τηλόθι που πέπρωται ἐπ' Ἀσίδος ἠπείροιο.

427. μετώπῳ Pariss., Brunck.
441. ἔχοντας vulg.

423. Cf. Pind. *P.* 4. 195 (of Jason), ὠκυπόρους | κυμάτων ῥιπὰς ἀνέμων τ' ἐκάλει, νύκτας τε, καὶ πόντου κελεύθους, | ἄματά τ' εὔφρονα, καὶ φιλίαν νόστοιο μοῖραν: *Aen.* 3. 528, Di maris et terrae tempestatumque potentes Ferte viam vento facilem et spirate secundo.

424. εὐδιόωντες: εὐδιάω is used by Ap. (1) as here and in 2. 903 of persons enjoying fair weather (εὐδία), (2) of the sea being fair or calm, e.g. 2. 371, κόλπῳ ἐν εὐδιόωντι. For κε c. fut. ind. v. Monro, *H. G.* 32. It implies 'in such cases.'

425. προχύτας: = οὐλοχύτας, 409.

428. ἀθρόος: 'in a heap.' Cf. *Aen.* 5. 481, sternitur exanimisque tremens procumbit humi bos. See also 4. 468 n.

431. 'it fell, pitching forward on its two horns,' ἐπὶ πρόσωπον μεθ' ὁρμῆς κατενεχθείς. Schol.; cf. *Od.* 22. 84, περιρρηδὴς δὲ τραπέζῃ κάππεσεν. L. and S. render 'impaled on its horns,' which is impossible. περιρρηδής is usually connected with περιρρέω; Düntzer derives it from the root *vrad* 'reeling.'

433 sqq. The thighs were sliced and wrapped in a double layer of fat, above and below, and placed on the altar to be consumed after wine had been poured on them. Cf. *Od.* 3. 456.

437. λιγνύν: cf. Soph. *Tr.* 794, ἐκ προσέδρου λιγνύος, 'the shrouding altar-smoke.'

438. ἑλίκεσσιν: cf. Aesch. *Pr.* 1083, ἕλικες στεροπῆς. For πορφυρέαις see on 4. 668.

440. ὑμῖν . . . ἄγοντας: v.n. 355.

443. For the death of Idmon v. 2. 815 sqq.

ὧδε κακοῖς δεδαὼς ἔτι καὶ πάρος οἰωνοῖσιν
πότμον ἐμὸν πάτρης ἐξήιον, ὄφρ' ἐπιβαίην
νηός, ἐυκλείη δὲ δόμοις ἐπιβάντι λίπηται."
Ὣς ἄρ' ἔφη· κοῦροι δὲ θεοπροπίης ἀίοντες
νόστῳ μὲν γήθησαν, ἄχος δ' ἔλεν Ἴδμονος αἰσῃ.
ἦμος δ' ἠέλιος σταθερὸν παραμείβεται ἦμαρ,
αἱ δὲ νέον σκοπέλοισιν ὑποσκιόωνται ἄρουραι,
δειελινὸν κλίνοντος ὑπὸ ζόφον ἠελίοιο,
τῆμος ἄρ' ἤδη πάντες ἐπὶ ψαμάθοισι βαθεῖαν
φυλλάδα χευάμενοι πολιοῦ πρόπαρ αἰγιαλοῖο
κέκλινθ' ἑξείης· παρὰ δέ σφισι μυρί' ἔκειτο
εἴδατα, καὶ μέθυ λαρόν, ἀφυσσαμένων προχόῃσιν
οἰνοχόων· μετέπειτα δ' ἀμοιβαδὶς ἀλλήλοισιν
μυθεῦνθ', οἷά τε πολλὰ νέοι παρὰ δαιτὶ καὶ οἴνῳ
τερπνῶς ἐψιόωνται, ὅτ' ἄατος ὕβρις ἀπείη.
ἔνθ' αὖτ' Αἰσονίδης μὲν ἀμήχανος εἰν ἑοῖ αὐτῷ
πορφύρεσκεν ἕκαστα κατηφιόωντι ἐοικώς.

456. προχόῃσιν Pariss. duo: προχοῇσιν L: προχοῆσι G: προχόοισιν Paris. unus, Stephanus.
459. ἀατός Buttmann.

445. δεδαὼς . . . οἰωνοῖσιν: cf. 140.
449. ἄχος . . αἴσῃ: v.n. 2. 772.
450. σταθερὸν ἦμαρ: 'noon.' The Schol. would connect *σταθερός* either with *σταθεύειν* 'to scorch,' or *ἑστηκέναι* which is more probable. Plato, *Phaedr.* 242 A, uses *σταθερὰ μεσημβρία* of high noon when the sun seems to stand still in the meridian.
παραμείβεται: cf. *Aen.* 6. 536, Aurora medium *traiecerat* axem.
451. ὑποσκιόωνται: this verb is only found in Alex. Greek; cf. *Il.* 21. 232, *εἰσόκεν ἔλθῃ Δείελος ὀψὲ δύων σκιάσῃ δ' ἐρίβωλον ἄρουραν.*
454. πολιοῦ πρόπαρ αἰγιαλοῖο: 'in front of the grey sea's marge.' The epithet *πολιός* belongs to the sea, cf. *Il.* 20. 229, *ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο.* Way translates, 'the surf-line hoar'; cf. 554.
456. μέθυ λαρόν: cf. *Od.* 2. 350, *λαρώτατος οἶνος.* **προχόῃσιν**: 'wine jugs.' Distinguish *προχοῇσιν*, 11 supr.
458. οἷα . . ἐψιόωνται: 'the tales which young men delight to tell when the feast and wine are set.' In *Od.* 17. 530, 21. 429, we find *ἐψιᾶσθαι* = *παίζειν.* "It implies a noun *ἔψις* from a root *ἐπ-*, Indog. *ieq*, seen in Lat. *jocus*" (Monro). Ap. uses it in this sense in 3. 118, 950; but here and in 2. 811 he seems to take the other view of the word, connecting it with *ἔπος.* This is given in *Et. Mag.*, and it is reflected in the reading of L, *ἐψιόωνται*, and in the schol. *ἐψιόωνται: παρὰ τὴν ἐψίαν, ἥ ἐστι διὰ λόγων παιδιά, οἷον ἐπεσία οὖσα, παρὰ τὸ ἔπος.*
459. ἄατος: 'insatiate.' In Hes. *Th.* 714 the first syll. is short. In Hom. we have the contracted form *ἄτος*, *Il.* 5. 388.
ἀπείη: for the opt. of indef. frequency cf. *Od.* 24. 254, *τοιούτῳ δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε.* Ap. uses it again in 2. 980, 4. 1236.
461. πορφύρεσκεν: 'kept brooding over'; cf. 2. 546; 3. 397, 456; *Il.* 21. 551, *πολλὰ δέ οἱ κραδίη πόρφυρε.* Similar is the use of *καλχαίνω* in Soph. *Ant.* 20, where Jebb points out that in *πορφύρω* the idea of trouble precedes that of colour, in *καλχαίνω vice versa.* See also on 935. **κατηφιόωντι**: v n. 267.

τὸν δ' ἄρ' ὑποφρασθεὶς μεγάλῃ ὀπὶ νείκεσεν Ἴδας·
"Αἰσονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτιν ἐλίσσεις;
αὖδα ἐνὶ μέσσοισι τεὸν νόον. ἦέ σε δαμνᾷ
τάρβος ἐπιπλόμενον, τό τ' ἀνάλκιδας ἄνδρας ἀτύζει;
ἴστω νῦν δόρυ θοῦρον, ὅτῳ περιώσιον ἄλλων
κῦδος ἐνὶ πτολέμοισιν ἀείρομαι, οὐδέ μ' ὀφέλλει
Ζεὺς τόσον, ὁσσάτιόν περ ἐμὸν δόρυ, μή νύ τι πῆμα
λοίγιον ἔσσεσθαι, μηδ' ἀκράαντον ἄεθλον
Ἴδεω ἑσπομένοιο, καὶ εἰ θεὸς ἀντιόῳτο.
τοῖόν μ' Ἀρήνηθεν ἀοσσητῆρα κομίζεις."
Ἦ, καὶ ἐπισχόμενος πλεῖον δέπας ἀμφοτέρῃσιν
πῖνε χαλίκρητον λαρὸν μέθυ· δεύετο δ' οἶνῳ
χείλεα, κυάνεαί τε γενειάδες· οἱ δ' ὁμάδησαν
πάντες ὁμῶς, Ἴδμων δὲ καὶ ἀμφαδίην ἀγόρευσεν·
"Δαιμόνιε, φρονέεις ὀλοφώια καὶ πάρος αὐτῷ.
ἦέ τοι εἰς ἄτην ζωρὸν μέθυ θαρσαλέον κῆρ
οἰδάνει ἐν στήθεσσι, θεοὺς δ' ἀνέηκεν ἀτίζειν;

478. ἀτύζειν vulg.

462. **ὑποφρασθείς** : this compound (= ὑπονοέω) is ἅπ. λεγ.

463. **ἐλίσσεις** : *volvis* 'turnest over and over'; cf. Soph. *Ant.* 231, τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς.

465. **ἀτύζει** : this active form is found also in Theocr. 1. 56.

466. **περιώσιον ἄλλων** : 'far exceeding all others'; cf. Pind. *I.* 4. 3, μεγασθενῆ νόμισαν χρυσὸν ἄνθρωποι περιώσιον ἄλλων. In Hom. this adv. is used absolutely. Ap. very often uses the adj. περιώσιος (which is not found in Hom.) in the sense of 'vast,' e.g. 590.

468. **ἐμὸν δόρυ** : the reliance of Idas on his spear is like that of Parthenopaeus in Aesch. *Th.* 530, ὄμνυσι δ' αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ Σέβειν πεποιθώς. **μή κ.τ.λ.** : with ἴστω, 'be witness,' 466.

470. **καὶ εἰ θεὸς ἀντιόῳτο** : 'even if a god should stand in our path'; an echo, in a diff. sense, of *Od.* 12. 88, οὐδ' εἰ θεὸς ἀντιάσειεν.

471. Imitated from *Il.* 15. 254, θάρσει νῦν τοῖόν τοι ἀοσσητῆρα Κρονίων Ἐξ Ἴδης προέηκε παρεσταμένα καὶ ἀμύνειν. Curtius explains ἀοσσητήρ as ἀσοκ̓ητηρ from ἑπ-, Skr. *sak*, Lat. *socius* (ἀ = *sa*, 'together').

472. **ἐπισχόμενος** : 'putting to his lips,' cf. *Il.* 9. 489, etc.; Plat. *Phaed.* 117c, ἐπισχόμενος ἐπέπιεν. Virg. imitates this passage, *Aen.* 1. 738 (of Bitias), ille impiger hausit Spumantem pateram, et pleno se proluit auro.

473. **χαλίκρητον** : τὸν ἄκρατον, τὸν χαλῶντα τὰς φρένας. Ἀθηναῖοι δὲ τὸν ἄκρατον χάλιν λέγουσιν. Schol. We find χάλις, 'sheer wine,' *merum*, in Hipponax 76. χαλίκρητον μέθυ occurs in Archil. 64, cf. Aesch. *fr.* 388, χαλίκρητοι σπονδαί. Ap. also uses ἀκροχάλιξ, 4. 432.

475. **Ἴδμων** : son of Apollo (139). The Schol. says: οἰκείως τὸν Ἴδμονα ὡς μάντιν ὄντα ποιεῖ ἐναντιούμενον τῷ Ἴδᾳ ἐχθρῷ ὄντι Ἀπόλλωνι.

476. **Δαιμόνιε** : 'Poor fool!' "δαιμόνιος seems to mean properly one who is under the influence of a δαίμων, or unfavourable divine intelligence; that is, one whose actions are either unaccountable or ill-omened" (Leaf on *Il.* 1. 561). **αὐτῷ** : = σοὶ αὐτῷ, cf. 3. 350.

477. **εἰς ἄτην** : 'to thy own destruction.' **ζωρὸν μέθυ** : *vinum meracum*, cf. Hdt. 6. 84, ζωρότερον πίνειν.

478. **οἰδάνει** : cf. *Il.* 9. 554, χόλος νόον οἰδάνει.

ἄλλοι μῦθοι ἔασι παρήγοροι, οἷσί περ ἀνὴρ
θαρσύνοι ἔταρον· σὺ δ' ἀτάσθαλα πάμπαν ἔειπας,
τοῖα φάτις καὶ τοὺς πρὶν ἐπιφλύειν μακάρεσσιν
υἷας Ἀλωιάδας, οἷς οὐδ' ὅσον ἰσοφαρίζεις
ἠνορέην· ἔμπης δὲ θοοῖς ἐδάμησαν ὀιστοῖς
ἄμφω Λητοΐδαο, καὶ ἴφθιμοί περ ἐόντες."
Ὣς ἔφατ'· ἐκ δ' ἐγέλασσεν ἄδην Ἀφαρήιος Ἴδας
καί μιν ἐπιλλίζων ἠμείβετο κερτομίοισιν·
"Ἄγρει νυν τόδε σῇσι θεοπροπίῃσιν ἐνίσπες,
εἰ καὶ ἐμοὶ τοιόνδε θεοὶ τελέουσιν ὄλεθρον,
οἷον Ἀλωιάδῃσι πατὴρ τεὸς ἐγγυάλιξεν.
φράζεο δ' ὅππως χεῖρας ἐμὰς σόος ἐξαλέοιο,
χρειὼ θεσπίζων μεταμώνιον εἴ κεν ἀλώῃς."
Χώετ' ἐνιπτάζων· προτέρω δέ κε νεῖκος ἐτύχθη,
εἰ μὴ δηριόωντας ὁμοκλήσαντες ἑταῖροι
αὐτός τ' Αἰσονίδης κατερήτυεν· ἂν δὲ καὶ Ὀρφεὺς
λαιῇ ἀνασχόμενος κίθαριν πείραζεν ἀοιδῆς.
Ἤειδεν δ' ὡς γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα,

480. *θαρσύνει* vulg.
487. *ἐνίσπες* Merkel: *ἔνισπες* L: *ἐνίσπε* G.
491. *μεταμώλιον* Stephanus ex scholiis.
492. *προτέρω δέ κε νεῖκος* Pariss. quattuor, Vat. unus: *προτέρω δὲ νεῖκος* L: *προτέρω δὲ ἐτύχθη νεῖκος* G: *προτέρωσε δὲ νεῖκος* vulg.
494. *ἐν δὲ καὶ* Brunck: *κατερήτυε· σὺν δὲ καὶ* Pierson.

480. θαρσύνοι: for the opt. without ἄν(κεν) in a potential sense, cf. 767; 3. 99, 355; 4. 1720. See Monro, *H. G.* 304: Leaf on *Il.* 14. 299: Nairn on Herodas iii 75.

481. φάτις: v. n. 172. **ἐπιφλύειν**: 'to sputter at,' ἅπ. λεγ., v. n. 275. The use of *ἀποφλύξωσιν* in 3. 583 is similar.

482. Ἀλωιάδας: Aloeus was father of Otus and Ephialtes, the young giants who piled Pelion on Ossa, cf. *Od.* 11. 308 sqq. In Hom. we only find *υἱός* with patronymic adjectives (e.g. *Τελαμώνιος υἱός*), not with nouns in *-δης*.

486. ἐπιλλίζων: *τοῖς ὀφθαλμοῖς ἐπιμωκόμενος· ἔπιλλοι γὰρ οἱ στραβοί.* Schol. *ἐπιλλίζειν* = *nictare* is here used of a drunken blink or leer. In 3. 791, 4. 389, it means 'to mock,' and in *Od.* 18. 11 'to cast side-long glances.'

487. ἐνίσπες: for this imperative see on 3. 1.

490. φράζεο δ' ὅππως κ.τ.λ.: "And bethink thee how thou shalt escape from mine hands alive, if we find Thee guilty of boding a prophecy vain as the idle wind!" (Way). Though Hom. frequently has *ὅπως* c. opt. after verbs of planning, etc., all the exx. are after secondary tenses, with the possible exception of *Il.* 1. 344, where the reading is uncertain.

491. χρειώ: used by Ap. = *χρεών*, that which an oracle declares, destiny, cf. 440. For *μεταμώνιον* and the variant *μεταμώλιον* v. L. and S.

492. ἐνιπτάζων: *κακολογῶν.* Schol. This lengthened form of *ἐνίπτω* occurs again in 864, and is only found in Ap. **προτέρω** κ.τ.λ.: cf. *Il.* 23. 490, *καί νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν Εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον.*

494. ἂν . . . ἀνασχόμενος: for the repetition of the prep., cf. 986, 4. 1428; *Il.* 23. 709, *ἂν δ' Ὀδυσεὺς . . . ἀνίστατο.*

496 sqq. Orpheus, like Iopas (*Aen.* 1. 742), sings in philosophic measures.

τὸ πρὶν ἐπ᾽ ἀλλήλοισι μιῇ συναρηρότα μορφῇ,
νείκεος ἐξ ὀλοοῖο διέκριθεν ἀμφὶς ἕκαστα·
ἠδ᾽ ὡς ἔμπεδον αἰὲν ἐν αἰθέρι τέκμαρ ἔχουσιν
ἄστρα σεληναίη τε καὶ ἠελίοιο κέλευθοι·
οὔρεά θ᾽ ὡς ἀνέτειλε, καὶ ὡς ποταμοὶ κελάδοντες
αὐτῇσιν νύμφῃσι καὶ ἑρπετὰ πάντ᾽ ἐγένοντο.
ἤειδεν δ᾽ ὡς πρῶτον Ὀφίων Εὐρυνόμη τε
Ὠκεανὶς νιφόεντος ἔχον κράτος Οὐλύμποιο·
ὥς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἴκαθε τιμῆς,
ἡ δὲ Ῥέῃ, ἔπεσον δ᾽ ἐνὶ κύμασιν Ὠκεανοῖο·
οἱ δὲ τέως μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον,
ὄφρα Ζεὺς ἔτι κοῦρος, ἔτι φρεσὶ νήπια εἰδώς,
Δικταῖον ναίεσκεν ὑπὸ σπέος· οἱ δέ μιν οὔπω
γηγενέες Κύκλωπες ἐκαρτύναντο κεραυνῷ,
βροντῇ τε στεροπῇ τε· τὰ γὰρ Διὶ κῦδος ὀπάζει.
Ἦ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῇ.
τοὶ δ᾽ ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
πάντες ὁμῶς ὀρθοῖσιν ἐπ᾽ οὔασιν ἠρεμέοντες
κληθμῷ· τοιόν σφιν ἐνέλλιπε θέλκτρον ἀοιδῆς.

515. *τοῖόν . . . θέλκτρον ἀοιδῆς* Meineke : *τοῖόν . . . θέλκτην ἀοιδῆς* L, G : *τοῖόν . . . θέλκτιν ἀοιδήν* vulg. : *τοίην . . . θελκτὺν ἀοιδῆς* Brunck.

The doctrine is that of Empedocles (cf. 4. 676 sqq.), that all things were fused together at first, and the sundering (*διάκρισις*) of the elements and the creation of the world were due to the opposing influences of *νεῖκος* and *φιλία* (repulsion and attraction). Ovid imitates Ap. in *Met.* 1. 5, Ante, mare et tellus et quod tegit omnia caelum, Unus erat toto naturae voltus in orbe, etc. For similar cosmogonies cf. *Orph. Arg.* 417, Virg. *E.* 6. 31.

499. τέκμαρ : 'a fixed place.' The sun, moon, and stars have all their fixed places and courses in the heavens. L. and S. take *τέκμαρ* here as equivalent to *τεκμήριον*, a 'sign' in the heavens.

502. αὐτῇσιν νύμφῃσι : for the comitative, or sociative, dative with *αὐτός* v. Monro *H. G.* 144.

503. Ὀφίων : a Titan wedded to Eurynome, with whom he reigned supreme before the advent of Kronos and Rhea, who cast them into the waters of Oceanus. Cf. Milton, "And fabled how the Serpent, whom they called Ophion, with Eurynome (the wide-Encroaching Eve perhaps), had first the rule Of high Olympus, thence by Saturn driven And Ops, ere yet Dictaean Jove was born" (*P. L.* x. 580).

509. Δικταῖον : *τὸ Κρητικόν, ἔνθα ἀνετράφη ὁ Ζεύς*, Schol. Cf. Call. *Jov.* 33, Virg. *G.* 4. 152, Dictaeo caeli regem pavere sub antro. See on 3. 133.

510. Cf. Hes. *Th.* 139, *γείνατο* (*sc.* *Γαῖα*) *δ᾽ αὖ Κύκλωπας ὑπέρβιον ἦτορ ἔχοντας Βρόντην τε Στερόπην τε καὶ Ἄργην ὀβριμόθυμον Οἳ Διὶ βροντήν τ᾽ ἔδοσαν τεῦξάν τε κεραυνόν.*

513. ἄμοτον : 'insatiably,' *lit.* 'in boundless fashion,' from *α* priv. and *με-* 'measure.' Others take it from *α* intens. and *μα-*(*μέμαα*).

514. ὀρθοῖσιν ἐπ᾽ οὔασιν : 'with straining ears,' *auribus arrectis.* Cf. Milton, "The Angel ended, and in Adam's ear So charming left his voice that he a while Thought him still speaking, still stood fixed to hear" (*P. L.* viii. 1).

515. κληθμῷ : cf. *Od.* 11. 334, *κληθμῷ δ᾽ ἔσχοντο.* For the reading in the first recension v. Appendix 1.

οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς,
ἣ θέμις, ἑστηῶτες ἐπὶ γλώσσῃσι χέοντο
αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώοντο.
Αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἠὼς
Πηλίου αἰπεινὰς ἴδεν ἄκριας, ἐκ δ' ἀνέμοιο
εὐδιοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι,
δὴ τότ' ἀνέγρετο Τῖφυς· ἄφαρ δ' ὀρόθυνεν ἑταίρους
βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
σμερδαλέον δὲ λιμὴν Παγασήιος ἠδὲ καὶ αὐτὴ
Πηλιὰς ἴαχεν Ἀργὼ ἐπισπέρχουσα νέεσθαι.
ἐν γάρ οἱ δόρυ θεῖον ἐλήλατο, τό ῥ' ἀνὰ μέσσην
στεῖραν Ἀθηναίη Δωδωνίδος ἥρμοσε φηγοῦ.
οἱ δ' ἀνὰ σέλματα βάντες ἐπισχερὰ ἀλλήλοισιν,
ὡς ἐδάσαντο πάροιθεν ἐρεσσέμεν ᾧ ἐνὶ χώρῳ,
εὐκόσμως σφετέροισι παρ' ἔντεσιν ἑδριόωντο.
μέσσῳ δ' Ἀγκαῖος μέγα τε σθένος Ἡρακλῆος
ἴζανον· ἄγχι δέ οἱ ῥόπαλον θέτο, καί οἱ ἔνερθεν
ποσσὶν ὑπεκλύσθη νηὸς τρόπις. εἵλκετο δ' ἤδη
πείσματα, καὶ μέθυ λεῖβον ὕπερθ' ἁλός. αὐτὰρ Ἰήσων

516. Διὶ Vat. unus man. sec., et coni. Stephanus : δὴ L, G, vulg.
517. ἑστηῶτες ἐπὶ γλώσσῃσι conieci : ἣ θέμις εὐαγέως Merkel : ἣ θέμις ἐστι τέως ἐπί τε codd. : δὴ λοιβάς, ἣ θέμις ἐστι, θεοῖς Gerhard.
523. ἀρτυνέεσθαι Paris. unus, Brunck.
533. ὑπεκλάσθη schol. Par.

516. ἐπὶ δήν: on the analogy of ἐπὶ δηρόν (*Il.* 9. 415). The Schol. treats it as a compound ἐπιδήν, and explains it by *μετὰ χρόνον*. **Διί** : Ruhnken explains this as Ζεὺς Τέλειος (Athen. 1. 28), Merkel as Ζεὺς Σωτήρ (Athen. 2. 7), which is more probable.

517. The end of the sacrifice and feast was the burning of the tongues of the victims, over which they poured a libation ; cf. *Od.* 3. 341, *γλώσσας δ' ἐν πυρὶ βάλλον ἀνιστάμενοι δ' ἐπέλειβον*. Probably ἑστηῶτες is the right reading. It, and not the Homeric ἑσταότες, is the form Ap. always uses. The corruption would be caused by the fact that Ap. uses both ἣ θέμις and ἣ θέμις ἐστι.

520. ἐκ δ' . . . ἄκραι : 'by reason of the wind the forelands, standing out clear in the morning air, were washed by the tossing sea.' For εὔδιος cf. ὑπεύδιος, 584. These lines recall the words of Cassandra, Aesch. *Ag.* 1179, *λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς Πνέων ἐσήξειν, ὥστε κύματος δίκην Κλύζειν πρὸς αὐγὰς κ.τ.λ.*

523. ἀρτύνασθαι ἐρετμά : more fully *Od.* 4. 782, *ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι*. The oars had been used in the launching, v. 378.

526. δόρυ θεῖον : cf. 4. 582, *αὐδῆεν γλαφυρῆς νηὸς δόρυ*. The Argo was called εὔλαλος τρόπις (*Orph. Arg.* 707), and *fatidica ratis* (Val. Fl. 1. 2), on account of the beam in it endowed with human utterance and prophetic powers.

527. Δωδωνίδος : *πιθανῶς ἐκ τῆς Δωδωνίδος φησὶ δρυὸς τὸ ξύλον εἶναι ἐν τῇ Ἀργοῖ τὸ φωνῆεν, ἐπεὶ καὶ αὐτὴ ἐφθέγγετο, ὥς φησιν Ὅμηρος* (*Od.* 14. 327) : *ὄφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι*. Schol. ; cf. Val. Fl. 1. 302.

528. ἐπισχερώ : v. n. 330.

529. Cf. 395 sqq.

531. σθένος Ἡρακλῆος : v. n. 122.

533. ὑπεκλύσθη : 'was plunged deep.' The Schol. on 1290 tells us that

δακρυόεις γαίης ἀπὸ πατρίδος ὄμματ' ἔνεικεν.
οἱ δ', ὥστ' ἠίθεοι Φοίβῳ χορὸν ἢ ἐνὶ Πυθοῖ
ἤ που ἐν Ὀρτυγίῃ, ἢ ἐφ' ὕδασιν Ἰσμηνοῖο
στησάμενοι, φόρμιγγος ὑπαὶ περὶ βωμὸν ὁμαρτῇ
ἐμμελέως κραιπνοῖσι πέδον ῥήσσωσι πόδεσσιν·
ὣς οἱ ὑπ' Ὀρφῆος κιθάρῃ πέπληγον ἐρετμοῖς
πόντου λάβρον ὕδωρ, ἐπὶ δὲ ῥόθια κλύζοντο·
ἀφρῷ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἅλμη
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.
στράπτε δ' ὑπ' ἠελίῳ φλογὶ εἴκελα νηὸς ἰούσης
τεύχεα· μακραὶ δ' αἰὲν ἐλευκαίνοντο κέλευθοι,
ἀτραπὸς ὣς χλοεροῖο διειδομένη πεδίοιο.
πάντες δ' οὐρανόθεν λεῦσσον θεοὶ ἤματι κείνῳ
νῆα καὶ ἡμιθέων ἀνδρῶν μένος, οἳ τότ' ἄριστοι
πόντον ἐπιπλώεσκον· ἐπ' ἀκροτάτῃσι δὲ νύμφαι
Πηλιάδες κορυφῇσιν ἐθάμβεον εἰσορόωσαι
ἔργον Ἀθηναίης Ἰωνίδος, ἠδὲ καὶ αὐτοὺς

542. κήκιεν Stephanus : ἐκήκιεν L, G.
551. Ἰωνίδος scholl., *Et. Mag.* 479, 52, Tzetzes ad Lycophr. 355 : Τριτωνίδος G ; Τριτωνίδος supr. script. γρ. Ἰωνίδος L.

Antimachus in his *Lyde* said that Heracles was put ashore by his comrades διὰ τὸ καταβαρεῖσθαι τὴν Ἀργὼ ὑπὸ τοῦ ἥρωος. Aristotle (*Pol.* 3. 9) refers to the story that the Argo herself refused to take H. on board on account of his surpassing stature and might. Cf. *Aen.* 6. 412 (of Charon's boat), simul accipit alveo Ingentem Aeneam. Gemuit sub pondere cymba, etc.

535. Cf. *Aen.* 3. 10, Litora tum patriae lacrimans portusque relinquo. "In the more trivial, no less than in the more important, features of his character, Aeneas is drawn after Jason : not only is he the daring adventurer, the intrepid navigator, the faithless seducer, but he leaves home weeping" (Henry, *Aeneidea* ii 359).

537. Ὀρτυγίῃ : v. n. 419. Ἰσμηνοῖο : in Boeotia, cf. Strab. 351, 19.

539. ῥήσσωσι : for ῥήσσειν=*tripudiare* cf. *Il.* 18. 571, ῥήσσοντες ἀμαρτῇ Μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο.

540. Cartault observes that Orpheus filled the place of the τριηραύλης on the trireme.

542. 'on this side and on that the dark brine seethed in foam'; cf. *Od.* 5. 455, θάλασσα δὲ κήκιε πολλή.

543. μορμύρουσα : 'roaring and boiling,' cf. *Il.* 18. 403, ἀφρῷ μορμύρων ῥέεν ἄσπετος. For the reading v. App. I.

544. στράπτε . . . τεύχεα : cf. Hes. *Sc.* 451, φλογὶ εἴκελα τεύχεα πάλλων. *Aen.* 8. 92, fulgentia longe scuta virum. The form στράπτω (= ἀστράπτω) occurs earlier only in Soph. *O. C.* 1515, where see Jebb.

545–6. μακραὶ . . . πεδίοιο : 'and a long white track of foam was ever in their wake, like a path seen stretching through a grassy plain.' For διειδομένη cf. Call. *Del.* 191, διειδομένη ἐν ὕδατι νῆσος.

547. Cf. Cat. 64. 12, Quae (*sc.* Argo) simul ac rostro ventosum proscidit aequor, Tortaque remigio spumis incanduit unda, Emersere feri candenti e gurgite vultus Aequoreae monstrum Nereides admirantes.

551. Ἰωνίδος : the Thessalian designation Ἰωνίς is far more appropriate here than Τριτωνίς, as the Argo was built at Pagasae near which the town of Ιτων was situated (*Il.* 2. 696) :

ἥρωας χείρεσσιν ἐπικραδάοντας ἐρετμά.
αὐτὰρ ὅγ' ἐξ ὑπάτου ὄρεος κίεν ἄγχι θαλάσσης
Χείρων Φιλλυρίδης, πολιῇ δ' ἐπὶ κύματος ἀγῇ
τέγγε πόδας, καὶ πολλὰ βαρείῃ χειρὶ κελεύων,
νόστον ἐπευφήμησεν ἀκηδέα νισσομένοισιν.
σὺν καί οἱ παράκοιτις ἐπωλένιον φορέουσα
Πηλείδην Ἀχιλῆα, φίλῳ δειδίσκετο πατρί.
Οἱ δ' ὅτε δὴ λιμένος περιηγέα κάλλιπον ἀκτὴν
φραδμοσύνῃ μήτι τε δαΐφρονος Ἀγνιάδαο
Τίφυος, ὅς ῥ' ἐνὶ χερσὶν ἐΰξοα τεχνηέντως
πηδάλι' ἀμφιέπεσκ', ὄφρ' ἔμπεδον ἐξιθύνοι,
δή ῥα τότε μέγαν ἱστὸν ἐνεστήσαντο μεσόδμῃ,
δῆσαν δὲ προτόνοισι, τανυσσάμενοι ἑκάτερθεν,
καὶ δ' αὐτοῦ λίνα χεῦαν, ἐπ' ἠλακάτην ἐρύσαντες.
ἐν δὲ λιγὺς πέσεν οὖρος· ἐπ' ἰκριόφιν δὲ κάλωας
ξεστῇσιν περόνῃσι διακριδὸν ἀμφιβαλόντες

561–861. om. G.
564. δῆσάν τε Brunck.
565. ὑπ' ἠλάκατα τανύσαντες schol. Ven. ad *Il.* 16. 183, *Et. Mag.* 424, 50.

Strabo (376, 26) mentions τὸ τῆς Ἰωνίας Ἀθηνᾶς ἱερόν, cf. Call. *Cer.* 74, Ἰωνιάδος . . . Ἀθαναίας ἐπ' ἄεθλα.

554. πολιῇ . . . ἀγῇ: v. n. 454. Ap. alone uses ἀγή for αἰγιαλός or ῥηγμίς.

555. πολλά . . . κελεύων: 'with many a cheering wave of his stout hand'; an echo in a different sense of Arat. 631, μεγάλῃ ἀνὰ χειρὶ κελεύει.

556. νόστον κ.τ.λ.: 'invoked a sorrowless return from their voyage.' For the constr. of ἐπευφημέω v. n. 4. 295.

557. ἐπωλένιον φορέουσα: cf. *Il.* 6. 400 (of Andromache), παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα.

558. δειδίσκετο πατρί: cf. *Aen.* 2. 674, parvumque patri tendebat Iulum: Val. Fl. 1. 255, Iamque aderat summo decurrens vertice Chiron, Clamantemque patri procul ostentabat Achillen. δειδίσκετο is here used in its primary sense of 'showing' (ἐδείκνυε, Schol.); in the *Od.* this verb means 'to pledge.' In the *Orph. Arg.* the heroes stay to visit Chiron on the entreaty of Peleus who longed to see his son. The ordinary tradition made the marriage of Peleus and Thetis subsequent to the Argonautic expedition, cf. Cat. 64.

559. περιηγέα: 'curving,' 'rounded,' cf. 3. 138, etc. In Call. *Del.* 198, it is used of the Cyclades lying in a circle round Delos.

563. μεσόδμῃ: for an illustration of the probable nature of this v. M. and R. *Od.* Appendix 1. 12. They say, "We may suppose it to have been a three-sided vertical box, with the open side facing the stern, . . . When the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height."

564. προτόνοισι: 'forestays.' The mast was held upright by three ropes, two fastened forward (πρότονοι), one at each side of the prow (ἑκάτερθεν), and one aft (ἐπίτονος); cf. *Od.* 2. 425, 12. 409.

565. ἠλακάτην: τὸ λεπτότατον καὶ ἀκρότατον μέρος τοῦ ἱστοῦ . . . ὑπὲρ ὃ ἐστι τὸ καρχήσιον. Schol. It was spindle-shaped, hence its name (cf. ἄτρακτος). For the exact relation between the ἠλακάτη and καρχήσιον v. Cartault, *La Trière Athénienne* 117 sqq.

566–567. ἐπ' ἰκριόφιν . . . ἀμφιβαλόντες: taking ἴκρια, as in 4. 80, 1663, in its usual Homeric sense of the partial deck of the vessel, the meaning will be

Τισαίην εὔκηλοι ὑπὲρ δολιχὴν θέον ἄκρην.
τοῖσι δὲ φορμίζων εὐθήμονι μέλπεν ἀοιδῇ
Οἰάγροιο πάις νησσόον εὐπατέρειαν
Ἄρτεμιν, ἣ κείνας σκοπιὰς ἁλὸς ἀμφιέπεσκεν
ῥυομένη καὶ γαῖαν Ἰωλκίδα· τοὶ δὲ βαθείης
ἰχθύες ἀίσσοντες ὕπερθ' ἁλός, ἄμμιγα παύροις
ἄπλετοι, ὑγρὰ κέλευθα διασκαίροντες ἔποντο.
ὡς δ' ὁπότ' ἀγραύλοιο κατ' ἴχνια σημαντῆρος
μυρία μηλ' ἐφέπονται ἄδην κεκορημένα ποίης
εἰς αὐλιν, ὁ δέ τ' εἶσι πάρος σύριγγι λιγείῃ
καλὰ μελιζόμενος νόμιον μέλος, ὣς ἄρα τοίγε
ὠμάρτευν· τὴν δ' αἰὲν ἐπασσύτερος φέρεν οὖρος.
Αὐτίκα δ' ἠερίη πολυλήιος αἶα Πελασγῶν

572. τῇ δὲ Pariss. tres, Brunck.

that, as the Argo was running before the wind, the κάλωες (= πόδες, 2. 932, the sheet-lines of the square sail) were made fast to pegs or cleats (περόναι) at intervals on both sides of the deck. The Schol. explains ἴκρια as either σανιδώματα, or κέραια, and περόναι as either πάσσαλοι or κρίκοι.

de M., following Cartault, understands by ἴκρια, 'the yard,' and by περόναι 'rings,' through which the ropes passed. Seaton (*Cl. Rev.* x. 170) inclines to Vars' view that the περόναι (*cabillots*, belaying-pins) round which the ropes were fastened were attached to something of the nature of an ἴκριον, such as a 'fife-rail' (râtelier).

κάλωες and κάλωας are new formations of Ap.; in Hom. we find only κάλους, *Od.* 5. 260.

568. **Τισαίην ἄκρην**: ἀκρωτήριον Θεσσαλίας· οἱ δέ, Θεσπρωτίας. Schol. Cf. Val. Fl. 2. 7, Templaque Tisaeae mergunt obliqua Dianae.

569. **εὐθήμονι**: 'harmonious,' *lit.* 'well put together.' The Schol. also suggests διὰ τὸ εὖ διατιθέναι τὰς τῶν ἀκουόντων ψυχάς. Aesch. uses it actively *Cho.* 84, δμωαὶ δωμάτων εὐθήμονες.

570. **νησσόον**: ἢ διὰ τὸ σώζειν τὰς ναῦς, ἢ διὰ τὸ σεύειν καὶ κινεῖν αὐτάς. There is the same ambiguity in λαοσσόος, which in Hom. is connected with σεύω, in later Gr. poetry with σώζω. The analogy of πολισσόος favours the first interpretation of the Schol. The epithet is applied to Artemis here only, but her character as a sea-goddess is fully attested; cf. Farnell, *Cults* II. 430.

572. **Ἰωλκίδα**: Iolcus, the birthplace of Jason, was a few miles from Pagasae. It gave its name to the whole neighbouring coast, cf. Strab. 375, 4, καλεῖται δὲ καὶ ὁ συνεχὴς αἰγιαλὸς Ἰωλκός.

573. **παύροις**: 'small,' a meaning first found in Hes. *Op.* 536. For the dat. with ἄμμιγα, which is only found in Alex. Greek, cf. 2. 983.

574. **διασκαίροντες**: 'bounding thro',' ἅπ. λεγ. The ending of the line is an echo of *Il.* 18. 572, quoted on 539.

575. Ap. modifies the simile found in *Il.* 13. 492, λαοὶ ἕπονθ' ὡς εἴ τε μετὰ κτίλον ἕσπετο μῆλα Πιόμεν' ἐκ βοτάνης.

σημαντῆρος: = σημάντορος (355), 'herdsman.' In 3. 1403, κλήρου σημαντῆρα = κλήρου δεσπότην, 'owner of the soil.' Josephus is the only other writer to use the word, and always in the sense of 'seal,' 'signet.'

577. **σύριγγι**: cf. *Il.* 18. 525, δύω δ' ἅμ' ἕποντο νομῆες Τερπόμενοι σύριγξι.

578. **νόμιον**: 'pastoral.'

579. **ἐπασσύτερος**: 'constantly freshening' (ἄσσον, ἀσσύτερος, with Aeolic υ), cf. 994, 2. 472; *Il.* 4. 423, etc.

580. **ἠερίη**: 'misty,' 'dimly seen,' cf. 4. 1239. Ap. also uses it in the other sense of 'at early dawn' (3. 417), which is the usual meaning in Hom., though in some passages (e.g. *Il.* 1. 496) 'misty' is appropriate. In the sense of 'misty'

δύετο, Πηλιάδας δὲ παρεξήμειβον ἐρίπνας
αἰὲν ἐπιπροθέοντες· ἔδυνε δὲ Σηπιὰς ἄκρη,
φαίνετο δ' εἰναλίη Σκίαθος, φαίνοντο δ' ἄπωθεν
Πειρεσιαὶ Μάγνησά θ' ὑπεύδιος ἠπείροιο
ἀκτὴ καὶ τύμβος Δολοπήιος· ἔνθ' ἄρα τοίγε
ἐσπέριοι ἀνέμοιο παλιμπνοίῃσιν ἔκελσαν,
καί μιν κυδαίνοντες ὑπὸ κνέφας ἔντομα μήλων
κεῖαν, ὀρινομένης ἁλὸς οἴδματι· διπλόα δ' ἀκταῖς
ἤματ' ἐλινύεσκον· ἀτὰρ τριτάτῳ προέηκαν
νῆα, τανυσσάμενοι περιώσιον ὕψόθι λαῖφος.
τὴν δ' ἀκτὴν Ἀφέτας Ἀργοῦς ἔτι κικλήσκουσιν.
Ἔνθεν δὲ προτέρωσε παρεξέθεον Μελίβοιαν,
[ἀκτήν τ' αἰγιαλόν τε δυσήνεμον εἰσορόωντες.]
ἠῶθεν δ' Ὁμόλην αὐτοσχεδὸν εἰσορόωντες
πόντῳ κεκλιμένην παρεμέτρεον· οὐδ' ἔτι δηρὸν

582. ἀκτή Meineke.
586. πάλιν πνοιῇσιν vulg.
593. uncis inclusit Wellauer : ἐκπερόωντες Meineke : ἐκνεύσαντες Brunck : ὀρρωδοῦντες Jacobs.

it is connected with ἀήρ, in the other sense with ἦρι, early. See also on 4. 1239. **Πελασγῶν** : τῶν Θεσσαλῶν ἀπὸ Πελάσγου τοῦ Ἰνάχου, ἢ ἀπὸ Πελασγῶν ἔθνους βαρβαρικοῦ οἰκήσαντος τὴν Θεσσαλιαν. Schol. Various theories with regard to the Pelasgi are discussed in Busolt, I² 164-176, E. Meyer, *Forschungen* 1-124.

582. Σηπιὰς ἄκρη : S. E. promontory of Magnesia, cf. Eur. *Androm.* 1266.

583. Σκίαθος : an island off Thessaly, near Euboea.

584. Πειρεσιαί : this town, which the Schol. says was in Magnesia, cannot be the same as that mentioned in 37 supr., which could not have been visible, being almost in the heart of Thessaly. **ὑπεύδιος** : 'clear in the summer air' (Way). L. and S. are wrong in saying that in Ap. it means 'somewhat calm'; it is rather 'under a clear sky' (v. n. 603), cf. 3. 1202, where it is used of a place open to heaven, and 4. 1731. Aratus (1012) lengthens the penult., and also lengthens that of εὔδιος in arsis; Ap. never does so, though he has both quantities in ἔνδιος (1. 603, 4. 1312).

585. τύμβος Δολοπήιος : Val. Fl. 2. 10, Dolopeia busta. Dolops, son of Hermes, perished at Magnesia.

587. μιν : i.e. Dolops. **ἔντομα** : specially used of victims offered to the shades as opp. to ἱερεῖα, cf. Hdt. 2. 119.

590. περιώσιον : v. n. 466.

591. Ἀφέται : *lit.* 'loosing place' (ἀφίημι), cf. Strab. 374, 38, Ἀφέται ὡς ἂν ἀφετήριόν τι τῶν Ἀργοναυτῶν : Hdt. 7. 193.

592. Μελίβοιαν : the birthplace of Philoctetes at the foot of Mt. Ossa. It was famous for its purple dye, Meliboea purpura, *Aen.* 5. 251, Lucr. 2. 500.

593. This line may be a survival from the earlier recension, as Gerhard and Wellauer think. Brunck's ἐκνεύσαντες, 'keeping clear of,' is from *Orph. Arg.* 460. Merkel adopts Meineke's ἐκπερόωντες, 'passing by.' δυσήνεμον refers to the storms which arise off that coast, in one of which the fleet of Xerxes was destroyed, v. Hdt. 7. 188, Strab. 380, 48.

594. Ὁμόλην : a mountain near Mt. Ossa, cf. *Aen.* 7. 675, Descendunt Centauri Homolen.

595. πόντῳ κεκλιμένην : *lit.* 'leaning on the deep,' i.e. sloping down to the shore, cf. *Od.* 13. 235, ἀκτὴ κεῖθ' ἁλὶ κεκλιμένη : Swinburne, *Triumph of Time*, 'The low downs lean to the sea.' See also 938. **παρεμέτρεον** : Ap. alone

μέλλον ὑπὲκ ποταμοῖο βαλεῖν Ἀμύροιο ῥέεθρα.
κεῖθεν δ' Εὐρυμενάς τε πολυκλύστους τε φάραγγας
Ὄσσης Οὐλύμποιό τ' ἐσέδρακον· αὐτὰρ ἔπειτα
κλίτεα Παλλήναια, Καναστραίην ὑπὲρ ἄκρην,
ἤνυσαν ἐννύχιοι πνοιῇ ἀνέμοιο θέοντες.
ἦρι δὲ νισσομένοισιν Ἄθω ἀνέτελλε κολώνη
Θρηικίη, ἣ τόσσον ἀπόπροθι Λῆμνον ἐοῦσαν,
ὅσσον ἐς ἔνδιόν κεν εὐστολος ὁλκὰς ἀνύσσαι,
ἀκροτάτῃ κορυφῇ σκιάει, καὶ ἐσάχρι Μυρίνης.
τοῖσιν δ' αὐτῆμαρ μὲν ἄεν καὶ ἐπι κνέφας οὖρος
πάγχυ μάλ' ἀκραής, τετάνυστο δὲ λαίφεα νηός.
αὐτὰρ ἅμ' ἠελίοιο βολαῖς ἀνέμοιο λιπόντος
εἰρεσίῃ κραναὴν Σιντηίδα Λῆμνον ἵκοντο.

601. ἀνέτειλε Paris. unus, *Et. Mag.* (p. 65, Gaisford).

uses this compound in the sense of 'passing by,' cf. 1166, 2. 937. The simple μετρέω, 'to traverse,' is found in 930, as in *Od.* 3. 179, πέλαγος μέγα μετρήσαντες. Cf. Lat. *mare*, or *iter*, *metiri*, *emetiri*.

596. μέλλον: 'delayed.' ὑπεκβαλεῖν: ἀμεῖψαι. Schol. Ἀμύροιο: a river in Thessaly, cf. 4. 617.

597. Εὐρυμενάς: cf. Livy 39. 25, where Philip's claim to the town in 185 B.C. is disputed.

599. κλίτεα . . . ἤνυσαν: 'reached the slopes,' cf. Soph. *Ant.* 805, θάλαμον Ἀντιγόνην ἀνύτουσαν. Καναστραίην ἄκρην: the cape terminating the peninsula of Pallene in Thrace.

601. Ἄθω: the Homeric form is Ἀθόω, from Ἀθόως (*Il.* 14. 229). Another instance of the so-called Attic declension in Ap. is Τάλως, Τάλω (4. 1638, 1670); cf. also the form ἄνεῳ, 3. 503n. In Λεώδοκος (1. 119) the first element is the Attic λεώς, though Ap. always uses λαός as the noun, and in the comp. Λαοκόων (1. 192).

602 sqq. "which with its highest peak casts a shadow on Lemnos, which is distant from it as far as a well-trimmed merchantman would cover from daybreak to noon, even as far as Myrina." The force of καί (604), which the Schol. regards as superfluous, is that the shadow reaches even the remote S.W. corner of Lemnos, where Myrina was situated; cf. Soph. *fr.* 348, Ἄθως σκιάζει νῶτα Λημνίας βοός, Plin. *N. H.* 4. 12. 23, Myrina in cuius forum solstitio Athos eiaculatur umbram. Lemnos is about 45 miles from Athos.

603. ἔνδιον: from the root διϝ (shine), Skt. *div*, Lat. *divus*, *dies*, etc., so that ἔνδιος meant 'in the full light of day,' i.e. at noon, cf. *Od.* 4. 450, ἔνδιος δ' ὁ γέρων ἦλθε. The Alex. writers used τὸ ἔνδιον for 'noon.' In 4. 1312 the penult. is short. Merkel explains ἐς ἔνδιον in our passage by *ad vesperam usque* on two grounds: (1) that the Argo itself, sailing with a favourable breeze, took from dawn till eve to reach Lemnos from Athos; (2) that both ἔνδιος and δείλη are derived in *Et. Mag.* (261, 20; 339, 1), παρὰ τὸ ἐνδεῖν καὶ ἐλαττοῦσθαι τὴν ἡμέραν, though ἔνδιος is explained by ἡ μεσημβρία. He also cites Plut. *Symp.* viii 6, ἔνδιον γὰρ τὸ δειλινόν. εὐστολος: cf. Soph. *Phil.* 516, ἐπ' εὐστόλου ταχείας νεώς, where Jebb explains it 'well-equipped.'

605. ἄεν: a thematic form from ἄημι, as though there were a present ἄω; cf. 2. 1228. Rzach suggests that it is formed on the analogy of ἴεν, from εἶμι. ἐπὶ κνέφας: 'for the night,' i.e. throughout it, cf. 4. 1295, etc.

607. The wind died down with the dying day, and so they rowed on to Lemnos, cf. 651. de M. mistranslates, "mais, aux *premiers* rayons du soleil, le vent s'apaisa"; so too Lehrs, "sed cum solis *primis* radiis," etc.

608. Σιντηίδα: the earliest inhabitants

Ἔνθ' ἄμυδις πᾶς δῆμος ὑπερβασίῃσι γυναικῶν
νηλειῶς δέδμητο παροιχομένῳ λυκάβαντι.
δὴ γὰρ κουριδίας μὲν ἀπηνήναντο γυναῖκας
ἀνέρες ἐχθήραντες, ἔχον δ' ἐπὶ ληιάδεσσιν
τρηχὺν ἔρον, ἃς αὐτοὶ ἀγίνεον ἀντιπέρηθεν
Θρηικίην δῃοῦντες· ἐπεὶ χόλος αἰνὸς ὄπαζεν
Κύπριδος, οὕνεκά μιν γεράων ἐπὶ δηρὸν ἄτισσαν.
ὢ μέλεαι, ζήλοιό τ' ἐπισμυγερῶς ἀκόρητοι.
οὐκ οἷον σὺν τῇσιν ἑοὺς ἔρραισαν ἀκοίτας
ἀμφ' εὐνῇ, πᾶν δ' ἄρσεν ὁμοῦ γένος, ὥς κεν ὀπίσσω
μήτινα λευγαλέοιο φόνου τίσειαν ἀμοιβήν.
οἵη δ' ἐκ πασέων γεραροῦ περιφείσατο πατρὸς
Ὑψιπύλεια Θόαντος, ὃ δὴ κατὰ δῆμον ἄνασσεν·
λάρνακι δ' ἐν κοίλῃ μιν ὕπερθ' ἁλὸς ἧκε φέρεσθαι,
αἴ κε φύγῃ. καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο
πρόσθεν, ἀτὰρ Σίκινόν γε μεθύστερον αὐδηθεῖσαν

613. *τὰς* Vat. unus, ed. Flor.
615. *ἐπιδηρὸν* ed. Flor.
623. *φύγοι* Paris. unus, Brunck.

of Lemnos were the Σίντιες, cf. *Il.* 1. 594, *Od.* 8. 294, Thuc. 2. 98. They were a Thracian tribe, the name denoting robbers or pirates (*σίνεσθαι*).

609 sqq. The Argonauts on landing find the island inhabited only by women who had slain their husbands for infidelity, and all others of the male sex through fear of vengeance. This slaughter was one of the horrors which gave rise to the proverbial expression *Λήμνια ἔργα* (Hdt. 6. 138). Hypsipyle, daughter of King Thoas (whom she had secretly spared), is now queen. The Argonauts during their sojourn begat the race of Minyae, who afterwards inhabited the island (Hdt. 4. 145). Pindar (*P.* 4) says that it was on the return voyage the Argonauts visited Lemnos.

610. λυκάβαντι : v. n. 198. For the dat. of time cf. 3. 225, Bion 6. 15, *ὅλῳ λυκάβαντι*. Hom. has the gen. *Od.* 14. 161, *τοῦδ' αὐτοῦ λυκάβαντος*.

611. κουριδίας : in the Homeric sense of lawful wives as opposed to concubines. **ἀπηνήναντο** : this compound was used especially of refusing the intercourse of love, e.g. *Od.* 10. 297, *ἀπανήνασθαι θεοῦ εὐνήν*.

614. ὄπαζεν : 'pursued,' *instabat*, cf. *Il.* 8. 103, *χαλεπὸν δέ σε γῆρας ὀπάζει*. Much oftener it means 'to give,' e.g. 511.

615. The Schol. describes the vengeance of Cypris : *αἱ Λήμνιαι γυναῖκες ἐπιπολὺ τῶν τῆς Ἀφροδίτης τιμῶν ὀλιγωρήσασαι καθ' ἑαυτῶν τὴν θεὸν ἐκίνησαν, πάσαις γὰρ δυσοσμίαν ἐνέβαλεν, ὡς μηκέτι αὐτὰς τοῖς ἀνδράσιν ἀρέσκειν.*

616. ἐπισμυγερῶς : 'to their own sorrow,' cf. *Od.* 3. 195, *ἐπισμυγερῶς ἀπέτισεν*.

617. τῇσιν : i.e. the captive maidens.

620. γεραροῦ : 'aged,' cf. 683; in Hom. it means 'worthy of honour.'

622. λάρνακι : 'ark,' cf. Simon. 37. 1, Smyth, *Gr. Melic Poets*, p.322.

623. ἐς Οἰνοίην ἐρύσαντο : *εἴληφε τὴν ἱστορίαν παρὰ Θεολύτου. Σίκινος δέ ἐστι νῆσός τις πρὸ Εὐβοίας τὸ πρότερον Οἰνοίη καλουμένη διὰ τὸ εἶναι αὐτὴν ἀμπελόφυτον . . . ὅτι δὲ ἐνθάδε Θόας ἐσώθη καὶ Κλέων ὁ Κουριεὺς ἱστορεῖ καὶ Ἀσκληπιάδης ὁ Μυρλεανός, δεικνὺς ὅτι παρὰ Κλέωνος τὰ πάντα μετήνεγκεν Ἀπολλώνιος*. Schol., v. Introd. ii. The change of the name of the island is mentioned also in Plin. *N. H.* 4. 70.

νῆσον, ἐπακτῆρες, Σικίνου ἄπο, τόν ῥα Θόαντι
νηιὰς Οἰνοίη νύμφη τέκεν εὐνηθεῖσα.
τῇσι δὲ βουκόλιαί τε βοῶν χάλκειά τε δύνειν
τεύχεα, πυροφόρους τε διατμήξασθαι ἀρούρας
ῥηίτερον πάσῃσιν Ἀθηναίης πέλεν ἔργων,
οἷς αἰεὶ τὸ πάροιθεν ὁμίλεον. ἀλλὰ γὰρ ἔμπης
ἦ θαμὰ δὴ πάπταινον ἐπὶ πλατὺν ὄμμασι πόντον
δείματι λευγαλέῳ, ὁπότε Θρήικες ἴασιν.
τῶ καὶ ὅτ' ἐγγύθι νήσου ἐρεσσομένην ἴδον Ἀργώ,
αὐτίκα πασσυδίῃ πυλέων ἔκτοσθε Μυρίνης
δήια τεύχεα δῦσαι ἐς αἰγιαλὸν προχέοντο,
Θυιάσιν ὠμοβόροις ἴκελαι· φὰν γάρ που ἱκάνειν
Θρήικας· ἡ δ' ἅμα τῇσι Θοαντιὰς Ὑψιπύλεια
δῦν' ἐνὶ τεύχεσι πατρός. ἀμηχανίῃ δ' ἐχέοντο
ἄφθογγοι· τοῖόν σφιν ἐπὶ δέος ᾐωρεῖτο.
Τείως δ' αὖτ' ἐκ νηὸς ἀριστῆες προέηκαν
Αἰθαλίδην κήρυκα θοόν, τῷπέρ τε μέλεσθαι
ἀγγελίας καὶ σκῆπτρον ἐπέτρεπον Ἑρμείαο,

627. τῇσι corr. Brunck: ταῖσι codd.
636. Θυιάσιν ex *Et. Mag.* 457, 19, restituit Brunck: θυάσιν vulg.: θωάσιν L.
637. ἡ δ' L 16: ἠδ' vulg. τοῖσι ed. Flor., unde ταῖσι Hoelzlin.
638. ἐκέχυντο Paris. unus, Brunck.
642. ἐπέτραπον Herwerden.

625. **ἐπακτῆρες**: 'fishermen'; in Hom. 'hunters' (*ἐπάγειν, sc. κύνας*). The order of words is very involved, 'and him did fishermen bring safe to the isle aforetime called Oenoea but afterward Sicinus from that Sicinus,' etc.

629. **Ἀθηναίης ἔργων**: cf. Hor. *C.* 3. 12. 4, telas operosaeque Minervae studium: *Aen.* 7. 805 (of Camilla), Bellatrix, non illa colo calathisve Minervae Femineas adsueta manus.

631–2. **πάπταινον . . . ὁπότε Θρήικες ἴασιν**: 'they were watching anxiously when the Thracians will come.' The indic. *ἴασιν* is used to express greater certainty: they knew it was only a question of time when the Thracians would come, cf. *Od.* 20. 386, *πατέρα προσεδέρκετο δέγμενος αἰεὶ Ὁππότε δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφήσει.*

635. **προχέοντο**: *effundebantur*, cf. *Il.* 2. 465, *ἐς πεδίον προχέοντο.*

636. **Θυιάσιν ὠμοβόροις**: for the Maenads' savage frenzy cf. Eur. *Bacch.* 139, 1125 sqq. Ap. borrows the image from *Il.* 22. 460, *μαινάδι ἴσῃ*, and the form *Θυιάς* probably from Aesch. *Th.* 498, 836.

639. **ἐπὶ . . . ᾐωρεῖτο**: *imminebat*, cf. Plut. *Pomp.* 17, *Σερτώριος ἐπῃωρεῖτο Ῥωμαίοις φοβερός.*

641. **Αἰθαλίδην**: Aethalides was the son of Hermes (v. 54), who gave him the power of remembering all things even in Hades. His soul dwelt alternately in the upper and lower worlds. From his body it passed successively into those of Euphorbus, Hermotimus, Pyrrhus, and Pythagoras, without losing consciousness of its previous migrations: cf. Hygin. *Fab.* 14, Diog. Laert. 8. 1. 4, Aul. Gell. 4. 11. 14.

642. **σκῆπτρον**: = *κηρύκειον, caduceus*, the herald's wand, originally an olive branch with garlands (*στέμματα*) twisted into the form of snakes.

σφωιτέροιο τοκῆος, ὅ οἱ μνῆστιν πόρε πάντων
ἄφθιτον· οὐδ' ἔτι νῦν περ ἀποιχομένου Ἀχέροντος
δίνας ἀπροφάτους ψυχὴν ἐπιδέδρομε λήθη·
ἀλλ' ἦγ' ἔμπεδον αἰὲν ἀμειβομένη μεμόρηται,
ἄλλοθ' ὑποχθονίοις ἐναρίθμιος, ἄλλοτ' ἐς αὐγὰς
ἠελίου ζωοῖσι μετ' ἀνδράσιν. ἀλλὰ τί μύθους
Αἰθαλίδεω χρειώ με διηνεκέως ἀγορεύειν;
ὅς ῥα τόθ' Ὑψιπύλην μειλίξατο δέχθαι ἰόντας
ἤματος ἀνομένοιο διὰ κνέφας· οὐδὲ μὲν ἠοῖ
πείσματα νηὸς ἔλυσαν ἐπὶ πνοιῇ βορέαο.
Λημνιάδες δὲ γυναῖκες ἀνὰ πτόλιν ἶξον ἰοῦσαι
εἰς ἀγορήν· αὐτὴ γὰρ ἐπέφραδεν Ὑψιπύλεια.
καί ῥ' ὅτε δὴ μάλα πᾶσαι ὁμιλαδὸν ἠγερέθοντο,
αὐτίκ' ἄρ' ἦγ' ἐνὶ τῇσιν ἐποτρύνουσ' ἀγόρευεν·
"Ὦ φίλαι, εἰ δ' ἄγε δὴ μενοεικέα δῶρα πόρωμεν

643. ὅ Wellauer: ὃς codd.
644. ἐποιχομένου Köchly.
651. ἀνυμένοιο vulg.
653. ἶξον Gerhard.

643. σφωιτέροιο: *ἀκαίρως τῷ δυικῷ ἐχρήσατο ἀντὶ ἑνικοῦ.* Schol. *σφωίτερος* was properly the possess. adj. of *σφωί*, the dual of the 2nd pers. pron. It is so used in *Il.* 1. 216. Rzach conjectures that the wide use of it in Ap. was due to the influence of Zenodotus, who rejected *Il.* 1. 208–9 as spurious, and took *σφωίτερον* in 216 as poss. pron. of the 2 sing. Ap. uses *σφωίτερος* (*a*) for 2 pers. sing. 3. 395, (*b*) for 3 pers. sing. as here; so too Theocr. 25. 55, (*c*) for 3 pers. pl. = *σφέτερος*, e.g. 1. 1286, 4. 454 (L. and S. wrongly take it as 2 pers. pl. in these two passages). There is an excellent article on the use and abuse of this word in Buttm. *Lexil.*

644. οὐδ' ἔτι . . . λήθη: 'not even now, though he reached the dread swirl of Acheron, has forgetfulness spread like a mist o'er his soul.' In Hom. there is only one clear instance of the gen. abs. without a subject expressed, *Il.* 11. 458 (v. Leaf); Ap. has it again in 2. 449, 4. 692, 1461. *ἀποίχεσθαι* was specially used of departing from this life, cf. *Anth. P.* 10. 59, *ἀποιχόμενον βιότοιο.* For the loose use of the acc. *δίνας* without prep. see on 799. **ἀπροφάτους**: this adj., which seems to have been first used by Aratus, has two meanings: (1) 'unspeakable,' as here, (2) 'unforetold,' 'unexpected,' 2. 268. For the adv., see on 1201, 2. 62. **ἐπιδέδρομε**: *Od.* 20. 357, *κακὴ δ' ἐπιδέδρομεν ἀχλύς.*

646. μεμόρηται: = *εἵμαρται.* From the root *μερ-* (*μείρομαι*, *μοῖρα*) we get unusual forms in late Greek. Beside *μεμόρηται*, formed as if from *μορέω*, we have *μεμορμένος* 3. 1130, and *μεμορημένος Anth. P.* 7. 286; v. Curtius, *Gr. Verb*, ii 130, Kühner-Blass ii 483.

647. Cf. *Od.* 11. 303 (of the Dioscuri), *ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε Τεθνᾶσι.*

651–2. οὐδὲ . . . βορέαο: *καίτοι τῆς πνοῆς οὔσης τοῦ βορέου ἐπιτηδείας τοῖς Ἀργοναύταις πρὸς τὸν πλοῦν, ὅμως οὐκ ἔλυσαν τὰ σχοινία.* Schol. This is the natural meaning of the words, but, as Wesseling pointed out, the north wind would have been quite unfavourable to the Argonauts, as they were sailing next to Samothrace, which lay to the north of Lemnos, and so he and de M. explain *ἐπὶ πνοιῇ βορέαο* as meaning 'because the north wind was blowing.' The meaning seems rather to be 'at the breath of the north wind' (cf. 1013), the inference being that it was adverse.

ἀνδράσιν, οἷά τ' ἔοικεν ἄγειν ἐπὶ νηὸς ἔχοντας,
ἤια, καὶ μέθυ λαρόν, ἵν' ἔμπεδον ἔκτοθι πύργων
μίμνοιεν, μηδ' ἄμμε κατὰ χρειὼ μεθέποντες
ἀτρεκέως γνώωσι, κακὴ δ' ἐπὶ πολλὸν ἵκηται
βάξις· ἐπεὶ μέγα ἔργον ἐρέξαμεν, οὐδέ τι πάμπαν
θυμηδὲς καὶ τοῖσι τόγ' ἔσσεται, εἴ κε δαεῖεν.
ἡμετέρη μὲν νῦν τοίη παρενήνοθε μῆτις·
ὑμέων δ' εἴ τις ἄρειον ἔπος μητίσεται ἄλλη,
ἐγρέσθω· τοῦ γάρ τε καὶ εἵνεκα δεῦρ' ἐκάλεσσα."
Ὣς ἄρ' ἔφη, καὶ θῶκον ἐφίζανε πατρὸς ἑοῖο
λάινον· αὐτὰρ ἔπειτα φίλη τροφὸς ὦρτο Πολυξώ,
γήραϊ δὴ ῥικνοῖσιν ἐπισκάζουσα πόδεσσιν,
βάκτρῳ ἐρειδομένη, περὶ δὲ μενέαιν' ἀγορεῦσαι.
τῇ καὶ παρθενικαὶ πίσυρες σχεδὸν ἕδριόωντο
ἀδμῆτες λευκῇσιν ἐπιχνοαούσῃ ἐθείραις.

660. μίμνοιεν Brunck. ἄμμε L 16, schol. : ἄμμι vulg.
662. ὀρέξαμεν L, Vatt. tres.
663. κεν τοῖσι Wellauer : τοῖσίν γε τόδ' ἔσσεται Brunck.
672. ἐπιχνοαούσῃ Passow : ἐπιχνοάουσαι codd. : ξανθῇσιν ἐπιχνοάουσαι Brunck : λευρῇσιν ἐπιχνοάουσαι Gerhard.

660. μίμνοιεν : Brunck, objecting to the opt. as solecistic, read *μίμνωσι*. We have the transition from opt. to subj. after a secondary tense in 446. The opt. in a final clause after a primary tense is very rare, v. Goodwin (*M.T.* 322), and Leaf on *Il.* 7. 340. Other instances in Ap. are 1. 797, 1005 ; 4. 365, 399. The opt. with ὡς ἄν, or κεν, in such cases is found only in the *Od.* (Goodwin, 329). Ap. has it in 3. 293 ; 4. 536, 766, 841. **μηδ' . . . γνώωσι** : *μήπως διὰ τὴν τῶν ἐπιτηδείων ἀνάγκην καὶ χρείαν εἰσιόντες εἰς τὴν πόλιν ἀκριβῶς τὰ καθ' ἡμᾶς μάθωσιν.* Schol.

662. μέγα ἔργον ἐρέξαμεν : cf. *Od.* 19. 92, ἔρδουσα μέγα ἔργον, ὃ σῇ κεφαλῇ ἀναμάξεις.

663. καί : even in the eyes of strangers, who have no immediate interest in the matter, their conduct may not be well-pleasing ; Wellauer's κεν is needless.

664. παρενήνοθε : ἀντὶ τοῦ παρελήλυθε. Schol. This compound is ἅπ. λεγ. In 4. 276 we have ἐπενήνοθεν, which occurs in *Il.* 2. 219, ἐπενήνοθε λάχνη, where Curtius explains it from a stem ἀνοθ- for ἀνθ of ἄνθος, etc., and Leaf, who inclines to ἐπανήνοθε, regards it as a redupl. pluperf. Buttm., *Lexil.*, says that the explanation of the Homeric ἐπενήνοθε in Apollon. *Lex.*, ἐπῆν, ἐπέκειτο, which was certainly very old, may have been the cause of Ap. using ἐνήνοθεν as a mere variation for the verb substantive, so that παρενήνοθε here = πάρεστι, παράκειται, and ἐπενήνοθεν (4. 276) = ἔπεστι. In *Il.* 11. 266 we find ἀνήνοθεν, in Hes. *Sc.* 269 κατενήνοθεν.

667. θῶκον λάινον : in the earliest days the agora was surrounded with large stones sunk into the earth (*Od.* 6. 267). These solid stone seats (ξεστοὶ λίθοι, *Od.* 8. 6, *Il.* 18. 504) were occupied by the chieftains in their deliberations.

668. Πολυξώ : Val. Fl. 2. 316, vates Phoebo dilecta Polyxo, Non patriam, non certa genus.

669. ῥικνοῖσιν : 'shrivelled,' cf. h. Hom. *Ap.* 317, Ἥφαιστος ῥικνὸς πόδας. **ἐπισκάζουσα** : 'limping upon,' a compound only found in late Greek.

670. περί : = περισσῶς, v. n. 138.

671. πίσυρες : Aeol. for τέσσαρες, cf. Lat. *petorritum*.

672. ἐπιχνοαούσῃ : a probable restoration. The comp. is ἅπ. λεγ., but we

στῆ δ' ἄρ' ἐνὶ μέσσῃ ἀγορῇ, ἀνὰ δ' ἔσχεθε δειρὴν
ἦκα μόλις κυφοῖο μεταφρένου, ὧδέ τ' ἔειπεν·
" Δῶρα μέν, ὡς αὐτῇ περ ἐφανδάνει Ὑψιπυλείῃ,
πέμπωμεν ξείνοισιν, ἐπεὶ καὶ ἄρειον ὀπάσσαι.
ὔμμι γε μὴν τίς μῆτις ἐπαύρεσθαι βιότοιο,
αἴ κεν ἐπιβρίσῃ Θρήιξ στρατός, ἠέ τις ἄλλος
δυσμενέων, ἅ τε πολλὰ μετ' ἀνθρώποισι πέλονται;
ὡς καὶ νῦν ὅδ' ὅμιλος ἀνωίστως ἐφικάνει.
εἰ δὲ τὸ μὲν μακάρων τις ἀποτρέποι, ἄλλα δ' ὀπίσσω
μυρία δηιοτῆτος ὑπέρτερα πήματα μίμνει,
εὖτ' ἂν δὴ γεραραὶ μὲν ἀποφθινύθωσι γυναῖκες,
κουρότεραι δ' ἄγονοι στυγερὸν ποτὶ γῆρας ἵκησθε.
πῶς τῆμος βώσεσθε δυσάμμοροι; ἦε βαθείαις
αὐτόματοι βόες ὔμμιν ἐνιζευχθέντες ἀρούραις
γειοτόμον νειοῖο διειρύσσουσιν ἄροτρον,

677. *ἐπαυρέσθαι* v.l. in schol.: *ἐπαυράσθαι* Vatt. duo.
683. *ἀποφθινύθωσι* Paris. unus, Vind., Vrat., et coni. Stephanus: *ἀποφθινύθουσι* vulg.

have the simple verb in 2. 43, *χνοάοντας ἰούλους*, 'the bloom of the first down,' and 2. 779, *χνοάοντα ἰούλους*, cf. Soph. *O.T.* 742, *χνοάζων ἄρτι λευκανθὲς κάρα*, "the silver just lightly strewn among his hair" (Jebb). Samuelsson, urging (1) that it is the maidens, not Polyxo, who should be described in this line, (2) the unusual shortening of final *η*, (3) that *χνοάω* is always used of young people except in the passage of Soph., retains *ἐπιχνοάουσαι*, and thinks that *λευκός* may be used here of very light yellow hair, '*color inter flavum et album*,' a meaning which he tries to find in Strab. 219, 8, *ὁ δὲ Κρᾶθις τοὺς ἀνθρώπους ξανθοτριχεῖν καὶ λευκοτριχεῖν ποιεῖ λουομένους*. **ἐθείραις**: in Hom. always used of horses' hair.

673–4. ἀνὰ . . . μεταφρένου: 'raised her neck slowly and with difficulty from her curved shoulders.' This constr. of *ἀνέχω* is, as far as I know, unique. See Soph. *O.T.* 174. **μόλις**: Ap. never uses the Homeric *μόγις*. **κυφοῖο**: cf. Cat. 64. 350, *incurvo* (so Ellis) canos solvent a vertice crines.

677. ἐπαύρεσθαι: in all the old edd. we find *ἐπαυρέσθαι*. The Schol. observes that as paroxytone it is an aor. = *ἀπολαῦσαι*, and as proparox. a pres. = *ἀπολαύειν*. As the pres. was *ἐπαυρίσκομαι* (*ἐπαύρομαι* being non-existent), *ἐπαυρέσθαι* must have been the original accentuation as an aor. form, and so we find it in Eur. *I.T.* 529. Buttm. says, "It is possible that usage might have extended by degrees the sense of the infinitive to that of continuation also, and so the difference of accent given by the Schol. of Ap. Rh. came to be observed. But then in both the passages of Ap. Rh.—certainly at least in the first—it must be written *ἐπαύρεσθαι*." The other passage is 1275, and there it is invariably written *ἐπαύρεσθαι*.

678. ἐπιβρίσῃ: cf. *Il.* 7. 343, *μήποτ' ἐπιβρίσῃ πόλεμος*.

680. ἀνωίστως: 'unexpectedly,' Hom. uses only the adj. *ἀνώιστος*, which has two meanings in Ap.: (1) 'unexpected,' 3. 670, 4. 1661; (2) 'mysterious,' 'unknown,' 3.6,800, 4. 255.

681. ἄλλα δ' ὀπίσσω: for *δέ* in apodosis v. Monro, *H.G.* 334.

685. βώσεσθε: *ἀντὶ τοῦ βιώσεσθε*. Schol. Seeming analogues for this extraordinary form are *διασωπάσομαι* (Pind. *O.* 13. 91), and *σεσωπαμένος* (Pind. *I.* 1. 63), from *σωπάω* [=*σι(σ)ωπάω*].

687. γειοτόμον: 'earth-cleaving'; this form for *γεωτόμος* is not noticed

καὶ πρόκα τελλομένου ἔτεος στάχυν ἀμήσονται;
ἦ μὲν ἐγών, εἰ καί με τὰ νῦν ἔτι πεφρίκασιν
Κῆρες, ἐπερχόμενόν που ὀίομαι εἰς ἔτος ἤδη
γαῖαν ἐφέσσεσθαι, κτερέων ἀπὸ μοῖραν ἑλοῦσαν
αὖτως, ἣ θέμις ἐστί, πάρος κακότητα πελάσσαι.
ὁπλοτέρῃσι δὲ πάγχυ τάδε φράζεσθαι ἄνωγα.
νῦν γὰρ δὴ παρὰ ποσσὶν ἐπήβολός ἐστ' ἀλεωρή,
εἴ κεν ἐπιτρέψητε δόμους καὶ λῃδα πᾶσαν
ὑμετέρην ξείνοισι καὶ ἀγλαὸν ἄστυ μέλεσθαι."
Ὣς ἔφατ'· ἐν δ' ἀγορὴ πλῆτο θρόου. εὖαδε γάρ σφιν
μῦθος. ἀτὰρ μετὰ τήνγε παρασχεδὸν αὖτις ἀνῶρτο
Ὑψιπύλη, καὶ τοῖον ὑποβλήδην ἔπος ηὔδα·
"Εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἥδε μενοινή,
ἤδη κεν μετὰ νῆα καὶ ἄγγελον ὀτρύναιμι."
ἦ ῥα, καὶ Ἰφινόην μετεφώνεεν ἆσσον ἑοῦσαν·
"Ὄρσο μοι, Ἰφινόη, τοῦδ' ἀνέρος ἀντιόωσα,
ἡμέτερόνδε μολεῖν, ὅστις στόλου ἡγεμονεύει,

696. *νέμεσθαι* vulg.
702. *πρυσεφώνεεν* La Roche.

by L. and S. **νειοῖο** : *νειός* = *novale*, 'fallow-land.'

689. πεφρίκασι : the Fates shrink with loathing from her on account of her physical decrepitude and repulsiveness; cf. Apul. *Met.* 4. 7, anum quamdam curvatam gravi senio, Orci fastidium.

690. εἰς ἔτος : 'within a year'; for this strange use of *εἰς*, cf. *Od.* 4. 86, *τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν*.

691. γαῖαν ἐφέσσεσθαι : 'to put on the vesture of clay,' cf. Pind. *N.* 11. 21, *γᾶν ἐπιεσσόμενος*. In earlier Greek *ἐπι* never becomes *ἐφ* in this comp. on account of the digamma. **κτερέων** : here in the Homeric sense, v. n. 254.

692. αὖτως: there is the same uncertainty in our MSS. with regard to the forms *αὖτως* or *αὕτως* as in the MSS. of Homer. La Roche (*Textkr.* 210 sqq.) has collected the views of the ancient critics, and decides in favour of *αὖτως* in all cases. I have adopted this view, which is also followed in the Oxford text. Brunck and Wellauer read *αὕτως* everywhere except in 3. 129. Merkel admits *αὕτως* in the sense of *οὕτως* in 1. 692, 890, 1321; 2. 114; 3. 53, 386, 451; 4. 723, and reads *αὖτως* in all other cases. **ἣ θέμις ἐστί**: cf. *Il.* 16. 457, *τὸ γὰρ γέρας ἐστὶ θανόντων*: Lyc. 309, *ὡς φθιτῶν θέμις*: *Aen.* 11. 23, qui solus honos Acheronte sub imo est.

693. ὁπλοτέρῃσι : v.n. 43.

694. ἐπήβολός ἐστ' ἀλεωρή : 'a way of escape lies open to you.' Ap. alone uses *ἐπήβολος* in a passive sense, *lit.* 'to be attained,' here and in 3. 1272, *ἐπήβολος ἅρματι νύσσα*. In 4. 1380 *ἐπήβολος μῆτις* means 'fitting counsel' ('hitting the mark,' *ἐπιτυχής*. Schol.); so too it is used in an active sense in 2. 1280, *ἐπήβολος ὁρμή*.

699. ὑποβλήδην : 'in answer,' cf. 3. 400, 1119. In *Il.* 1. 292 it means 'interrupting,' but that meaning would not suit any of our passages.

702. Ἰφινόην : Val. Fl. 2. 326, portatque preces ad litora Graiis Iphinoe.

703. ἀντιόωσα : in the sense of 'supplicating' this verb is found again in 3. 694, 717. For the fut. form *ἀντιόω* v. Monro, *H. G.* 63.

704. ἡμέτερόνδε: *sc.* *οἶκον*, cf. *εἰς ἑόν* 708, *Od.* 8. 39, etc.

ὄφρα τί οἱ δήμοιο ἔπος θυμῆρες ἐνίσπω·
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἴ κ' ἐθέλωσιν,
κέκλεο θαρσαλέως ἐπιβαινέμεν εὐμενέοντας."
Ἦ, καὶ ἔλυσ' ἀγορήν, μετὰ δ' εἰς ἑὸν ὦρτο νέεσθαι.
ὣς δὲ καὶ Ἰφινόη Μινύας ἴκεθ'· οἱ δ' ἐρέεινον,
χρεῖος ὅ τι φρονέουσα μετήλυθεν. ὦκα δὲ τούσγε
παυσυδίῃ μύθοισι προσέννεπεν ἐξερέοντας·
"Κούρη τοί μ' ἐφέηκε Θοαντιὰς ἐνθάδ' ἰοῦσαν,
Ὑψιπύλη, καλέειν νηὸς πρόμον, ὅστις ὄρωρεν,
ὄφρα τί οἱ δήμοιο ἔπος θυμῆρες ἐνίσπῃ·
καὶ δ' αὐτοὺς γαίης τε καὶ ἄστεος, αἴ κ' ἐθέλητε,
κέκλεται αὐτίκα νῦν ἐπιβαινέμεν εὐμενέοντας."
Ὣς ἄρ' ἔφη· πάντεσσι δ' ἐναίσιμος ἤνδανε μῦθος.
Ὑψιπύλην δ' εἴσαντο καταφθιμένοιο Θόαντος
τηλυγέτην γεγαυῖαν ἀνασσέμεν· ὦκα δὲ τόνγε
πέμπον ἴμεν, καὶ δ' αὐτοὶ ἐπεντύνοντο νέεσθαι.
Αὐτὰρ ὅγ' ἀμφ' ὤμοισι θεᾶς Τριτωνίδος ἔργον,
δίπλακα πορφυρέην περονήσατο, τήν οἱ ὄπασσεν
Παλλάς, ὅτε πρῶτον δρυόχους ἐπεβάλλετο νηὸς
Ἀργοῦς, καὶ κανόνεσσι δάε ζυγὰ μετρήσασθαι.

710. χρῆος Rzach.
712. ἐπέηκε Pariss., Brunck.
714. θυμῆρες Pariss.; θυμηδὲς L, vulg.
718. ὀίσαντο Herwerden.

713. ὄρωρεν: Ap. often uses ὄρωρε = ἐστί, ὀρώρει = ἦν, e.g. 1. 1291; 2. 312, 473; 3. 457.

716. κέκλεται: from the Homeric aor. κέκλετο Ap. forms a pres. κέκλομαι; cf. ἀγέρονται, 3. 895, after the Hom. aor. ἀγέροντο.

718. εἴσαντο: ἀντὶ τοῦ διενοήθησαν, ὑπέλαβον. Schol. This usage is quite un-Homeric. In Hom. εἴδομαι has two meanings: (1) to appear, (2) to make oneself like to, as in Ap. 3. 72.

719. τηλυγέτην: μόνην. Schol., v. n. 99.

722. Cf. *Il.* 3. 125, ἣ δὲ μέγαν ἱστὸν ὕφαινεν Δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους, κ.τ.λ. For δίπλακα v. n. 326. de M. says: "Il ne s'agit pas, comme dans ce vers, d'un de ces vêtements très amples qui se mettent doubles, mais d'un manteau de luxe dont l'étoffe est à double tissu, c'est-à-dire brochée: en effet, les dessins variés forment une seconde trame dans la première."

723. δρυόχους: it is not easy to say whether these were the stays or trestles on which the keel of a vessel was laid while it was being built, or the ribs. On *Od.* 19. 574 Monro and Merry take the former view, while Ameis takes the latter, which is supported by Procopius (*Bell. Goth.* 4. 22), ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἅπερ οἱ μὲν ποιηταὶ δρυόχους καλοῦσι, ἕτεροι δὲ νομέας ('ribs'). Both interpretations are recognized by our Schol. The use of ἐπεβάλλετο rather favours 'ribs,' as we should expect κατεβάλλετο if the meaning were 'trestles.'

724. δάε: ἐδίδαξεν. Schol., cf. 3. 529. In Hom. this causal sense is limited to the redupl. 2 aor. δέδαε, e.g. *Od.* 20. 72.

τῆς μὲν ῥηίτερόν κεν ἐς ἠέλιον ἀνιόντα
ὄσσε βάλοις, ἢ κεῖνο μεταβλέψειας ἔρευθος.
δὴ γάρ τοι μέσση μὲν ἐρευθήεσσ' ἐτέτυκτο,
ἄκρα δὲ πορφυρέῃ πάντῃ πέλεν· ἐν δ' ἄρ' ἑκάστῳ
τέρματι δαίδαλα πολλὰ διακριδὸν εὖ ἐπέπαστο.
Ἐν μὲν ἔσαν Κύκλωπες ἐπ' ἀφθίτῳ ἤμενοι ἔργῳ,
Ζηνὶ κεραυνὸν ἄνακτι πονεύμενοι· ὃς τόσον ἤδη
παμφαίνων ἐτέτυκτο, μιῆς δ' ἔτι δεύετο μοῦνον
ἀκτῖνος, τὴν οἵδε σιδηρείῃς ἐλάασκον
σφύρῃσιν, μαλεροῖο πυρὸς ζείουσαν ἀυτμήν.
Ἐν δ' ἔσαν Ἀντιόπης Ἀσωπίδος υἱέε δοιώ,
Ἄμφίων καὶ Ζῆθος· ἀπύργωτος δ' ἔτι Θήβη
κεῖτο πέλας, τῆς οἵγε νέον βάλλοντο δομαίους

725. ἢ μὲν Brunck.
726. καταβλέψειας Naber.
729. ἐπέπαστο Ruhnken ; ἐκέκαστο codd.
734. ἀυτμῇ Paris. unus, Brunck.

725. τῆς μὲν ῥηίτερον: for the reading in the first edition v. App. I. Brunck and others, to whom *τῆς* seemed impossible on account of the following *ἤ*, read *ἤ μὲν*. The harshness of the constr. is hardly to be paralleled by any of the unusual combinations we find after comparatives, e.g. *Od.* 6. 182, *οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,* "Η *ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον.*

728. ἄκρα : 'at the extremities,' adverbial. **ἐν . . . ἐπέπαστο** : 'and on each border was rich tracery, broidered with surpassing skill.' For *ἐπέπαστο*, cf. *Il.* 3. 125 (quoted on 722), 22. 440.

730–768. The description of the mantle of Jason is an imitation of the description of the shield of Achilles and the devices thereon, *Il.* 18. 478–608. Catullus is indebted to our poet in his account of the embroidered coverlet (64. 50 sqq.).

730 sqq. Imitated by Virg., *Aen.* 8. 424, Ferrum exercebant vasto Cyclopes in antro . . . His informatum manibus iam parte polita Fulmen erat, toto Genitor quae plurima caelo Deicit in terras, pars imperfecta manebat. Tris imbris torti radios, tris nubis aquosae Addiderant, rutili tris ignis et alitis Austri. Fulgores nunc terrificos sonitumque metumque Miscebant operi flammisque sequacibus iras.

731. ὃς τόσον κ.τ.λ. : 'so much of it in its gleaming splendour had been already wrought, but it still lacked one single shaft which they were forging with hammers of iron, a glowing blast of devouring flame.' For *τόσον*, cf. *Il.* 18. 378, *οἱ δ' ἤ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔπω Δαιδάλεα προσέκειτο.*

733. ἀκτῖνος: 'ray,' 'shaft,' *radius*. "The thunderbolt in the representations of Zeus appears as a sort of bundle of darts" (Conington).

734. ζείουσαν ἀυτμήν : the *ἀκτίς* itself is described as a glowing blast. Wellauer makes *ἀυτμήν* the object of *ζείουσαν* (cf. 3. 273). Brunck reads *ἀυτμῇ*. The form *ζείω*, for *ζέω*, is found also in Call. *Dian.* 60 ; cf. *ἀναζείουσα*, 4. 391.

735. Ἀσωπίδος : daughter of the river-god Asopus in Boeotia, cf. *Od.* 11. 260, *τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα.* For a different legend v. 4. 1090.

736. ἀπύργωτος : cf. *Od.* 11. 263, *οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο Πύργωσάν τ' ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο Ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἐόντε.*

737. δομαίους : *sc. λίθους*, 'foundation-stones.'

ἱέμενοι. Ζήθος μὲν ἐπωμαδὸν ἠέρταζεν
οὔρεος ἠλιβάτοιο κάρη, μογέοντι ἐοικώς·
Ἀμφίων δ' ἐπί οἱ χρυσέῃ φόρμιγγι λιγαίνων
ἧιε, δὶς τόσση δὲ μετ' ἴχνια νίσσετο πέτρη.
Ἐξείης δ' ἤσκητο βαθυπλόκαμος Κυθέρεια
Ἄρεος ὀχμάζουσα θοὸν σάκος· ἐκ δέ οἱ ὦμου
πῆχυν ἔπι σκαιὸν ξυνοχὴ κεχάλαστο χιτῶνος
νέρθεν ὑπὲκ μαζοῖο· τὸ δ' ἀντίον ἀτρεκὲς αὖτως
χαλκείῃ δείκηλον ἐν ἀσπίδι φαίνετ' ἰδέσθαι.
Ἐν δὲ βοῶν ἔσκεν λάσιος νομός· ἀμφὶ δὲ βουσὶν
Τηλεβόαι μάρναντο καὶ υἱέες Ἠλεκτρύωνος·
οἱ μὲν ἀμυνόμενοι, ἀτὰρ οἵγ' ἐθέλοντες ἀμέρσαι,
λησταὶ Τάφιοι· τῶν δ' αἵματι δεύετο λειμὼν
ἐρσήεις, πολέες δ' ὀλίγους βιόωντο νομῆας.
Ἐν δὲ δύω δίφροι πεπονήατο δηριόωντες.

745. ὑπὲκ Ziegler: ὑπὲρ codd.: ὑπὸ Brunck.
749. ἀμυνόμενοι L 16, Vatt. duo: ἀμειβόμενοι L, vulg.

738. ἱέμενοι: 'with eager haste.' ἵεμαι, *vi* 'I aim at,' 'desire,' is probably a different word from ἵεμαι (ἵημι). **ἠέρταζεν**: cf. Call. *fr.* 211, *θηρὸς ἀερτάζων δέρμα κατωμάδιον*.

739. ἠλιβάτοιο: 'steep,' 'inaccessible.' Merkel, with unconvincing subtlety, tries to find traces of the different explanations given in Hesych. and *Et. Mag.* in different passages in Ap.: (1) *ὅπου πρῶτος ὁ ἥλιος βαίνει*, 3. 162; (2) *ἀπὸ τοῦ ἀλιτῶ, ἀλιτόβατος*, 2. 361; (3) *τὴν ἐν ἁλὶ βεβηκυῖαν*, 2. 729; (4) *ἧς οὐδὲν προβαίνει*, 4. 444. Göbel takes it from the root *al*, 'to nourish,' and *βάτος*, 'a bramble,' = 'bramble-nourishing.'

740. ἐπί οἱ: 'following after him.' **φόρμιγγι λιγαίνων**: 'making his lyre resound with clearness.' For the wondrous power of Amphion's lyre, cf. Hor. *A. P.* 394, *C.* 3. 11. 2.

741. δὶς τόσση: twice as great as that of Zethus.

743. ὀχμάζουσα: *βαστάζουσα*. Schol. **θοόν**: *εὐκίνητον καὶ εὐμετάφορον*. Schol. **ἐκ . . . μαζοῖο**: 'from her shoulder to the left elbow the fastening of the tunic fell loosely down, away from the breast.' Her *χιτών* was fastened only on the right shoulder, and fell loosely under the breast as far as the left elbow, leaving the breast bare.

745. τὸ δ' ἀντίον κ.τ.λ.: 'and her likeness opposite, clearly reflected in the bronze shield, was manifest to behold.' **ἀτρεκὲς αὖτως**: *lit.* 'exactly as it was.' L. and S. wrongly explain *δείκηλον* as 'the device' on the shield. We find *δείκηλα* = *φαντάσματα* in 4. 1672.

748. Τηλεβόαι: Teleboides was the old name for the islands near Acarnania, later called Taphiae. The inhabitants were notorious pirates, cf. *Od.* 15. 427, 16. 426. In the reign of Electryon, uncle of Amphitryon, at Mycenae, the Taphians under Pterelaus made a raid. The sons of Electryon fought with the sons of Pterelaus to decide the issue, but all the combatants on both sides were slain. The Taphians then drove off the cattle, which were recovered by Amphitryon who captured the islands: cf. Eur. *H. F.* 60, 1080: Plaut. *Amph.* prol. 101. **Ἠλεκτρύωνος**: for the synizesis v. App. II (h).

749. ἀμυνόμενοι: attempts have been made to explain ἀμειβόμενοι from the gloss in Hesych. and *Et. Mag.* *ἀμείβεσθαι· παραιτεῖσθαι*, but it seems certainly corrupt.

752. πεπονήατο: this passive use is unknown in Hom.

καὶ τὸν μὲν προπάροιθε Πέλοψ ἴθυνε, τινάσσων
ἡνία, σὺν δέ οἱ ἔσκε παραιβάτις Ἱπποδάμεια·
τὸν δὲ μεταδρομάδην ἐπὶ Μυρτίλος ἤλασεν ἵππους,
σὺν τῷ δ' Οἰνόμαος προτενὲς δόρυ χειρὶ μεμαρπὼς
ἄξονος ἐν πλήμνῃσι παρακλιδὸν ἀγνυμένοιο
πῖπτεν, ἐπεσσύμενος Πελοπήια νῶτα δαΐξαι.
Ἔν καὶ Ἀπόλλων Φοῖβος ὀιστεύων ἐτέτυκτο,
βούπαις οὔπω πολλός, ἑὴν ἐρύοντα καλύπτρης
μητέρα θαρσαλέως Τιτυὸν μέγαν, ὃν ῥ' ἔτεκέν γε
δῖ' Ἐλάρη, θρέψεν δὲ καὶ ἂψ ἐλοχεύσατο Γαῖα.
Ἔν καὶ Φρίξος ἔην Μινυήιος ὡς ἐτεόν περ
εἰσαΐων κριοῦ, ὁ δ' ἄρ' ἐξενέποντι ἐοικώς.
κείνους κ' εἰσορόων ἀκέοις, ψεύδοιό τε θυμόν,

755. μέτα δρομάδην Samuelsson.
760. ἑὴν Stephanus: ἔην codd.
764. ἐῴκει Brunck.

753 sqq. Oenomaus had promised his daughter Hippodameia to the suitor who should defeat him in the chariot race. Any unsuccessful suitor was to be slain by him. The course was from Pisa, where O. was king, to the altar of Poseidon on the isthmus of Corinth. When a suitor started with Hippodameia in his chariot, O. offered a sacrifice to Zeus at Pisa, and then pursued them fully armed. Pelops bribed Myrtilus, the charioteer of O., to tamper with the wheels of the chariot so that it upset during the race. For another version v. Pind. *O.* 1. 109.

754. παραιβάτις: this fem. form is only found here; cf. παρέβασκεν, 4. 210.

755. μεταδρομάδην: cf. *Il.* 5. 80, πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον. The double acc. with ἐπελαύνειν is an innovation.

757. The axle broke in the naves, and he fell sideways from the chariot. For a similar disaster v. Soph. *El.* 745 sqq.

759. ὀιστεύων . . . Τιτυόν: 'aiming his shaft at the mighty Tityos as he dragged his mother (Leto) by her veil.' ὀιστεύειν c. acc. is late Greek. For the story cf. Apollod. 1. 4. 5, Τιτυὸς ἐρχόμενος εἰς Πυθώ, Λήτω θεωρήσας, πόθῳ κατασχεθεὶς ἐπισπᾶται· ἡ δὲ τοὺς παῖδας ἐπικαλεῖται καὶ κατατοξεύουσιν αὐτόν.

760. βούπαις οὔπω πολλός: μέγας παῖς, οὔπω τέλειος ἀνήρ. Schol. For βούπαις and similar compounds v. Starkie on Aristoph. *Vesp.* 1206.

καλύπτρης: a long veil, draped round the head, framing the face, and falling down the back (v. Helbig, 216).

761. Τιτυόν: probably a redupl. from *tu-* 'to swell,' Lat. *tumere*; cf. *Od.* 11. 576, καὶ Τιτυὸν εἶδον . . . ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα.

762. Ἐλάρη: the Schol. mentions two legends: (1) that Zeus, fearing the wrath of Hera for his amours with Elare, thrust Elare alive beneath the earth, from whence Tityos was brought forth; (2) that Elare died in childbirth owing to the greatness of the babe, and that Earth again gave birth to him. In *Aen.* 6. 595 he is called 'Terrae omniparentis alumnus.'

763. Μινυήιος: ὁ Ἰώλκιος· τὴν γὰρ Ἰωλκὸν Μινύαι ᾤκουν, ὥς φησι Σιμωνίδης ἐν Συμμίκτοις· δύναται δὲ καὶ ἀντὶ τοῦ Ὀρχομένιος, πολλοὶ γάρ φασιν ἐν Ὀρχομενῷ οἰκῆσαι τὸν Ἀθάμαντα. Schol. See on 231.

764. κριοῦ: v.n. 258. The use of εἰσαΐω = εἰσακούω is first found in Alex. Greek.

765. ἀκέοις: 'thou wouldst keep silence,' formed as if there were a present ἀκέω. In Hom. we have ἀκέων (used even with a plural verb), ἀκέουσα, and ἀκέοντε. Buttm. maintains that ἀκέων was originally an adverb, and that from

ἐλπόμενος πυκινήν τιν' ἀπὸ σφείων ἐσακοῦσαι
βάξιν, ὃ καὶ δηρόν περ ἐπ' ἐλπίδι θηήσαιο.
Τοῖ' ἄρα δῶρα θεᾶς Τριτωνίδος ἦεν Ἀθήνης.
δεξιτερῇ δ' ἕλεν ἔγχος ἑκηβόλον, ὅ ῥ' Ἀταλάντῃ
Μαινάλῳ ἔν ποτέ οἱ ξεινήιον ἐγγυάλιξεν,
πρόφρων ἀντομένῃ· περὶ γὰρ μενέαινεν ἕπεσθαι
τὴν ὁδόν· ἀλλὰ γὰρ αὐτὸς ἑκὼν ἀπερήτυε κούρην,
δεῖσεν δ' ἀργαλέας ἔριδας φιλότητος ἕκητι.
Βῆ δ' ἴμεναι προτὶ ἄστυ, φαεινῷ ἀστέρι ἶσος,
ὅν ῥά τε νηγατέῃσιν ἐεργόμεναι καλύβῃσιν
νύμφαι θηήσαντο δόμων ὕπερ ἀντέλλοντα,
καί σφισι κυανέοιο δι' ἠέρος ὄμματα θέλγει
καλὸν ἐρευθόμενος, γάνυται δέ τε ἠιθέοιο
παρθένος ἱμείρουσα μετ' ἀλλοδαποῖσιν ἐόντος
ἀνδράσιν, ᾧ καί μιν μνηστὴν κομέουσι τοκῆες·
τῷ ἵκελος πρὸ πόληος ἀνὰ στίβον ἤιεν ἥρως.
καί ῥ' ὅτε δὴ πυλέων τε καὶ ἄστεος ἐντὸς ἔβησαν,
δημότεραι μὲν ὄπισθεν ἐπεκλονέοντο γυναῖκες,

767. κεν La Roche.
768. Ἰτωνίδος Brunck.
780. ᾧ κέν μιν . . κομέωσι Pariss., Brunck.
782. ἔβαινεν Naber.

the mistake of supposing it to be a participle arose ἀκέουσα, ἀκέοντε, and ἀκέοις.

767. ὃ . . . θηήσαιο: 'wherefore, thou mightest gaze on them long with this fond hope.' For the omission of ἄν cf. 480.

768. Τριτωνίδος: v.n. 109.

769. Ἀταλάντῃ: the famous huntress of the Calydonian boar.

770. Μαινάλῳ: v.n. 168. ἐγγυάλιξεν: v.n. 245.

772. ἀλλὰ . . . ἀπερήτυε: 'but (she did not go) for he deliberately restrained her.' For ἀλλὰ γάρ 'however' cf. 992, Jebb on Soph. *O.C.* 988, *Ant.* 148. Apollod. (1. 9. 16) and Diod. Sic. (4. 41) include Atalanta among the Argonauts.

773. "For the peril of bitter strife for her love's sake made him afraid" (Way).

774. φαεινῷ ἀστέρι: cf. *Il.* 22. 26, παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο.

775. 'which the maidens cloistered within their new-built bowers see rising o'er the house.' καλύβῃ is used apparently = παρθενών. The Schol. explains it by παστός, a word which has three meanings, (1) θάλαμος, (2) the bridal bed, (3) a bed-curtain, τὸ παρὰ τῇ εὐνῇ παραπέτασμα (Pollux). Some take the word here as "curtain," and it would seem that νηγάτεος elsewhere is always used of some texture, e.g. 4. 188, *Il.* 2. 43, 14. 185.

779. ἱμείρουσα: as Asterie yearns for the absent Gyges, Hor. *C.* 3. 7.

780. ᾧ . . . τοκῆες: 'for whom her parents are caring her to be his wedded wife.' μνηστή is used absol. by Ap. = μνηστὴ ἄλοχος, *Od.* 1. 36, 'a bride wooed and won.'

783. δημότεραι . . . ἐπεκλονέοντο: 'the women of the people thronged tumultuously behind.' For δημότεραι cf. 3. 606; it is only found in late Greek. ἐπεκλονέοντο: οὐ καλῶς τὸ ἐπεκλονέοντο εἴρηκεν ἅμα τῇ χαρᾷ. κλόνος γὰρ ἡ ταραχή. Ὁμηρος (*Il.* 5. 93) ὣς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες. Schol.

γηθόσυναι ξείνῳ· ὁ δ' ἐπὶ χθονὸς ὄμματ' ἐρείσας
νίσσετ' ἀπηλεγέως, ὄφρ' ἀγλαὰ δώματ' ἵκανεν
Ὑψιπύλης· ἄνεσαν δὲ πύλας προφανέντι θεράπναι
δικλίδας, εὐτύκτοισιν ἀρηρεμένας σανίδεσσιν.
ἔνθα μιν Ἰφινόη κλισμῷ ἔνι παμφανόωντι
ἐσσυμένως καλῆς διὰ παστάδος εἷσεν ἄγουσα
ἀντία δεσποίνης· ἡ δ' ἐγκλιδὸν ὄσσε βαλοῦσα
παρθενικὰς ἐρύθηνε παρηίδας· ἔμπα δὲ τόνγε
αἰδομένη μύθοισι προσέννεπεν αἰμυλίοισιν·
"Ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων
ἧσθ' αὖτως; ἐπεὶ οὐ μὲν ὑπ' ἀνδράσι ναίεται ἄστυ,
ἀλλὰ Θρηικίης ἐπινάστιοι ἠπείροιο
πυροφόρους ἀρόωσι γύας. κακότητα δὲ πᾶσαν
ἐξερέω νημερτές, ἵν' εὖ γνοίητε καὶ αὐτοί.
εὖτε Θόας ἀστοῖσι πατὴρ ἐμὸς ἐμβασίλευεν,
τηνίκα Θρηικίην, οἵ τ' ἀντία ναιετάουσιν,

786. *θύρας* Pariss., Brunck.
787. *ἀρηραμένας* Pariss. tres, Brunck.
789. *διὰ παστάδος* Rutgers ex *Et. Mag.* 655, 45 : *δι' ἀναστάδος* codd. : *διανασταδὸν* Samuelsson.
799. *Θρηικίης* Vind., Vrat. : *Θρηικίων* Hoelzlin.

784. ἐρείσας : cf. *Aen.* 1. 482, diva solo fixos oculos aversa tenebat : 6. 156, Aeneas defixus lumina : Ov. *Her.* 6. 26, in opposita lumina fixus humo. See also on 3. 22.

785. ἀπηλεγέως : 'straight forward.' In Hom. only in the phrase *μῦθον ἀπηλεγέως* ('bluntly' 'outright') *ἀποειπεῖν*. Besides using it with verbs of utterance (e.g. 439), Ap. extends its use to other verbs here and in 4. 689, 864, 1469.

786. ἄνεσαν : 'loosed the fastenings of,' cf. *Il.* 21. 537, *ὣς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας*. This form in Hom. is from *ἀνίημι*, but the Homeric *ἀνέσαιμι*, *ἀνέσαντες*, and *ἀνέσει* are to be referred to a defective aor. *ἀνεῖσα* from the root *sed*.

787. σανίδεσσιν : the 'leaves' or panels of the folding-doors, cf. *Il.* 12. 453. Ap. alone uses the form *ἀρηρέμενος*, v.n. 3. 833.

788. For the reading in the first recension v. Appendix 1. **παμφανόωντι**: cf. *ποικίλον κλισμόν*, *Od.* 1. 132. The *κλισμός* was made of polished wood, carved, and sometimes overlaid with gold plating (cf. *Il.* 8. 436). It was distinguished from the *θρόνος* by having a *κλιντήρ*, or rest for the shoulders.

789. παστάδος : *παστάς* is here used in the sense of the Homeric *πρόδομος*, *vestibulum*. For its various meanings v. Jebb, Soph. *Ant.* 1207 Appendix. The ancients connected the word with *πάσασθαι* 'to eat' or *πάσσειν* = *ποικίλλειν*; it is probably a shortened form of *παραστάς* (*pilaster*, *anta*).

790. ἐγκλιδόν : cf. 3. 1008.

791. ἐρύθηνε : cf. Virg. *G.* 1. 430 (of the moon), ut si virgineum suffuderit ore ruborem.

794. ὑπ' ἀνδράσι : we should expect the genitive, but the dat. with *ὑπό* is often indistinguishable from the gen. ; cf. Monro, *H. G.* 202.

795. She falsely says that the men are sojourning in Thrace tilling the soil.

796. κακότητα πᾶσαν : 'all their wickedness.' **γνοίητε** : v.n. 660.

799–800. 'at that time our people making forays from their land against Thrace, the tribes who dwell opposite

δήμου ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους
ἐκ νηῶν, αὐτῇσι δ' ἀπείρονα λῃίδα κούραις
δεῦρ' ἄγον· οὐλομένης δὲ θεᾶς πορσύνετο μῆτις
Κύπριδος, ἥ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην.
δὴ γὰρ κουριδίας μὲν ἀπέστυγον, ἐκ δὲ μελάθρων,
ᾗ ματίῃ εἴξαντες, ἀπεσσεύοντο γυναῖκας·
αὐτὰρ λῃιάδεσσι δορικτήταις παρίαυον,
σχέτλιοι. ἦ μὲν δηρὸν ἐτέτλαμεν, εἴ κέ ποτ' αὖτις
ὀψὲ μεταστρέψωσι νόον· τὸ δὲ διπλόον αἰεὶ
πῆμα κακὸν προύβαινεν. ἀτιμάζοντο δὲ τέκνα
γνήσι' ἐνὶ μεγάροις, σκοτίη δ' ἀνέτελλε γενέθλη.
αὕτως δ' ἀδμῆτές τε κόραι, χῆραί τ' ἐπὶ τῇσιν
μητέρες ἂμ πτολίεθρον ἀτημελέες ἀλάληντο.
οὐδὲ πατὴρ ὀλίγον περ ἑῆς ἀλέγιζε θυγατρός,
εἰ καὶ ἐν ὀφθαλμοῖσι δαϊζομένην ὁρόῳτο
μητρυιῆς ὑπὸ χερσὶν ἀτασθάλου· οὐδ' ἀπὸ μητρὸς
λώβην, ὡς τὸ πάροιθεν, ἀεικέα παῖδες ἄμυνον·
οὐδὲ κασιγνήτοισι κασιγνήτη μελε θυμῷ.
ἀλλ' οἷαι κοῦραι λῃίτιδες ἔν τε δόμοισιν
ἔν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο·
εἰσόκε τις θεὸς ἄμμιν ὑπέρβιον ἔμβαλε θάρσος,

800. Λήμνου Pierson. ἐπαύλους Pierson : ἐναύλους codd.
806. δορικτήταις Merkel : δορικτήτην L : δορυκτήταις Pariss.
811. ἀδμῆτες κοῦραι Rzach.
812. ἀτημελέες Pariss. tres : ἀτημελέως vulg.
819. ἔν τ' ἀγορῇ τε χοροῖς τε (cf. 857) Herwerden.

to us, ravaged their steadings.' Θρηικίην depends loosely on ἀπορνύμενοι. For similar accusatives after verbs of motion cf. 645, 987, 1316; 2. 906, 1143; 3. 42; 4. 257 (Merkel). Many editors following later MSS. read Θρηικίων or Θρηικίης.

800. δήμου: in its Homeric sense of 'land (which is property of a community),' e.g. *Od.* 3. 214, ἦ σέ γε λαοὶ Ἐχθαίρουσ' ἀνὰ δῆμον. Pierson's Λήμνου, though ingenious, is needless.

ἐπαύλους: 'byres' 'folds,' cf. *Od.* 23. 358; ἐπαύλεις (the reading of the Schol.) is the prose form. For ἔναυλος v. n. 1226.

805. ἀπεσσεύοντο: *fugabant*. This active sense is peculiar to Ap. In Hom. the verb means 'to flee.'

807. εἴ κε: cf. *Il.* 10. 107, εἴ κεν Ἀχιλλεὺς ἐκ χόλου . . . μεταστρέψῃ φίλον ἦτορ.

809. προύβαινεν: cf. Eur. *Med.* 907, μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.

810. σκοτίη: 'bastard,' cf. *Il.* 6. 24, Eur. *Alc.* 989.

811. κόραι: as this is the only place in the poem where we find κόραι, Rzach may be right in restoring κοῦραι for τε κόραι.

815. μητρυιῆς: cf. 272.

818. λῃίτιδες: = λῃιάδες, a usage peculiar to Ap. In *Il.* 10. 460 λῃῖτις (= ἀγελείη) is an epithet of Athene.

820. εἰσόκε . . . ἔμβαλε: Ap. uses εἰσόκε with the ind. again in 1001, 4. 164, just like εἰσότε, 2. 857, 4. 800, 1212. In Hom. εἰσόκε is generally used with the subj., once with the opt. We find the

ἆψ ἀναερχομένους Θρῃκῶν ἄπο μηκέτι πύργοις
δέχθαι, ἵν' ἢ φρονέοιεν ἅπερ θέμις, ἠέ πῃ ἄλλῃ
αὐταῖς ληιάδεσσιν ἀφορμηθέντες ἵκοιντο.
οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσσον ἔλειπτο
ἄρσεν ἀνὰ πτολίεθρον, ἔβαν πάλιν, ἔνθ' ἔτι νῦν περ
Θρηικίης ἄροσιν χιονώδεα ναιετάουσιν.
τῶ ὑμεῖς στρωφᾶσθ' ἐπιδήμιοι· εἰ δέ κεν αὖθι
ναιετάειν ἐθέλοις, καί τοι ἄδοι, ἦ τ' ἂν ἔπειτα
πατρὸς ἐμεῖο Θόαντος ἔχοις γέρας· οὐδέ τί σ' οἴω
γαῖαν ὀνόσσεσθαι· περὶ γὰρ βαθυλήιος ἄλλων
νήσων, Αἰγαίῃ ὅσαι εἰν ἁλὶ ναιετάουσιν.
ἀλλ' ἄγε νῦν ἐπὶ νῆα κιὼν ἑτάροισιν ἐνίσπες
μύθους ἡμετέρους, μηδ' ἔκτοθι μίμνε πόληος."
Ἴσκεν, ἀμαλδύνουσα φόνου τέλος, οἷον ἐτύχθη
ἀνδράσιν· αὐτὰρ ὁ τήνγε παραβλήδην προσέειπεν·
"Ὑψιπύλη, μάλα κεν θυμηδέος ἀντιάσαιμεν
χρησμοσύνης, ἣν ἄμμι σέθεν χατέουσιν ὀπάζεις.

821. ἀναερχομένους L 16 : ἀνερχομένους vulg. : ἐπανερχομένους Pariss.
829. ἐμεῖο L : ἐμοῖο vulg. οὐδέ τί Paris unus, Vatt. tres : οὐδ' ἔτι vulg. : οὐδέτι σ' οἴω L : οὐδέ σ' ὀΐω Paris. unus.
832. ἔνισπε vulg.

ind. in h. Hom. 28. 14, and in Call. *Del.* 150, εἰσόκε ἐκέκλετο, a use which Wilamowitz explains as due to a confusion of the Ionic ὅκα = ὅτε, and the Homeric ὅκε = ὅ ἄν = ὅ κα.

823. αὐταῖς : v. n. 502. **ἵκοιντο** : this form of the 3 pl. opt. occurs again in 918, 986; 3. 13, 826; 4. 102, 400; the Homeric *-ατο* in 369, 1005; 4. 841, 1236.

824. θεσσάμενοι : ἐξ αἰτήσεως ἀναλαβόντες, αἰτήσαντες. Schol., quoting from Archilochus, θεσσάμενοι γλυκερὸν νόστον. Curtius finds the same root *θεσ-* in θεός.

826. ἄροσιν : = *arvum*, 'arable land' 'corn-land.' **χιονώδεα** : cf. Eur. *Hec.* 81, τὴν χιονώδη Θρῄκην κατέχει.

829. πατρὸς ἐμεῖο : this use of the gen. of the pers. pron. instead of the usual possessive is only found with *πατρός*, cf. 891, 3. 1076. Rzach shows that Ap. adopts Zenodotus' reading *πατρὸς ἐμεῖο* in several Homeric passages (e.g. *Il.* 14. 118) where Aristarch. read ἐμοῖο.

831. ναιετάουσιν : for this verb used of places, cf. *Od.* 9. 23, ἀμφὶ δὲ νῆσοι Πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι.

834. ἴσκεν : ἀντὶ τοῦ ἔλεγεν, κακῶς. Ὅμηρος ἀντὶ τοῦ ὡμοίου. Schol. There is no doubt that the meaning here is 'spake' (= *σι-σεκ-ε*, *in-sec-e*, *sagen*, say), cf. 2. 240, 3. 439, Lyc. 574. It is a disputed point whether this meaning is to be assigned to two passages in Homer, *Od.* 19. 203, and 22. 31 (where see Monro and Ameis). Buttm. rejects ἴσκεν = ἔλεγεν and would read ἴσπεν. With the exception of these two passages, ἴσκω in Hom. always stands for εἴσκω.

ἀμαλδύνουσα : ἀφανίζουσα καὶ τῷ πλασματι κρύπτουσα. Schol., 'glossing over' 'effacing,' *lit.* 'weakening' (ἀμαλός); cf. 4. 112, *Il.* 12. 18, τεῖχος ἀμαλδῦναι ποταμῶν μένος εἰσαγαγόντες.

835. παραβλήδην : 'in answer,' cf. ὑποβλήδην 699. The meaning in Hom. is quite uncertain, v. Leaf on *Il.* 4. 6.

836–7. μάλα . . . ὀπάζεις : 'right gladly would we welcome the service

εἶμι δ' ὑπότροπος αὖτις ἀνὰ πτόλιν, εὖτ' ἂν ἕκαστα
ἐξείπω κατὰ κόσμον. ἀνακτορίη δὲ μελέσθω
σοίγ' αὐτῇ καὶ νῆσος· ἔγωγε μὲν οὐκ ἀθερίζων
χάζομαι, ἀλλά με λυγροὶ ἐπισπέρχουσιν ἄεθλοι."
Ἦ, καὶ δεξιτερῆς χειρὸς θίγεν· αἶψα δ' ὀπίσσω
βῆ ῥ' ἴμεν, ἀμφὶ δὲ τόνγε νεήνιδες ἄλλοθεν ἄλλαι
μυρίαι εἰλίσσοντο κεχαρμέναι, ὄφρα πυλάων
ἐξέμολεν. μετέπειτα δ' ἐυτροχάλοισιν ἀμάξαις
ἀκτὴν εἰσαπέβαν, ξεινήια πολλὰ φέρουσαι,
μῦθον ὅτ' ἤδη πάντα διηνεκέως ἀγόρευσεν,
τόν ῥα καλεσσαμένη διεπέφραδεν Ὑψιπύλεια·
καὶ δ' αὐτοὺς ξεινοῦσθαι ἐπὶ σφέα δώματ' ἄγεσκον
ῥηιδίως. Κύπρις γὰρ ἐπὶ γλυκὺν ἵμερον ὦρσεν
Ἡφαίστοιο χάριν πολυμήτιος, ὄφρα κεν αὖτις
ναίηται μετόπισθεν ἀκήρατος ἀνδράσι Λῆμνος.
Ἔνθ' ὁ μὲν Ὑψιπύλης βασιλήιον ἐς δόμον ὦρτο
Λἰσονίδης· οἱ δ' ἄλλοι ὅπῃ καὶ ἔκυρσαν ἕκαστος,
Ἡρακλῆος ἄνευθεν, ὁ γὰρ παρὰ νηὶ λέλειπτο
αὐτὸς ἑκὼν παῦροί τε διακρινθέντες ἑταῖροι.
αὐτίκα δ' ἄστυ χοροῖσι καὶ εἰλαπίνῃσι γεγήθει
καπνῷ κνισήεντι περίπλεον· ἔξοχα δ' ἄλλων
ἀθανάτων Ἥρης νῖα κλυτὸν ἠδὲ καὶ αὐτὴν
Κύπριν ἀοιδῇσιν θυέεσσί τε μειλίσσοντο.
ἀμβολίη δ' εἰς ἦμαρ ἀεὶ ἐξ ἤματος ἦεν

840. σοίγ' O. Schneider: σοί τ' codd.
845. ἀμάξαις Merkel: ἁμάξαις codd.
846. εἰσαπέβαν O. Schneider: εἰσανέβαν codd.
860. λοιβῇσιν Pierson.

which thou offerest to those in sore need of thy help.' χρησμοσύνη here means 'aid,' but in 2. 473 'want' which is the usual meaning.

842. θίγεν: cf. *Aen.* 7. 266, pars mihi pacis erit dextram tetigisse tyranni.

845. ἐυτροχάλοισιν: cf. 2. 46, 3. 135, 4. 907. ἐύτροχος is the Hom. form, and it is used in 4. 1326, 1355.

849. ξεινοῦσθαι: 'to be entertained.' **ἄγεσκον**: *sc.* αἱ νεήνιδες.

851. Ἡφαίστοιο χάριν: Lemnos was sacred to Hephaestus, who had fallen there when hurled from heaven by Zeus (*Il.* 1. 594). The legend arose from the volcanic nature of the island.

πολυμήτιος: cf. *Il.* 21. 355.

ὄφρα . . . Λῆμνος: 'that once more in the days to come Lemnos might be inhabited by men and its vigour restored.'

855. Ἡρακλῆος ἄνευθεν: "*vindicem enim terrae voluptatibus succumbere inhonestum esset*" (Shaw).

859. Ἥρης νῖα: Ἡσιόδῳ ἐπηκολούθησεν Ἥρας μόνης τὸν Ἥφαιστον λέγοντι γεγενῆσθαι (*Theog.* 927): Ἥρη δ' Ἥφαιστον κλυτὸν οὐ φιλότητι μιγεῖσα γείνατο. Ὅμηρος δὲ Διὸς καὶ Ἥρας φησὶν αὐτόν. Schol.

καὶ αὐτὴν Κύπριν: διότι τὰ παρόντα ἐρωτικά, καὶ ὅτι τοῦ θεοῦ γαμετὴ αὕτη, οὗ ἱερὰ ἡ Λῆμνος. Schol.

861. ἀμβολίη: a late epic form for

ναυτιλίης· δηρὸν δ' ἂν ἐλίννον αὖθι μένοντες,
εἰ μὴ ἀολλίσσας ἑτάρους ἀπάνευθε γυναικῶν
Ἡρακλέης τοίοισιν ἐνιπτάζων μετέειπεν·
"Δαιμόνιοι, πάτρης ἐμφύλιον αἷμ' ἀποέργει
ἡμέας; ἦε γάμων ἐπιδευέες ἐνθάδ' ἔβημεν
κεῖθεν, ὀνοσσάμενοι πολιήτιδας; αὖθι δ' ἔαδεν
ναίοντας λιπαρὴν ἄροσιν Λήμνοιο ταμέσθαι;
οὐ μὰν εὐκλειεῖς γε σὺν ὀθνείῃσι γυναιξὶν
ἐσσόμεθ' ὧδ' ἐπὶ δηρὸν ἐελμένοι· οὐδέ τι κῶας
αὐτόματον δώσει τις ἑλὼν θεὸς εὐξαμένοισιν.
ἴομεν αὖτις ἕκαστοι ἐπὶ σφέα· τὸν δ' ἐνὶ λέκτροις
Ὑψιπύλης εἰᾶτε πανήμερον, εἰσόκε Λῆμνον
παισὶν ἐσανδρώσῃ, μεγάλη τέ ἑ βάξις ἵκηται."
Ὣς νείκεσσεν ὅμιλον· ἐναντία δ' οὔ νύ τις ἔτλη
ὄμματ' ἀνασχεθέειν, οὐδὲ προτιμυθήσασθαι·
ἀλλ' αὔτως ἀγορῆθεν ἐπαρτίζοντο νέεσθαι
σπερχόμενοι. ταὶ δέ σφιν ἐπέδραμον, εὖτ' ἐδάησαν.
ὡς δ' ὅτε λείρια καλὰ περιβρομέουσι μέλισσαι

863. ἀολλίσσας Schaefer: ἀολλίσας vulg.: ἀολλήσας Pariss. duo, Brunck.
869. μὲν ἐυκλειεῖς Hoelzlin.
872. ἕκαστος Naber.
874. ἐπανδρώσῃ G.
879. περιβρομέωσι G.

ἀμβολή, ἀναβολή 'putting off,' cf. ἀνατροπίη, ὑποτροπίη.

864. ἐνιπτάζων: v.n. 492.

865. ἐμφύλιον αἷμα: 'the guilt of a kinsman's blood,' cf. Pind. *P.* 2. 57, Soph. *O. T.* 1406.

867. ἔαδεν: *placet*, v.n. 3. 568.

868. ἄροσιν: v.n. 826. **ταμέσθαι**: most edd. explain 'to plough,' but the meaning seems fixed by *Il.* 9. 580, ἄροσιν πεδίοιο ταμέσθαι, 'to mark off' 'to divide.'

869. μάν: only used by Ap. with οὐ at the beginning of a line, e.g. 2. 48, 1207. In all other cases he uses μήν, e.g. 1. 69, 146, 677. The correction οὐ μὲν ἐυκλειεῖς is probable, as this is the only passage violating the rule that in compounds ἐύ remains open before a double consonant, e.g. 1. 73, 141, 447; 4. 379.

870. ἐελμένοι: 'cooped up,' cf. 4. 604.

872. ἴομεν . . . ἐπὶ σφέα: 'Let us each return again unto our own.' The Schol. condemns this use of σφέα=ἡμέτερα. In 849 it is used in its proper sense = σφέτερα (L. and S. wrongly 'your'). Probably like σφέτερος it was used as a poss. adj. of the general reflexive 'self' without distinction of persons. Alcman uses it for the sing. pronouns. Virgil's *suus* in 'quisque suos patimur manes' is parallel to σφέα here.

873. εἰᾶτε: cf. *Il.* 2. 236, οἵκαδε . . . νεώμεθα, τόνδε δ' ἐῶμεν Αὐτοῦ . . . γέρα πεσσέμεν.

874. εἰσόκε . . . ἐσανδρώσῃ: 'until he people Lemnos with men who are his offspring.' The compound is ἅπ. λεγ.

877. αὔτως: 'just as they were' 'without more ado.' **ἐπαρτίζοντο**: 'made ready,' a verb used only by Ap., cf. 1210.

879 sqq. For this beautiful simile cf. *Il.* 2. 87 sqq.: *Aen.* 6. 707, Ac velut in pratis, ubi apes aestate serena Floribus insidunt variis, et candida circum Lilia funduntur, strepit omnis murmure campus: Milton, *P.L.* i 768 sqq.

879. περιβρομέουσι: 'buzz around.'

πέτρης ἐκχύμεναι σιμβληίδος, ἀμφὶ δὲ λειμὼν
ἑρσήεις γάνυται, ταὶ δὲ γλυκὺν ἄλλοτε ἄλλον
καρπὸν ἀμέργουσιν πεποτημέναι· ὣς ἄρα ταίγε
ἐνδυκὲς ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο,
χερσί τε καὶ μύθοισιν ἐδεικανόωντο ἕκαστον,
εὐχόμεναι μακάρεσσιν ἀπήμονα νόστον ὀπάσσαι.
ὣς δὲ καὶ Ὑψιπύλη ἠρήσατο χεῖρας ἐλοῦσα
Αἰσονίδεω, τὰ δέ οἱ ῥέε δάκρυα χήτει ἰόντος·
"Νίσσεο, καὶ σὲ θεοὶ σὺν ἀπηρέσιν αὖτις ἑταίροις
χρύσειον βασιλῆι δέρος κομίσειαν ἄγοντα
αὖτως, ὡς ἐθέλεις καί τοι φίλον. ἦδε δὲ νῆσος
σκῆπτρά τε πατρὸς ἐμεῖο παρέσσεται, ἦν καὶ ὀπίσσω
δή ποτε νοστήσας ἐθέλῃς ἄψορρον ἱκέσθαι.
ῥηιδίως δ' ἂν ἑοῖ καὶ ἀπείρονα λαὸν ἀγείραις
ἄλλων ἐκ πολίων· ἀλλ' οὐ σύγε τήνδε μενοινὴν
σχήσεις, οὔτ' αὐτὴ προτιόσσομαι ὧδε τελεῖσθαι.

881. ἄλλοτε ἄλλον Vat. unus, Pariss.: ἄλλοτέ τ' ἄλλον vulg.: ἄλλον ἐπ' ἄλλῳ Brunck: ἄλλοθεν ἄλλῃ Hermann: ἄλλοτ' ἐπ' ἄλλον Rutgers.
882. ἀμέλγουσιν G.
883. ἐνδυκὲς Rutgers: ἐνδυκέως codd.
888. ἀπηρέσιν *Et. Mag.* 122, 9: ἀπήμοσιν codd.
893. δ' ἄν τοι Pariss. quatt., Brunck: ἑοῖο G.

This form for περιβρέμω is used by Ap. alone, cf. 4. 17.

880. πέτρης σιμβληίδος: 'swarming forth from their hive in the rock'; cf. σιμβλήια ἔργα 3. 1036.

881. ἄλλοτε ἄλλον: the τε which most of the MSS. insert between these words is a mistaken effort to remove an unobjectionable hiatus, cf. *Od.* 4. 236, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ, κ.τ.λ.

882. ἀμέργουσιν: *delibant*; elsewhere always used of plucking leaves or flowers as in 4. 1144. ἀμέλγουσιν might be defended by *Anth. P.* 9. 645, οὔθατος ἐκ βοτρύων ξανθὸν ἄμελξε γάνος, and it is found in the imitation by Nonnus, *Dion.* 5. 246, χείλεσιν ἀκροτάτοισιν ἀμέλγεται (*sc.* μελίσση) ἄκρυον ἐέρσης.

883. ἐνδυκές: 'with loving care.' The Homeric adv. is ἐνδυκέως which Curtius derives from the root δοκ- (with Aeol. change of *o* to *u*) = *dec-enter*. Ap. uses it in 2. 454.

887. χήτει: cf. 4. 91, *Il.* 6. 463.

888. ἀπηρέσιν: *lit.* 'unmaimed' (ἀ-πηρός), ἅπ. λεγ., cf. Hdt. 1. 32, ἄπηρος.

891. Cf. the offer of Dido to Aeneas, *Aen.* 1. 572, Voltis et his mecum pariter considere regnis? Urbem quam statuo vestra est, subducite naves.

893. ἑοῖ: = σαυτῷ. Ap. uses ἑοῖ for all three persons, e.g. in 3. 99 it is used for the first pers.

894–5. ἀλλ' οὐ . . . τελεῖσθαι: 'but thou wilt not cherish this purpose, and my mind tells me that it will not thus come to pass.'

895. προτιόσσομαι: cf. 2. 889, 3. 552. The primary meanng of ὄσσομαι (root *ak*, ὀκ*jομαι*) was 'to see' (e.g. 4. 318), and then 'to foresee' 'to forebode' (e.g. *Il.* 1. 105). We have the same transition in meaning in the case of προτιόσσομαι (e.g. *Od.* 7. 31 compared with 5. 389).

τελεῖσθαι: this is the only instance of the contraction of these vowels in the infin. of τελέω (τελέεσθαι, 2. 618, etc.). So too in *Od.* 23. 284 we once find τελεῖσθαι at the end of the line.

μνώεο μὴν ἀπεών περ ὁμῶς καὶ νόστιμος ἤδη
Ὑψιπύλης· λίπε δ' ἥμιν ἔπος, τό κεν ἐξανύσαιμι
πρόφρων, ἦν ἄρα δή με θεοὶ δώωσι τεκέσθαι."
Τὴν δ' αὖτ' Αἴσονος υἱὸς ἀγαιόμενος προσέειπεν·
"'Υψιπύλη, τὰ μὲν οὕτω ἐναίσιμα πάντα γένοιτο
ἐκ μακάρων· τύνη δ' ἐμέθεν πέρι θυμὸν ἀρείω
ἴσχαν', ἐπεὶ πάτρην μοι ἄλις Πελίαο ἔκητι
ναιετάειν· μοῦνόν με θεοὶ λύσειαν ἀέθλων.
εἰ δ' οὔ μοι πέπρωται ἐς Ἑλλάδα γαῖαν ἱκέσθαι
τηλοῦ ἀναπλώοντι, σὺ δ' ἄρσενα παῖδα τέκηαι,
πέμπε μιν ἡβήσαντα Πελασγίδος ἔνδον Ἰωλκοῦ
πατρί τ' ἐμῷ καὶ μητρὶ δύης ἄκος, ἦν ἄρα τούσγε
τέτμῃ ἔτι ζώοντας, ἵν' ἄνδιχα τοῖο ἄνακτος
σφοῖσιν πορσύνωνται ἐφέστιοι ἐν μεγάροισιν."
Ἦ, καὶ ἔβαιν' ἐπὶ νῆα παροίτατος· ὣς δὲ καὶ ἄλλοι

909. ἐφέστιον Brunck.
910. ὦλλοι Brunck.

896. 'alike, when thou art on thy voyage, and when thou returnest to thy country, remember Hypsipyle.' The imper. **μνώεο** (from *μνάομαι* = *μιμνήσκομαι*) is peculiar to Ap., cf. 3. 1069, 1110.

897. ἔπος: 'charge.' *ὅ νοῦς ἐστι τοιοῦτος, εἰπὲ δή μοι συμβουλήν τινα, ἐὰν γένηταί με τεκεῖν, ὥστε τῷ γεννωμένῳ ὑποθέσθαι τινά.* Schol. Dido laments that there is no such possibility for her, *Aen.* 4. 327.

899. ἀγαιόμενος: *θαυμάζων τῆς διαθέσεως καὶ τοῦ ἔρωτος.* Schol. Ap. alone uses this verb in the sense of loving admiration, cf. 3. 1016. In Hom. and elsewhere it denotes indignation, and so Merkel and L. and S. explain it here. The Schol. on *Od.* 20. 16 recognizes the two meanings, *ἄγαν θαυμάζειν ἢ χαλεπαίνειν.*

901. τύνη κ.τ.λ.: 'but do thou cherish nobler thoughts concerning me; for it is enough for me to dwell in my own country by the grace of Pelias.' Jason is no mean citizen who will lightly leave his fatherland and settle in Lemnos; moreover, as Pindar tells us, *P.* 4. 293, Pelias had promised Jason the kingdom if he returned with the fleece.

902. ἴσχανε: in Hom. *ἰσχάνω* always means 'to check.' This wider use (= *ἔχω*) is not noticed by L. and S. For *ἔκητι* cf. 116.

904. εἰ δ' οὔ: for *οὐ* (not *μή*) with *εἰ* v. Ameis-Hentze on *Od.* 2. 274, Monro *H.G.* 316. **Ἑλλάδα**: Thessaly. Ἑλλάς was the name of a city in Thessaly (*Il.* 2. 683), and then the meaning of the word was gradually widened.

908–9. ἵνα . . . μεγάροισιν: a difficult passage. The Par. Schol. explains, "that the inhabitants may care for him, though I, the king, am not there"; Lehrs, "ut sine me rege suis defendantur incolae in aedibus"; Shaw, "ut seorsim a rege isto [i.e. Pelias] suis eum cives alant in aedibus." Brunck confidently reads *ἐφέστιον*, "ut seorsum a Pelia pater meus et mater in suis aedibus commorantem eum alant." de M. keeping *ἐφέστιοι* agrees generally with Brunck, "et loin du roi Pélias, dans leur palais, ils se l'élèveront à leur foyer." It would seem more natural that Jason's son when grown to manhood (*ἡβήσαντα*) should act as *γηροτρόφος* to Jason's aged parents, and so the meaning may be "that, away from king Pelias, they may be cared for as they sit in their halls." Ap. never uses *πορσύνω* or *πορσαίνω* in the middle (cf. 2. 719, 3. 1124, 4. 897). *ἄνδιχα* as a prep. is peculiar to him, cf. 2. 927.

910. παροίτατος: 'first.' Ap. alone uses this superl. from *πάροιθε*, though the comparative is common.

βαῖνον ἀριστῆες· λάζοντο δὲ χερσὶν ἐρετμὰ
ἐνσχερὼ ἑζόμενοι· πρυμνήσια δέ σφισιν Ἄργος
λῦσεν ὑπὲκ πέτρης ἁλιμυρέος. ἔνθ' ἄρα τοίγε
κόπτον ὕδωρ δολιχῇσιν ἐπικρατέως ἐλάτῃσιν.
ἐσπέριοι δ' Ὀρφῆος ἐφημοσύνῃσιν ἔκελσαν
νῆσον ἐς Ἠλέκτρης Ἀτλαντίδος, ὄφρα δαέντες
ἀρρήτους ἀγανῇσι τελεσφορίῃσι θέμιστας
σώτεροι κρυόεσσαν ὑπεὶρ ἅλα ναυτίλλοιντο.
τῶν μὲν ἔτ' οὐ προτέρω μυθήσομαι· ἀλλὰ καὶ αὐτὴ
νῆσος ὁμῶς κεχάροιτο καὶ οἳ λάχον ὄργια κεῖνα
δαίμονες ἐνναέται, τὰ μὲν οὐ θέμις ἄμμιν ἀείδειν.
Κεῖθεν δ' εἰρεσίῃ Μέλανος διὰ βένθεα πόντου
ἰέμενοι τῇ μὲν Θρῃκῶν χθόνα, τῇ δὲ περαίην

917. ἀρρήτους G : ἀρρήκτους vulg.
923. ἰέμενοι L, Merkel.

912. ἐνσχερώ : ἅπ. λεγ., = ἐπισχερώ, v.n. 330. Pindar (*I.* 5. 22) has *ἐν σχερῷ* 'continuously' 'in an unbroken line.'

913. ἁλιμυρέος : *τῆς ὑπὸ θαλάσσης περιρρεομένης.* Schol. The form ἁλιμυρής was used by the Alex. writers in the sense of ἁλίκλυστος 'sea-washed'; Hom. uses ἁλιμυρήεις (cf. 2. 936).

916. νῆσον Ἠλέκτρης : Samothrace, so called from Electra, daughter of Atlas, who dwelt there; cf. Val. Fl. 2. 431, Electria tellus, Threiciis arcana sacris. It was the home of the mystic rites of the Cabiri. For a full discussion of these mysteries v. Lobeck, *Aglaopham.* 1202–81; Stengel, *Die griechischen Kultusaltertümer* 165; Rubensohn, *Die Mysterienheiligtümer zu Eleusis und Samothrake.* There was a play of Aeschylus called Κάβειροι, which was probably the satyric drama following the trilogy containing the *Argo* and *Hypsipyle.* From the fragments of it we see that the Cabiri had power over vineyards; they promise the Argonauts such a supply of Lemnian wine that there will be no vessels to contain it, cf. Athen. x. 428, *ἐν γὰρ τοῖς Καβείροις εἰσάγει (Αἰσχύλος) τοὺς περὶ τὸν Ἰάσονα μεθύοντας.* Our Schol. tells us that Odysseus and Agamemnon were initiated in the rites of the Cabiri, who took their name from mountains in Phrygia from whence their cult was brought, and were four in number, Ἄξιερος (Demeter), Ἀξιοκέρσα (Persephone), Ἀξιόκερσος (Hades), and Κάσμιλος (Hermes). Rawlinson on Hdt. 2. 51 derives the name from the Semitic *kabir* 'great,' a title applied to Astarté (Venus).

918. σώτεροι : the initiated were regarded as protected by the gods, especially from the dangers of the sea, cf. Ar. *Pax* 278, ἀλλ' εἴ τις ὑμῶν ἐν Σαμοθράκῃ τυγχάνει Μεμυημένος, νῦν ἔστιν εὖξασθαι καλόν: Theophr. *Char.* 24, *καὶ κλυδωνίου γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται τῶν πλεόντων*: Alexis, *frag.* 178 (Kock). Diodorus (4. 43) relates how Orpheus, who alone was initiated in these rites, saved the Argo in a storm.

κρυόεσσαν : L. and S. explain it here 'icy-cold,' but the context shows that it is used of the perils of the deep which strike men cold with terror, cf. 2. 628, etc.

920. κεχάροιτο : = *χαιρέτω, valeat.*

921. οὐ θέμις: Herodotus, when speaking of these mysteries (2. 51), shows the same reserve in connexion with the statues of Hermes. He also mentions Egyptian Κάβειροι at Memphis (3. 37).

922. Μέλανος πόντου : the Μέλας κόλπος, mod. Gulf of Saros, bounded on the E. by the Thracian Chersonese. The Schol. refers to *Il.* 24. 79, *ἔνθορε μείλανι πόντῳ*, as if the meaning were the same there, but v. Leaf.

923. τῇ δὲ περαίην : 'on the other hand, to the north, they kept the island

Ἴμβρον ἔχον καθύπερθε· νέον γε μὲν ἠελίοιο
δυομένου Χερόνησον ἐπὶ προύχουσαν ἵκοντο.
ἔνθα σφιν λαιψηρὸς ἄη νότος, ἱστία δ' οὔρῳ
στησάμενοι κούρης Ἀθαμαντίδος αἰπὰ ῥέεθρα
εἰσέβαλον· πέλαγος δὲ τὸ μὲν καθύπερθε λέλειπτο
ἤρι, τὸ δ' ἐννύχιοι Ῥοιτειάδος ἔνδοθεν ἀκτῆς
μέτρεον, Ἰδαίην ἐπὶ δεξιὰ γαῖαν ἔχοντες.
Δαρδανίην δὲ λιπόντες ἐπιπροσέβαλλον Ἀβύδῳ,
Περκώτην δ' ἐπὶ τῇ καὶ Ἀβαρνίδος ἠμαθόεσσαν
ἠιόνα ζαθέην τε παρήμειβον Πιτύειαν.
καὶ δὴ τοίγ' ἐπὶ νυκτὶ διάνδιχα νηὸς ἰούσης
δίνῃ πορφύροντα διήνυσαν Ἑλλήσποντον.
Ἔστι δέ τις αἰπεῖα Προποντίδος ἔνδοθι νῆσος

932. Περκώπην Pariss. tres, Vatt. tres.
934. τῇγ' ἐνὶ νυκτὶ vel τῇγ' ἔτι νυκτὶ Herwerden.

of Imbros opposite to the mainland.' περαῖος (πέραν) means on the other side of a sea or river, cf. 1112, 2. 392, 4. 78, 848. We have περαίην νῆσον in 4. 1213.

924. καθύπερθε: 'to the north' (cf. 928) or, perhaps, 'to seaward' (cf. *Od.* 3. 170). Strictly speaking, Imbros would only lie to the north of them when they reached the point where they turned into the Hellespont.

925. Χερόνησον: this form for Χερσόνησον is only found here. In 4. 1175 we find χέρνησος. For the quantity of δυομένου see on 3. 225.

927. Ἀθαμαντίδος: Helle, daughter of Athamas, v. n. 258.

αἰπὰ ῥέεθρα: i.e. the swift currents of the Hellespont. In *Il.* 8. 369 this phrase is used of the waters of the Styx.

928. πέλαγος κ.τ.λ.: 'the open sea to the north was left behind at dawn, and by night time they were traversing the sea within the Rhoetean headland.' When they turned into the Hellespont the open sea through which they had passed lay to the north of them.

929. Ῥοιτειάδος: Rhoeteum was a rocky headland north of Ilion.

931. ἐπιπροσέβαλλον: this comp. is ἅπ. λεγ.

932. ἐπὶ τῇ: 'after Abydos.' Ap. uses ἐπί of geographical succession. It is found both with verbs of motion as here, 2. 357, 652, 1015, 1244; 4. 566, 572, and with verbs of rest, 2. 379, 395–6. Oswald points out that these uses are not Homeric.

933. Πιτύειαν: old name of Lampsacus, *Il.* 2. 829, also called Pityussa, cf. Strab. 504, 13, Hdt. 6. 37.

934. διάνδιχα: the old explanation was 'in two ways,' i.e. by sails and oars. Hoelzlin took a different view: "διάνδιχα = πλησιστίοις πνοαῖς, cum nec dextera, ut loquitur Catullus (4. 19–21), nec laeva vocat aura, sed Jupiter utrumque in pedem incidit." So too de M. explains it of the varying course of the ship when the wind blew from the right or left. Seaton (*Cl. Rev.* vi 394) says that it simply means that the ship passed between the two banks.

935. δίνῃ πορφύροντα: 'darkly swirling'; cf. *Il.* 14. 16, πορφύρῃ πέλαγος, where Leaf says, "πορφύρη seems to express *heaving motion* rather than colour (Curtius, *Et.* 415), but the two meanings are evidently closely allied, as appears from the frequency with which the adj. πορφύρεος is applied to waves." See also on 461. For the current of the Hellespont cf. *Il.* 12. 30, ἀγάρροον Ἑλλήσποντον, Cat. 64. 358, rapido Hellesponto.

936 sqq. Ap. is describing Cyzicus: 'Now there is within the Propontis an island high and steep, leaning to the sea, a little distance from the fertile mainland of Phrygia, even so far as the isthmus, sloping downwards towards the coast,

τυτθὸν ἀπὸ Φρυγίης πολυληίου ἠπείροιο
εἰς ἅλα κεκλιμένη, ὅσσον τ' ἐπιμύρεται ἰσθμὸς
χέρσῳ ἐπιπρηνὴς καταειμένος· ἐν δέ οἱ ἀκταὶ
ἀμφίδυμοι, κεῖνται δ' ὑπὲρ ὕδατος Λισήποιο.
Ἄρκτων μιν καλέουσιν ὄρος περιναιετάοντες·
καὶ τὸ μὲν ὑβρισταί τε καὶ ἄγριοι ἐνναίουσιν
Γηγενέες, μέγα θαῦμα περικτιόνεσσιν ἰδέσθαι.
ἓξ γὰρ ἑκάστῳ χεῖρες ὑπέρβιοι ἠερέθονται,
αἱ μὲν ἀπὸ στιβαρῶν ὤμων δύο, ταὶ δ' ὑπένερθεν
τέσσαρες αἰνοτάτῃσιν ἐπὶ πλευρῇς ἀραρυῖαι.

941. Ἄρκτων in Paris. uno voci ἄρκτον superscriptum, et nota in marg. adposita ἄρκτων ὄρος : Ἄρκτον vulg.
942. ἐνναίουσιν Köchly : ναιετάουσιν codd. : ἀμφινέμονται Bentley : ἀνέρες εἶχον Ziegler : ὑβρισταὶ καὶ ἄωροι ναιετάουσιν olim coni. Merkel.

is washed by the waves.' It is a disputed point whether Cyzicus was originally an island or a peninsula. Hasluck, in his recent work on Cyzicus, defends the former view against Reinach. Scylax, Mela, and Stephanus speak of a peninsula, while Strabo, Pliny, and Frontinus call it an island joined to the mainland, Pliny (*N.H.* 5. 32) attributing the junction to Alexander. Ap. is ambiguous, as he calls it a νῆσος and yet speaks of an isthmus (938, 947). By the isthmus, as Hasluck shows, he must mean the long spit of land stretching towards the shore where the causeway was afterwards to be made, for the Argonauts evidently sailed through the channel between the island and the coast of Asia Minor. The city of Cyzicus was at the narrowest part of this channel, but the name was also used of the whole island.

938. ὅσσον τ' : defining τυτθόν more closely. ἐπιμύρεται : ἅπ. λεγ. Cf. Prop. 3. 22. 1, Cyzicus . . . Propontiaca qua fluit isthmos aqua.

939. καταειμένος : in Hom. this form is always from καταέννυμι and means 'covered with,' and so the Schol. explains it here as 'covered by the sea'; in 3. 830, however, it clearly comes from καθίημι and, as we also have διαειμένος from διίημι in 2. 372, we must take it here in the sense of *demissus*; the level of the island was higher than that of the mainland and so the isthmus sloped down from it.

940. ἀμφίδυμοι : this adj. is here used of the headlands by which there was a double entrance to the harbour (v. n. 4. 983). As long as Cyzicus was an island there was an approach to the harbour by the channel both from east and west. Hasluck says the two ἀκταί are the point where the island approached the mainland most closely, and the point which Strabo calls ἀκρωτήριον Μέλανος, mod. S. Simeon.

ὑπὲρ . . . Λισήποιο : to the north of the Aesepus, which flows from Mt. Ida into the Propontis.

941. Ἄρκτων κ.τ.λ. : 'the people who dwell about call this district the Bears' Hill.' For the vague use of μιν cf. 2. 671, *Il.* 5. 305, ἔνθα τε μηρὸς Ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν. Strabo says that one part of Cyzicus was on level ground, and the other close to a hill which they call Ἄρκτων ὄρος. Stephanus and Pliny call the whole peninsula Arctonnesus. Bears are said to be still found on the mountains there, v. Hasluck, p. 6.

943. Γηγενέες : τούτων καὶ Ἡρόδωρος μνημονεύει ἐν τοῖς Ἀργοναυτικοῖς, καὶ ὅτι ἐπολέμησαν Ἡρακλεῖ, οἱ μὲν οὖν Γηγενεῖς περὶ Κύζικον ᾤκουν, οἱ δὲ Δολίονες περὶ τὸν ἰσθμόν. Schol.

944. ἠερέθονται : the Schol. on *Il.* 3. 108 give two explanations of this word, οἱ μὲν ἐκ τοῦ αἰωρῶ καὶ σείω, οἱ δὲ ἐκ τοῦ ἀείρω. Ap., as Merkel shows, expresses clearly both derivations, the former in 3. 638,830, the latter in 1. 1160, 2. 1082, 3. 368. Here Merkel regards it as ambiguous. Way, 'six mighty arms

ἰσθμὸν δ' αὖ πεδίον τε Δολίονες ἀμφενέμοντο
ἀνέρες· ἐν δ' ἦρως Αἰνήιος υἱὸς ἄνασσεν
Κύζικος, ὃν κούρη δίου τέκεν Εὐσώροιο
Αἰνήτη. τοὺς δ' οὔτι καὶ ἔκπαγλοί περ ἐόντες
Γηγενέες σίνοντο, Ποσειδάωνος ἀρωγῇ·
τοῦ γὰρ ἔσαν τὰ πρῶτα Δολίονες ἐκγεγαῶτες.
ἔνθ' Ἀργὼ προύτυψεν ἐπειγομένη ἀνέμοισιν
Θρηικίοις, Καλὸς δὲ λιμὴν ὑπέδεκτο θέουσαν.
κεῖσε καὶ εὐναίης ὀλίγον λίθον ἐκλύσαντες
Τίφυος ἐννεσίῃσιν ὑπὸ κρήνῃ ἐλίποντο,
κρήνῃ ὑπ' Ἀρτακίῃ· ἕτερον δ' ἕλον, ὅστις ἀρήρει,
βριθύν· ἀτὰρ κεἰνόν γε θεοπροπίαις Ἑκάτοιο
Νηλεῖδαι μετόπισθεν Ἰάονες ἱδρύσαντο
ἱερόν, ἢ θέμις ἦεν, Ἰησονίης ἐν Ἀθήνης.
Τοὺς δ' ἄμυδις φιλότητι Δολίονες ἠδὲ καὶ αὐτὸς
Κύζικος ἀντήσαντες ὅτε στόλον ἠδὲ γενέθλην
ἔκλυον, οἵτινες εἶεν, ἐυξείνως ἀρέσαντο,

947. ἀμπεδίον Pariss. tres, Brunck.
955. εὐναίην Toup.
961. τοῖς δ' O. Schneider.

each monster uplifteth against a foe'; de M., 'ils font mouvoir chacun six bras.'

947. **Δολίονες**: mentioned also by Strabo, 483, 13.

948. **Αἰνήιος**: the Schol. says Aeneus was a Thessalian king who settled on the Hellespont, and, having married Aeneta daughter of the Thracian king Eusorus, begat Cyzicus from whom the island took its name.

953. **προύτυψεν**: 'sped forward,' cf. 3. 1397, *Il.* 13. 136.

ἀνέμοισιν Θρηικίοις: cf. Hor. *C.* 4. 12. 2, Impellunt animae lintea Thraciae.

954. **Καλὸς λιμήν**: this 'Fair Haven' was also called Panormus, and was a natural harbour. There was another artificial harbour nearer to the city called Χυτός (987). Merkel was the first to make the epithet Καλός a proper name. There is, however, no other evidence that the harbour was so called, and καλός might be defended by *Od.* 6. 263, καλὸς δὲ λιμὴν ἑκάτερθε πόληος. For ὑπέδεκτο cf. *Aen.* 3. 78, haec fessos tuto placidissima portu Accipit.

955. **εὐναίης**: Ap. uses εὐναίη (also the pl. e.g. 1277) for εὐναί, the mooring-stone thrown out from the prow, while the stern was made fast to the land by πρυμνήσια. The Argonauts now change this stone for a heavier one.

957. **Ἀρτακίῃ**: a spring (on the west of the island) mentioned also by Alcaeus and Callimachus (Schol.). Hom. gives the same name to a Laestrygonian spring, *Od.* 10. 108. Pliny gives an interesting account of this stone, *N. H.* 36. 23, Eodem in oppido (i.e. Cyzicus) est lapis fugitivus appellatus; Argonautae eo pro ancora usi reliquerant ibi; hunc e prytaneo saepe profugum vinxere plumbo. From these precautions Hasluck (*op. cit.* 158 n) infers that it was some kind of a fetish stone with which the luck of the city was bound up. There was another "Argonauts' anchor" at Ancyraeum (Dion. Byz. *Anaplus Bosp.* fr. 54).

959. **Νηλεῖδαι**: Ionians who went out as colonists from Attica under Neleus son of Codrus, and settled in Phrygia and Caria.

960. **Ἰησονίης**: 'protectress of Jason.' **ἐν**: = ἐν νηῷ.

963. **ἐυξείνως ἀρέσαντο**: 'propitiated

καί σφεας εἰρεσίῃ πέπιθον προτέρωσε κιόντας
ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι.
ἔνθ' οἵγ' Ἐκβασίῳ βωμὸν θέσαν Ἀπόλλωνι
εἰσάμενοι παρὰ θῖνα, θυηπολίης τ' ἐμέλοντο.
δῶκεν δ' αὐτὸς ἄναξ λαρὸν μέθυ δευομένοισιν
μῆλά θ' ὁμοῦ· δὴ γάρ οἱ ἔην φάτις, εὖτ' ἂν ἵκωνται
ἀνδρῶν ἡρώων θεῖος στόλος, αὐτίκα τόνγε
μείλιχον ἀντιάαν, μηδὲ πτολέμοιο μέλεσθαι.
ἶσόν που κἀκείνῳ ἐπισταχύεσκον ἴουλοι,
οὐδέ νύ πω παίδεσσιν ἀγαλλόμενος μεμόρητο·
ἀλλ' ἔτι οἱ κατὰ δώματ' ἀκήρατος ἦεν ἄκοιτις
ὠδίνων, Μέροπος Περκωσίου ἐκγεγαυῖα,
Κλείτη ἐυπλόκαμος, τὴν μὲν νέον ἐξέτι πατρὸς
θεσπεσίοις ἕδνοισιν ἀνήγαγεν ἀντιπέρηθεν.
ἀλλὰ καὶ ὣς θάλαμόν τε λιπὼν καὶ δέμνια νύμφης
τοῖς μέτα δαῖτ' ἀλέγυνε, βάλεν δ' ἀπὸ δείματα θυμοῦ.
ἀλλήλους δ' ἐρέεινον ἀμοιβαδίς· ἤτοι ὁ μέν σφεων

967. *εἰσάμενοι* ex *Et. Mag.* 306, 32, restituit Ruhnken: *στησάμενοι* codd. *τ'* inseruit Brunck.
969. *ἵκηται* coni. Brunck.
970. *τοῖσγε* coni. Brunck.
972. *νεῖόν που* Ruhnken: *ἁρμοῖ που . . . ὑποσταχύεσκον* v. l. in schol.
976. *ἐξ ἔτι* Merkel: *ἐξέτι παιδὸς* O. Schneider.

them with kindly hospitality'; cf. *Od.* 8. 402, *τὸν ξεῖνον ἀρέσσομαι.*

964. πέπιθον: 'urged.' They did not row forward till the next day (cf. 987).

965. ἄστεος ἐν λιμένι: v.n. 954.

966. Ἐκβασίῳ: 'god of landing'; see on 359, and for Apollo as a seafaring god cf. Farnell, *Cults* iv. 145–7.

972. ἶσον . . . ἴουλοι: 'like to Jason the down of manhood was sprouting on his cheek also.' *ἐπισταχύειν* is ἅπ. λεγ. The v. l. preserved in the schol. *ἁρμοῖ που κἀκείνῳ ὑποσταχύεσκον*, is interesting from its resemblance to Call. *Hec.* fr. 44, *ἁρμοῖ που κἀκείνῳ ἐπέτρεχεν ἁβρὸς ἴουλος.* Ruhnken thinks Ap. changed *ἁρμοῖ* to *ἶσον* in the second recension through his feud with Call. (cf. 129 n.). Linde regards *ἶσον* as having come in from a gloss *ἶσον καὶ Ἰάσονι* written over *κἀκείνῳ*. *ἁρμοῖ* (= *νεωστί*) is a Sicilian word used by Aeschylus and Alex. writers.

973. 'as yet no offspring had the fates vouchsafed to be their father's pride.' **μεμόρητο**: v.n. 646: the personal use is very strange. **ἀγαλλόμενος**: cf. Aesch. *Ag.* 217, *τέκνον δόμων ἄγαλμα.*

975. Μέροπος: cf. *Il.* 2. 831, *υἷε δύω Μέροπος Περκωσίου κ.τ.λ.*

Περκωσίου: of Percote, an ancient town of Mysia between Abydus and Lampsacus (v. 932).

976. ἐξέτι πατρός: 'from her father's house.' Ap. seems to use *ἐξέτι* here simply for *ἐκ*; elsewhere it always means 'even from the time of,' e.g. 4. 791, *Od.* 8. 245, *διαμπερὲς ἐξέτι πατρῶν*, and so Schneider would read *ἐξέτι παιδός* = *ἐξέτι νηπυτίης*, 4. 791.

977. ἕδνοισιν: the gifts of the suitor to the bride or her parents, as opposed to *φερνή* the bride's dower. **ἀντιπέρηθεν**: 'from the mainland opposite,' i.e. Percote opposite to Cyzicus.

978. θάλαμον: *vox propria* for the bridal bower.

πεύθετο ναυτιλίης ἄνυσιν, Πελίαό τ' ἐφετμάς·
οἱ δὲ περικτιόνων πόλιας καὶ κόλπον ἅπαντα
εὐρείης πεύθοντο Προποντίδος· οὐ μὲν ἐπιπρὸ
ἠείδει καταλέξαι ἐελδομένοισι δαῆναι.
ἠοῖ δ' εἰσανέβαν μέγα Δίνδυμον, ὄφρα καὶ αὐτοὶ
θηήσαιντο πόρους κείνης ἁλός· ἐκ δ' ἄρα τοίγε
νῆα Χυτοῦ λιμένος προτέρω ἐξήλασαν ὅρμον·
ἥδε δ' Ἰησονίη πέφαται ὁδός, ἣνπερ ἔβησαν.
Γηγενέες δ' ἑτέρωθεν ἀπ' οὔρεος ἀίξαντες
φράξαν ἀπειρεσίοιο Χυτοῦ στόμα νειόθι πέτρης
πόντιον, οἷά τε θῆρα λοχώμενοι ἔνδον ἐόντα.
ἀλλὰ γὰρ αὖθι λέλειπτο σὺν ἀνδράσιν ὁπλοτέροισιν
Ἡρακλέης, ὃς δή σφι παλίντονον αἶψα τανύσσας
τόξον ἐπασσυτέρους πέλασε χθονί· τοὶ δὲ καὶ αὐτοὶ
πέτρας ἀμφιρρῶγας ἀερτάζοντες ἔβαλλον.
δὴ γάρ που κἀκεῖνα θεὰ τρέφεν αἰνὰ πέλωρα
Ἥρη, Ζηνὸς ἄκοιτις, ἀέθλιον Ἡρακλῆι.

985. ὄφρα κεν Brunck.
986. ἐν δ' ἄρα G.
987. προτέρω . . . ὅρμον conieci: προτέρου . . . ὅρμου codd.: Χυτῷ λιμένι *Et. Mag.* 816, 14: Χυτὸν λιμένα Merkel.

983. οὐ μὲν . . . δαῆναι: 'howbeit he knew not how to tell of what lay beyond, though they fain would learn.'

985. Δίνδυμον: Strabo (493, 1) mentions the height above the city of Cyzicus, on which was a temple of Dindymene founded by the Argonauts. The name was probably derived from the two peaks (δίδυμος). Pliny calls it Didymus, and Catullus (63. 91) may have the same form for the mountain at Pessinus.

986. τοίγε: i.e. others of the Argonauts.

987. 'rowed the vessel forward to the mooring-place of the harbour called Chytus.' This reading involves less change than Merkel's. προτέρω is strongly supported by προτέρωσε, 964. For the acc. ὅρμον without prep. see on 799. In *Il.* 1. 432 we find the ὅρμος 'mooring-place' distinguished from the λιμήν, οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο . . . τὴν (sc. νῆα) δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. For Χυτός (*lit.* 'protected by a mole') v.n. 954.

988. 'the way (by which they ascended Dindymon) is called Jasonian to this day.' The previous sentence is parenthetical. πέφαται: Ap. alone uses this perf. ind. pass. from φημί, cf. 2. 500, 4. 555. In Hom. πέφαται is from φένω.

991. στόμα πόντιον: 'the seaward mouth.'

992. ἀλλὰ γάρ: 'but (they did not succeed) for, etc.'; cf. 772.

993. παλίντονον: *lit.* 'back bent'; it may refer to the double curve in the handle of the bow, or may mean simply 'elastic.'

994. ἐπασσυτέρους: 'one after another,' v. n. 579.

995. ἀμφιρρῶγας: 'jagged,' ἤτοι διερρωγυίας καὶ διεσχισμένας, ἢ διαβεβρωμένας ὑπὸ τῆς θαλάσσης. Schol. The compound is ἅπ. λεγ., but cf. διαρρώξ, περιρρώξ, καταρρώξ.

997. ἀέθλιον Ἡρακλῆι: this labour of Heracles is not mentioned elsewhere. Polygnostus, a writer on Cyzicus whom the Schol. cites, may have referred to it. Callimachus, describing the slaying of the χρυσόκερως ἔλαφος, uses the expression Ἥρης ἐννεσίῃσιν ἀέθλιον Ἡρακλῆι (*Dian.* 108).

σὺν δὲ καὶ ὦλλοι δῆθεν ὑπότροποι ἀντιόωντες,
πρίν περ ἀνελθέμεναι σκοπιήν, ἵπποντο φόνοιο
Γηγενέων ἥρωες ἀρήιοι, ἠμὲν ὀιστοῖς
ἠδὲ καὶ ἐγχείῃσι δεδεγμένοι, εἰσόκε πάντας
ἀντιβίην ἀσπερχὲς ὀρινομένους ἐδάιξαν.
ὡς δ' ὅτε δούρατα μακρὰ νέον πελέκεσσι τυπέντα
ὑλοτόμοι στοιχηδὸν ἐπὶ ῥηγμῖνι βάλωσιν,
ὄφρα νοτισθέντα κρατεροὺς ἀνεχοίατο γόμφους·
ὣς οἱ ἐνὶ ξυνοχῇ λιμένος πολιοῖο τέταντο
ἑξείης, ἄλλοι μὲν ἐς ἁλμυρὸν ἀθρόοι ὕδωρ
δύπτοντες κεφαλὰς καὶ στήθεα, γυῖα δ' ὕπερθεν
χέρσῳ τεινάμενοι· τοὶ δ' ἔμπαλιν, αἰγιαλοῖο
κράατα μὲν ψαμάθοισι, πόδας δ' εἰς βένθος ἔρειδον,
ἄμφω ἅμ' οἰωνοῖσι καὶ ἰχθύσι κύρμα γενέσθαι.
Ἥρωες δ', ὅτε δή σφιν ἀταρβὴς ἔπλετ' ἄεθλος,
δὴ τότε πείσματα νηὸς ἐπὶ πνοιῇς ἀνέμοιο
λυσάμενοι προτέρωσε διὲξ ἁλὸς οἶδμα νέοντο.

998. ὦλλοι G.
1004. στελεχηδὸν Pariss. quatt., Vat. unus.
1005. ὄφρα κε Pariss. tres, unde ὥς κε Brunck.

998. 'and with them their comrades who joined them, returning from the mountain before they had reached the peak from which they wished to survey the sea'; *v.* 985. **δῆθεν**: *τὸ δῆθεν ποτὲ μὲν παραπληρωματικόν* (expletive), *ποτὲ δὲ ἀντὶ τοῦ δηλαδή ἢ ὡς δή.* Schol.

1001. εἰσόκε κ.τ.λ.: 'until, with might opposing might, they cut down all the foe who charged so fiercely.' For *εἰσόκε* v.n. 820.

1003. With this simile cf. 4. 1682 sqq., Val. Fl. 3. 163 sqq. The Schol. says: *ἡ παραβολὴ πρὸς πάντα ἁρμόδιος καὶ ὑγιής. ξύλοις γὰρ εἰκάζει αὐτοὺς πρὸς τὸ εὐτράπελον τῶν σωμάτων καὶ πρὸς τὴν ἐν τοῖς ὄρεσιν αὐτῶν διατριβήν, καὶ ξυλοτόμοις δὲ τοὺς ἥρωας. τὸ δὲ ὄφρα . . . γόμφους πρός τε τὴν τῶν αἰγιαλῶν ἐγγύτητα καὶ πρὸς ἕτερον ὅτι οἱ τέκτονες τοῦτο ποιοῦσιν, ἵνα πλείονος καμάτου ἀπαλλαγῶσιν ἐργαζόμενοι καὶ τοὺς σφῆνας ἐπιβάλλοντες, ὁμοίως δὲ καὶ οἱ ἥρωες αὐτοὺς ἀνεῖλον, ὅπως λοιπὸν αὐτοῖς ἀκίνδυνος γένηται ἡ εἰς τὸ ὄρος ἀνάβασις.*

1005. ὄφρα . . . γόμφους: "for the brine-sodden wood shall grip the strong bolts faster so" (Way). The Schol. explains, *ὅπως βραχέντα εὐεπίδεκτα γένηται τῶν σφηνῶν*, but *γόμφος* is never used for a wedge.

1006. ξυνοχῇ: the narrow part of the harbour, the mouth, cf. 2. 318, *Il.* 23. 330, *ἐν ξυνοχῇσιν ὁδοῦ*. For a different meaning v. 160.

1008. δύπτοντες: 'dipping,' only here c. acc., cf. 1326. Lycophron and Ap. probably took the verb from Antimachus *fr.* 6, *ἠΰτε τις καύηξ δύπτῃσιν ἐς ἁλμυρὸν ὕδωρ.*

1011. κύρμα: in Hom. *κύρμα* (*κύρω*) is generally joined with *ἔλωρ*, e.g. *Od.* 3. 271, *κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι.*

1012. ὅτε . . . ἄεθλος: de M. renders, "après avoir achevé sans crainte cette lutte." Rather, "when the danger of this struggle was past." Preston takes *ἄεθλος* generally of the quest of the Argonauts, "Their labours freed from danger and from fear." For the rare use of *ἀταρβής* cf. Aesch. *Pr.* 849, *ἀταρβεῖ χειρί.*

ἡ δ' ἔθεεν λαίφεσσι πανήμερος· οὐ μὲν ἰούσης
νυκτὸς ἔτι ῥιπῇ μένεν ἔμπεδον, ἀλλὰ θύελλαι
ἀντίαι ἁρπάγδην ὀπίσω φέρον, ὄφρ' ἐπέλασσαν
αὖτις ἐυξείνοισι Δολίοσιν. ἐκ δ' ἄρ' ἔβησαν
αὐτονυχί· Ἱερὴ δὲ φατίζεται ἤδ' ἔτι πέτρη,
ᾗ πέρι πείσματα νηὸς ἐπεσσύμενοι ἐβάλοντο.
οὐδέ τις αὐτὴν νῆσον ἐπιφραδέως ἐνόησεν
ἔμμεναι· οὐδ' ὑπὸ νυκτὶ Δολίονες ἆψ ἀνιόντας
ἤρωας νημερτὲς ἐπήισαν· ἀλλά που ἀνδρῶν
Μακριέων εἴσαντο Πελασγικὸν ἄρεα κέλσαι.
τῷ καὶ τεύχεα δύντες ἐπὶ σφίσι χεῖρας ἄειραν.
σὺν δ' ἔλασαν μελίας τε καὶ ἀσπίδας ἀλλήλοισιν
ὀξείῃ ἴκελοι ῥιπῇ πυρός, ἥ τ' ἐνὶ θάμνοις
αὐαλέοισι πεσοῦσα κορύσσεται· ἐν δὲ κυδοιμὸς
δεινός τε ζαμενής τε Δολιονίῳ πέσε δήμῳ.
οὐδ' ὅγε δηιοτῆτος ὑπὲρ μόρον αὖτις ἔμελλεν
οἴκαδε νυμφιδίους θαλάμους καὶ λέκτρον ἱκέσθαι.

1017. ἐπέλασσεν Pariss. quatt., Brunck.
1030. ὑπέρμορον G, Vat. unus.

1015. λαίφεσσι: in Hom. λαῖφος never means 'sail,' always 'tattered garment.' The sail was made of several pieces, hence the plural (Vars, *L'Art nautique dans l'Antiquité*, p. 70). **πανήμερος**: the Hom. form is πανημερίη which occurs in 1358.

1017. Cf. *Od.* 10. 48, where Odysseus and his comrades are blown back to the isle of Aeolus, τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα.

1020. ἐπεσσύμενοι: 'driven thither.'

1024. Μακριέων: the Schol. identifies these with the Μάκρωνες, colonists from Euboea, dwelling on the east of Pontus near Trapezus, who are mentioned in 2. 394; cf. Xen. *An.* 4. 8, 5. 5, Hdt. 2. 104, 7. 78. The Schol. also says that the epithet Πελασγικός is applied to their forces here because Euboea was near to the Peloponnesus which in old times was called Pelasgia (cf. 580). For εἴσαντο v.n. 718.

1026. Cf. *Il.* 4. 447, σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν.

1027. ῥιπῇ πυρός: the rush of fire, as of the wind (1016). Cf. *Aen.* 12. 521, Ac velut immissi diversis partibus ignes Arentem in silvam et virgulta sonantia lauro, etc. The original is *Il.* 11. 155, ὡς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, κ.τ.λ., cf. also *Il.* 20. 490, 14. 396.

1028. κορύσσεται: 'rears its crest' of flame. The verb is often used of waves, e.g. 2. 71, 4. 215; *Il.* 4. 424.

1030. 'nor was the king (Cyzicus) to override the doom of destiny and come again from the battle-strife unto his home.'

δηιοτῆτος: the ablatival genitive denoting motion from. For other remarkable instances cf. 1183, 1196; 3. 1253; 4. 598, 728. Hom. in a similar passage has a prep., *Il.* 6. 501, οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο Ἴξεσθαι.

ὑπὲρ μόρον: cf. *Il.* 20. 30, δείδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ. In *Il.* 2. 155 we have the adv. ὑπέρμορα. La Roche (*Textkr.*, p. 370) says that Aristarchus and Aristophanes amongst other grammarians wrote ὑπέρμορον as an adv. analogous to ὑπέρβιον, while Heliodorus preferred ὑπὲρ μόρον. Modern editors of Hom. usually read ὑπὲρ μόρον on the analogy of ὑπὲρ μοῖραν, ὑπὲρ αἶσαν, etc.

ἀλλά μιν Λἰσονίδης τετραμμένον ἰθὺς ἑοῖο
πλῆξεν ἐπαΐξας στῆθος μέσον, ἀμφὶ δὲ δουρὶ
ὀστέον ἐρραίσθη· ὁ δ' ἐνὶ ψαμάθοισιν ἑλυσθεὶς
μοῖραν ἀνέπλησεν. τὴν γὰρ θέμις οὔποτ' ἀλύξαι
θνητοῖσιν· πάντῃ δὲ περὶ μέγα πέπταται ἕρκος.
ὣς τὸν ὀιόμενόν που ἀδευκέος ἔκτοθεν ἄτης
εἶναι ἀριστήων αὐτῇ ὑπὸ νυκτὶ πέδησεν
μαρνάμενον κείνοισι· πολεῖς δ' ἐπαρηγόνες ἄλλοι
ἔκταθεν· Ἡρακλέης μὲν ἐνήρατο Τηλεκλῆα
ἠδὲ Μεγαβρόντην· Σφόδριν δ' ἐνάριξεν Ἄκαστος·
Πηλεὺς δὲ Ζελυν εἶλεν ἀρηίθοόν τε Γέφυρον.
αὐτὰρ ἐυμμελίης Τελαμὼν Βασιλῆα κατέκτα.
Ἴδας δ' αὖ Προμέα, Κλυτίος δ' Ὑάκινθον ἔπεφνεν,
Τυνδαρίδαι δ' ἄμφω Μεγαλοσσάκεα Φλογίον τε.
Οἰνεΐδης δ' ἐπὶ τοῖσιν ἕλεν θρασὺν Ἰτυμονῆα
ἠδὲ καὶ Ἀρτακέα, πρόμον ἀνδρῶν· οὓς ἔτι πάντας
ἐνναέται τιμαῖς ἡρωίσι κυδαίνουσιν.
οἱ δ' ἄλλοι εἴξαντες ὑπέτρεσαν, ἠύτε κίρκους
ὠκυπέτας ἀγεληδὸν ὑποτρέσσωσι πέλειαι.

1032. ἑεῖο Pariss. duo, Brunck.
1036. δὲ περὶ *Et. Mag.* 16, 30: γὰρ περὶ vulg.: γάρ τοι Pariss. tres: περὶ γὰρ Vind., Vrat.
1038. αὐτῇ δ' ὑπὸ vulg.

1032. τετραμμένον ἰθὺς: cf. *Il.* 14. 403, *τέτραπτο πρὸς ἰθύ οἱ* 'turned to meet him face to face.'

ἑοῖο: = ἑαυτοῦ, a form only used by Ap. (v.n. 362). Rzach suggests that it was on the analogy of the O-declension, which has the two endings *-ου* and *-οιο*, that Ap. formed ἑοῖο beside ἑοῦ. For ἑοῦ v.n. 4. 803.

1034. ἑλυσθείς: i.e. with his body contracted and contorted in death; see on 3. 1291.

1035. μοῖραν ἀνέπλησεν: cf. *Il.* 4. 170, *αἴ κε θανῇς καὶ μοῖραν ἀναπλήσῃς βιότοιο.*

τὴν . . . θνητοῖσιν: cf. 4. 1504, *οὐ γάρ τις ἀποτροπίη θανάτοιο*: Simon. 54, *ἄφυκτος θάνατος*: *Aen.* 10. 467: Prop. 2. 28. 58.

1036. πάντῃ . . . ἕρκος: i.e. death fences us round with a barrier from which none may escape. The reading δὲ περὶ is established by 2. 567, *πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰθήρ.*

1037. ἀδευκέος: this adj. is traditionally explained either by *πικρός* or *ἀπροσδόκητος*. Here and in 4. 1503 it is used ambiguously. It seems clearly to mean 'unexpected' in 2. 267, and 'bitter' in 1. 1339, 2. 388. There is the same uncertainty in Hom., v. M. and R. on *Od.* 4. 489. Curtius gives 'unexpected' as the Homeric meaning from δοκ—.

1038. πέδησεν: cf. *Od.* 3. 269, *Μοῖρα θεῶν ἐπέδησε δαμῆναι.*

1039. ἐπαρηγόνες: 'helpers,' cf. 4. 858.

1040 sqq. These encounters are modelled on *Il.* 5. 43 sqq.

1045. Μεγαλοσσάκεα: a wrong formation, on the false analogy of *φερεσσακέας*, Hes. *Sc.* 13 (Rzach).

1048. τιμαῖς ἡρωίσι: the honours paid to a hero included a shrine (*ἡρῷον*), and a festival (*ἡρῷα*).

1049. For the simile cf. *Il.* 22. 139, *ἠύτε κίρκος ὄρεσφιν ἐλαφρότατος πετεηνῶν Ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν Ἡ δέ θ' ὕπαιθα φοβεῖται, κ.τ.λ.*

1050. ὑποτρέσσωσι: here only in the

ἐς δὲ πύλας ὁμάδῳ πέσον ἀθρόοι· αἶψα δ' ἀυτῆς
πλῆτο πόλις στονόεντος ὑποτροπίῃ πολέμοιο.
ἠῶθεν δ' ὁλοὴν καὶ ἀμήχανον εἰσενόησαν
ἀμπλακίην ἄμφω· στυγερὸν δ' ἄχος εἶλεν ἰδόντας
ἥρωας Μινύας Αἰνήιον υἷα πάροιθεν
Κύζικον ἐν κονίῃσι καὶ αἵματι πεπτηῶτα.
ἤματα δὲ τρία πάντα γόων, τίλλοντό τε χαίτας
αὐτοὶ ὁμῶς λαοί τε Δολίονες. αὐτὰρ ἔπειτα
τρὶς περὶ χαλκείοις σὺν τεύχεσι δινηθέντες
τύμβῳ ἐνεκτερέιξαν, ἐπειρήσαντό τ' ἀέθλων,
ἥ θέμις, ἂμ πεδίον λειμώνιον, ἔνθ' ἔτι νῦν περ
ἀγκέχυται τόδε σῆμα καὶ ὀψιγόνοισιν ἰδέσθαι.
οὐδὲ μὲν οὐδ' ἄλοχος Κλείτη φθιμένοιο λέλειπτο
οὗ πόσιος μετόπισθε· κακῷ δ' ἐπὶ κύντερον ἄλλο
ἤνυσεν, ἁψαμένη βρόχον αὐχένι. τὴν δὲ καὶ αὐταὶ
νύμφαι ἀποφθιμένην ἀλσηίδες ὠδύραντο·
καί οἱ ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν ἔραζε,
πάντα τάγε κρήνην τεῦξαν θεαί, ἣν καλέουσιν
Κλείτην, δυστήνοιο περικλεὲς οὔνομα νύμφης.

1056. ἐν κονίῃ τε *Et. Mag.* 662, 49.
1059. δίχα τεύχεσι Vat. unus, lemma schol.: χαλκείοισι σὺν ἔντεσι ex schol. eruit Wellauer.
1062. ἐγκέχυται G.

poem do we find the subj. in a comparison introduced by ἠύτε. It is found once also in Hom. *Il.* 17. 547.

1052. ὑποτροπίῃ: 'when the tide of war was turned backwards to the gates.' The word is ἅπ. λεγ., cf. ἀποτροπίη 4. 1564.

1057. Cf. *Od.* 10. 567, ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας.

1059. Cf. 4. 1535; *Il.* 23. 13, οἱ δὲ τρὶς περὶ νεκρὸν ἐΰτριχας ἤλασαν ἵππους, Μυρμιδόνες: Val. Fl. 3. 347, inde ter armatos Minyis referentibus orbes Concussi tremuere rogi: *Aen.* 11. 188, ter circum accensos, cincti fulgentibus armis, Decurrere rogos.

1060. ἐνεκτερέιξαν: ἅπ. λεγ., v.n. 254.
ἀέθλων: like those in honour of Patroclus, *Il.* 23, cf. 1304 infra.

1061. λειμώνιον: 'grassy.' The Schol. writes Λειμώνιον as a proper name, and says it was mentioned by Deilochus who described the funeral of Cyzicus.

1062. ὀψιγόνοισιν ἰδέσθαι: cf. 2. 842; 4. 252. It is an echo of the Homeric καὶ ἐσσομένοισι πυθέσθαι (*Il.* 22. 305).

1063. The custom of wives dying with their departed husbands is mentioned by Hdt. as prevailing amongst the Getae (5. 5); cf. the Hindoo Suttee. In Val. Fl., 3. 314, the anguish of Clite is described, but her death is not mentioned.

1065. ἁψαμένη: cf. *Od.* 11. 278 (of Iocasta) ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου, κ.τ.λ.: Eur. *Hipp.* 802: *Aen.* 12. 603 (of Amata), et nodum informis leti trabe nectit ab alta.

1066. ἀλσηίδες: 'grove-nymphs' (ἄλσος), ἅπ. λεγ.

1068. κρήνην: Hasluck (*op. cit.* 159) suggests an identification of this with the *Fons Cupidinis* which Pliny (31. 2. 16) mentions at Cyzicus. This "being a reputed cure for love, is appropriately associated with a love tragedy."

1069. περικλεές: referring to the meaning of the name Κλείτη 'illustrious.'

αἰνότατον δὴ κεῖνο Δολιονίῃσι γυναιξὶν
ἀνδράσι τ' ἐκ Διὸς ἦμαρ ἐπήλυθεν· οὐδὲ γὰρ αὐτῶν
ἔτλη τις πάσσασθαι ἐδητύος, οὐδ' ἐπὶ δηρὸν
ἐξ ἀχέων ἔργοιο μυληφάτου ἐμνώοντο·
ἀλλ' αὔτως ἄφλεκτα διαζώεσκον ἔδοντες.
ἔνθ' ἔτι νῦν, εὖτ' ἄν σφιν ἐτήσια χύτλα χέωνται
Κύζικον ἐνναίοντες Ἰάονες, ἔμπεδον αἰεὶ
πανδήμοιο μύλης πελάνους ἐπαλετρεύουσιν.
Ἐκ δὲ τόθεν τρηχεῖαι ἀνηέρθησαν ἄελλαι
ἤματ' ὁμοῦ νύκτας τε δυώδεκα, τοὺς δὲ καταῦθι
ναυτίλλεσθαι ἔρυκον. ἐπιπλομένῃ δ' ἐνὶ νυκτὶ
ὤλλοι μέν ῥα πάρος δεδμημένοι εὐνάζοντο
ὕπνῳ ἀριστῆες πύματον λάχος· αὐτὰρ Ἄκαστος
Μόψος τ' Ἀμπυκίδης ἀδινὰ κνώσσοντας ἔρυντο.
ἡ δ' ἄρ' ὑπὲρ ξανθοῖο καρήατος Αἰσονίδαο
πωτᾶτ' ἀλκυονὶς λιγυρῇ ὀπὶ θεσπίζουσα
λῆξιν ὀρινομένων ἀνέμων· συνέηκε δὲ Μόψος
ἀκταίης ὄρνιθος ἐναίσιμον ὅσσαν ἀκούσας.

1072. *οὐδὲ γὰρ αὐτῶν* Paris. unus.
1074. *διεζώεσκον* Pariss. tres, Brunck.
1079. *κατ' αὖθι* G.
1082. *λάχος* G, Pariss., schol.: *λέχος* vulg.

1073. ἔργοιο μυληφάτου: 'grinding the corn.' The Schol. explains it of the product of the grinding. For *μυλήφατος* (*φένω, lit.* 'crushed in the mill') cf. *Od.* 2. 355, *μυληφάτου ἀλφίτου*.

1074. αὔτως ἄφλεκτα: the corn unparched just as it came from the granary.

1075. χύτλα: *κυρίως τὰ μεθ' ὕδατος ἔλαια. καταχρηστικῶς δὲ τὰ ἐναγίσματα καὶ αἱ χοαί.* Schol. It is used again for libations to the dead in 2. 926.

1076. Ἰάονες: *διὰ τὸ ἀποίκους εἶναι Μιλησίων· καὶ γὰρ εἰς Μίλητον ὁ Νηλεὺς ἀποικίαν ἐστείλατο καὶ ἐκεῖθεν ἐπὶ Κύζικον μετὰ πολὺν χρόνον.* Schol., v.n. 959.

1077. 'they grind out the meal at the public mill.' **ἐπαλετρεύουσιν**: *ἅπ. λεγ.*, cf. *Od.* 7. 104, *αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν.* **πελάνους**: the meal which was mixed with honey and oil for purposes of sacrifice. **πανδήμοιο μύλης**: the people of Cyzicus set apart a mill for common use once a year to remind them how their sorrow had made them once forego the ordinary customs of the household. In ancient times every family ground its own corn with a hand-mill.

1078. ἀνηέρθησαν: only used here of the wind rising.

1081. πάρος: i.e. they were asleep before the omen appeared.

1082. πύματον λάχος: 'the last watch of the night,' cf. 3. 1340, *Il.* 10. 252, *Od.* 12. 312, Mosch. 1. 2, *νυκτὸς τρίτατον λάχος*. Homer divides both day and night into three parts, v. Eustath. on *Il.* l.c.

1083. ἀδινά: 'heavily,' v.n. 269.

1085. ἀλκυονίς: the king-fisher was supposed to appear only in fine weather, and during the days it was building its nest on the waves the sea was always calm, v. Schol. on Aristoph. *Av.* 1594, *ἀλκυονίδας ἡμέρας*: cf. Theocr. 7. 57, *ἀλκυόνες στορεσεῦντι τὰ κύματα τάν τε θάλασσαν.*

1087. ἀκταίης: 'which haunts the shore.' **ὅσσαν**: v.n. 3. 1111.

καὶ τὴν μὲν θεὸς αὖτις ἀπέτραπεν, ἶζε δ' ὕπερθεν
νηίου ἀφλάστοιο μετήορος ἀίξασα.
τὸν δ' ὅγε κεκλιμένον μαλακοῖς ἐνὶ κώεσιν οἰῶν
κινήσας ἀνέγειρε παρασχεδόν, ὧδέ τ' ἔειπεν·
"Αἰσονίδη, χρειώ σε τόδ' ἱερὸν εἰσανιόντα
Δινδύμου ὀκριόεντος ἐύθρονον ἱλάξασθαι
μητέρα συμπάντων μακάρων· λήξουσι δ' ἄελλαι
ζαχρηεῖς· τοίην γὰρ ἐγὼ νέον ὅσσαν ἄκουσα
ἀλκυόνος ἁλίης, ἥ τε κνώσσοντος ὕπερθεν
σεῖο πέριξ τὰ ἕκαστα πιφαυσκομένη πεπότηται.
ἐκ γὰρ τῆς ἄνεμοί τε θάλασσά τε νειόθι τε χθὼν
πᾶσα πεπείρανται νιφόεν θ' ἕδος Οὐλύμποιο·
καί οἱ, ὅτ' ἐξ ὀρέων μέγαν οὐρανὸν εἰσαναβαίνῃ,
Ζεὺς αὐτὸς Κρονίδης ὑποχάζεται. ὣς δὲ καὶ ἄλλοι
ἀθάνατοι μάκαρες δεινὴν θεὸν ἀμφιέπουσιν."
Ὣς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαΐοντι.
ὤρνυτο δ' ἐξ εὐνῆς κεχαρημένος· ὧρσε δ' ἑταίρους
πάντας ἐπισπέρχων, καί τέ σφισιν ἐγρομένοισιν
Ἀμπυκίδεω Μόψοιο θεοπροπίας ἀγόρευεν.
αἶψα δὲ κουρότεροι μὲν ἀπὸ σταθμῶν ἐλάσαντες
ἔνθεν ἐς αἰπεινὴν ἄναγον βόας οὔρεος ἄκρην.
οἱ δ' ἄρα λυσάμενοι Ἱερῆς ἐκ πείσματα πέτρης
ἤρεσαν ἐς λιμένα Θρηίκιον· ἂν δὲ καὶ αὐτοὶ

1093. ὀκρυόεντος vulg.
1097. πεπότητο Pariss. duo, Brunck.
1099. πεπείρανται Köchly: πεπείρηται codd.
1105. ἀγρομένοισιν Paris. unus, Brunck.

1088. θεὸς . . . ἀπέτραπεν: 'the goddess (Hera) turned it from its path of flight.'

1089. ἀφλάστοιο: the ἄφλαστον, *aplustre*, was the ornament in which the stern-post of the vessel terminated after curving upwards and outwards. It was also called κόρυμβα, *corymbus*, e. g. 2. 601, though this term was generally used of the ornament at the prow (ἀκροστόλια)

1093. Δινδύμου: v.n. 985.

1094. μητέρα: Rhea or Cybele. For the identification of these goddesses v. Ellis, Introd. to Cat. 63.

1098. ἐκ γὰρ τῆς: ἐκ ταύτης τῆς Ῥέας καὶ γῆ καὶ θάλασσα καὶ οὐρανὸς συνέχεται. οἱ γὰρ φυσικοὶ αὐτὴν γῆν φυσιολογοῦσι καὶ τὴν πάντων ἁρμογὴν καὶ σύνδεσμον. Schol.

1099. πεπείρανται: for πειραίνω 'to fasten' cf. *Od.* 22. 175, σειρὴν ἐξ αὐτοῦ πειρήναντε. The reading of the MSS., πεπείρηται, is meaningless.

1101. ὑποχάζεται: *cedit*; cf. *Il.* 4. 497, ὑπὸ δὲ Τρῶες κεκάδοντο.

1109. οἱ δ': 'the others,' cf. τοίγε 986. **Ἱερῆς πέτρης**: v. 1019.

1110. λιμένα Θρηίκιον: Hasluck (*op. cit.* 5) explains this as the port patronized by the traders from Byzantium and the Thracian ports, comparing the Egyptian harbour at Tyre (Strab. 787) and Aristides' allotment of the three harbours

βαῖνον, παυροτέρους ἑτάρων ἐν νηὶ λιπόντες.
τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίη
Θρηικίης ἐνὶ χερσὶν ἑαῖς προυφαίνετ' ἰδέσθαι·
φαίνετο δ' ἠερόεν στόμα Βοσπόρου ἠδὲ κολῶναι
Μυσίαι· ἐκ δ' ἑτέρης ποταμοῦ ῥόος Αἰσήποιο
ἄστυ τε καὶ πεδίον Νηπήιον Ἀδρηστείης.
ἔσκε δέ τι στιβαρὸν στύπος ἀμπέλου ἔντροφον ὕλῃ,
πρόχνυ γεράνδρυον· τὸ μὲν ἔκταμον, ὄφρα πέλοιτο
δαίμονος οὐρείης ἱερὸν βρέτας· ἔξεσε δ' Ἄργος
εὐκόσμως, καὶ δή μιν ἐπ' ὀκριόεντι κολωνῷ
ἵδρυσαν φηγοῖσιν ἐπηρεφὲς ἀκροτάτῃσιν,
αἵ ῥά τε πασάων πανυπέρταται ἐρρίζωνται.

1122. ἐρρίζωντο Paris. unus, Brunck. αἵ β' ἔτι Samuelsson.

at Rhodes (i 797 Dind.). The Schol. guesses at the meaning: λιμένα δὲ Θρηίκιον λέγει ἐπειδὴ κεῖται μὲν ἡ Κύζικος ἐπ' ἐσχάτοις τῆς Φρυγίας, συνάπτει δὲ ἡ Βιθυνίᾳ τῇ Φρυγίᾳ, Βιθυνοὶ δὲ Θρᾷκες κατὰ τὸ δεξιὸν μέρος. ἢ ἐπειδὴ Θρᾷκες Κύζικον ᾤκησαν.

1112. Μακριάδες: v.n. 1024. **περαίη**: *sc.* χώρα 'the opposite coast,' v.n. 923.

1113. ἐνὶ χερσὶν ἑαῖς: 'almost within their grasp,' cf. Eur. *Heracl.* 429, ναυτίλοι . . . ἐς χεῖρα γῇ συνῆψαν, Virg. *G.* 2. 44, In manibus terrae.

ἑαῖς: οὐκ εὖ εἴρηκεν· ὤφειλε γὰρ σφετέραις. Schol. Brugmann (*Ein Prob. der Hom. Textkr.*) shows that the pronominal stem *sva* was originally applicable to all persons and numbers, the adjectival forms meaning no more than 'own' (v. Leaf on *Il.* 1. 393, App. A). Ap. uses ἑός (σεϝε-, σεϝο) (*a*) for 3 pers. sing., v. n. 225 (*b*) for 3 pers. pl., instead of σφός or σφέτερος, as here (*c*) for 1 pers. sing. 2. 226, 776 (?) (*d*) for 2 pers. sing. 2. 634; 3. 140, 511, 1041 (*e*) for 1 pers. pl. 4. 203 (*f*) for 2 pers. pl. 2. 332; 3. 267. We find ἑός = σφέτερος in Hes. *Op.* 58.

1114. ἠερόεν: 'misty,' v.n. 580.

1115. ἐκ δ' ἑτέρης: *sc.* χειρός, 'on the other hand,' cf. *Anth. P.* 9. 650, ἐκ δ' ἑτέρης ἵππων χῶρον ἀεθλοφόρων. **Αἰσήποιο**: v.n. 940.

1116. πεδίον Νηπήιον: the Plain of Nepeia was near Cyzicus (Strab. 503, 11). The Schol. preserves a line from the *Hecale* of Callimachus, Νηπείης ἦτ' ἄργος (ἦτ' ἀγρὸς Bent.) ἀοίδιμος Ἀδρήστεια. It was sacred to Nemesis; hence the name of the town Adrasteia mentioned in *Il.* 2. 828.

1117. στύπος: 'stock,' *stipes*, cf. 4. 1401.

1118. πρόχνυ: παντελῶς. Schol. In 2. 249 there is the same misapplication of the word which means literally 'falling forward on the knees.' In Hom. the connexion with γόνυ is always apparent, e.g. *Il.* 9. 570, πρόχνυ καθεζομένη, 21. 460, ὥς κεν . . . ἀπόλωνται πρόχνυ κακῶς 'that they may be brought to their knees and perish.' **γεράνδρυον**: 'an aged tree.' The penult which is lengthened here is short in *Anth. P.* 9. 233, αὐά τοι ἐκτάμνοντι γεράνδρυα, κάμμορε Μίνδων.

1119. βρέτας: the fashioning of this image (βρέτας, ξόανον) reminds us of that in Pind. *P.* 5. 42 described as μονόδροπον φυτόν 'grown in one piece.' The primitive ξόανον was of wood.

1120. κολωνῷ: Ap. uses κολωνός and κολώνη (1114) indifferently = *culmen*. In Hom. we find only κολώνη meaning 'a mound,' *tumulus*.

1121. ἐπηρεφές: cf. 2. 736, 4. 144. In Hom. this adj. is always used in an active sense of πέτραι or κρημνοί 'overhanging.'

1122. πανυπέρταται ἐρρίζωνται: usually wrongly explained to mean that the oaks have their roots *deepest* of all trees. The meaning is that they are firmly rooted highest on the mountain. For ἐρρίζωνται, perf. with pres. sense, cf. 3. 969.

βωμὸν δ' αὖ χέραδος παρενήνεον· ἀμφὶ δὲ φύλλοις
στεψάμενοι δρυΐνοισι θυηπολίης ἐμέλοντο
Μητέρα Δινδυμίην πολυπότνιαν ἀγκαλέοντες,
ἐνναέτιν Φρυγίης, Τιτίην θ' ἅμα Κύλληνόν τε,
οἳ μοῦνοι πολέων μοιρηγέται ἠδὲ πάρεδροι
Μητέρος Ἰδαίης κεκλήαται, ὅσσοι ἔασιν
Δάκτυλοι Ἰδαῖοι Κρηταιέες, οὕς ποτε νύμφη
Ἀγχιάλη Δικταῖον ἀνὰ σπέος ἀμφοτέρῃσιν
δραξαμένη γαίης Οἰαξίδος ἐβλάστησεν.
πολλὰ δὲ τήνγε λιτῇσιν ἀποστρέψαι ἐριώλας
Λἰσονίδης γουνάζετ' ἐπιλλείβων ἱεροῖσιν
αἰθομένοις· ἄμυδις δὲ νέοι Ὀρφῆος ἀνωγῇ
σκαίροντες βηταρμὸν ἐνόπλιον ὠρχήσαντο,

1123. χεράδος G.
1125. ἐγκαλέοντες vulg.
1132. ἐριώλας Stephanus: ἐργώλας codd. omnes praeter G in quo ἐωργὰς cum gl. ὀργάς.
1135. σκαίροντα . . . εἱλίσσοντο *Et. Mag.* 197, 2.

1124. δρυΐνοισι: the oak, like the vine, was said to be sacred to Rhea.

1125. Μητέρα Δινδυμίην: the goddess Dindymene (Rhea) derived her name from Mt. Dindymus which rises above Pessinus in Galatia; cf. Cat. 63, 13, Dindymena domina.

1126. Titias and Cyllenus were the principal Dactyls, and the Schol. mentions that Menander says that when the Milesians are about to sacrifice to Rhea, they sacrifice first to Titias and Cyllenus. The Dactyls were fabulous beings to whom the discovery and working of iron were ascribed. Their name was accounted for in various ways: from their mother having grasped the earth with her fingers in her birth-pangs; from their number being five or ten; from their serving Rhea as the fingers serve the hand, etc. (Pollux 2. 4, Diod. 5. 64, Paus. 5. 7. 6). Most writers connect them with Ida in Phrygia; a few, like Ap. here, transfer them to Ida in Crete (cf. Pliny *N.H.* 7. 197). Cicero speaks of them as *Idaei Digiti* (*de Nat. Deor.* 3. 16). For a full account of them v. Lobeck, *de Idaeis Dactylis*; Pauly-Wissowa, *Real-Encyl.* Wilamowitz explains ἰδαῖοι as "dwellers in the forests (ἴδαι)."

1127–31. "who alone are called the guiders of destiny and the ministers (assessors) of the Idaean Mother—alone of the many Dactyls of Ida in Crete, whom in the far past the nymph Anchiale bore in the Dictaean grotto, grasping with both hands, in her birth-pangs, the Oeaxian soil."

1131. δραξαμένη: ἔθος ἐστὶ ταῖς κυούσαις τῶν παρακειμένων λαμβάνεσθαι καὶ ἀποκουφίζειν ἑαυτὰς τῶν ἀλγηδόνων, ὡς καὶ Λητὼ ἐλάβετο τοῦ φοίνικος . . . ἔδει δὲ εἰπεῖν Ὀαξίδος· προσετέθη δὲ τὸ ι. Schol.

Οἰαξίδος: Oaxus was a city of Crete on a river of the same name; cf. Virg. *E.* 1. 66, rapidum Cretae veniemus Oaxen, where Servius cites two lines from the *Argonautica* of Varro Atacinus: Quos magno Anchiale partus adducta dolore Et geminis capiens tellurem Oaxida palmis Edidit in Dicta. **ἐβλάστησεν**: for the rare causal sense of βλαστέω, found in Hippocrates, cf. 4. 676, 1517. The ordinary intrans. use occurs in 3. 921, 4. 1425. Aesch. *Cho.* 589, etc.

1132. ἐριώλας: cf. 4. 1778 where the Schol. explains, αἱ τῶν μεγάλων ἀνέμων καταιγίδες καὶ συστροφαί, 'hurricanes.' Aristoph. uses the word in *Eq.* 511, *Vesp.* 1148.

1133. ἐπιλλείβων: for the lengthening of the second syll. in arsis cf. *Il.* 17. 599, ἄκρον ἐπιλίγδην.

1135. 'danced, bounding in full armour with measured step.' The noun βηταρμός

καὶ σάκεα ξιφέεσσιν ἐπέκτυπον, ὥς κεν ἰωὴ
δύσφημος πλάζοιτο δι᾽ ἠέρος, ἦν ἔτι λαοὶ
κηδείῃ βασιλῆος ἀνέστενον. ἔνθεν ἐσαιεὶ
ῥόμβῳ καὶ τυπάνῳ Ῥείην Φρύγες ἱλάσκονται.
ἡ δέ που εὐαγέεσσιν ἐπὶ φρένα θῆκε θυηλαῖς
ἀνταίη δαίμων· τὰ δ᾽ ἐοικότα σήματ᾽ ἔγεντο.
δένδρεα μὲν καρπὸν χέον ἄσπετον, ἀμφὶ δὲ ποσσὶν
αὐτομάτη φύε γαῖα τερείνης ἄνθεα ποίης.
θῆρες δ᾽ εἰλυούς τε κατὰ ξυλόχους τε λιπόντες
οὐρῇσιν σαίνοντες ἐπήλυθον. ἡ δὲ καὶ ἄλλο
θῆκε τέρας· ἐπεὶ οὔτι παροίτερον ὕδατι νᾶεν
Δίνδυμον· ἀλλά σφιν τότ᾽ ἀνέβραχε διψάδος αὖτως
ἐκ κορυφῆς ἄλληκτον· Ἰησονίην δ᾽ ἐνέπουσιν
κεῖνο ποτὸν κρήνην περιναιέται ἄνδρες ὀπίσσω.
καὶ τότε μὲν δαῖτ᾽ ἀμφὶ θεᾶς θέσαν οὔρεσιν Ἄρκτων,

1139. τυπάνῳ Vat. unus, *Et. Mag.* 706, 25 : τυμπάνῳ vulg.
1143. ἄνθεα γαίης *Et. Mag.* 752, 32.
1146. νᾶεν Pariss.: ναῖεν vulg.

is ἅπ. λεγ.; we have βητάρμονες 'dancers' in *Od.* 8. 250 (παρὰ τὸ ἐν ἁρμονίᾳ βαίνειν. Schol.). A similar dance of the Amazons is described in Call. *Dian.* 240, περὶ πρύλιν ὠρχήσαντο, Πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, κ.τ.λ. Athenian youths danced the armed dance at the Panathenaea, v. Ar. *Nub.* 988. For the ἐνόπλιος ῥυθμός v. Xen. *An.* 6. 1. 11, Plat. *Rep.* 400 B, Ar. *Nub.* 650.

1136. The Curetes in Crete, according to the legend, clashed their weapons to drown the cries of the infant Zeus, son of Rhea, and save him from Kronos; cf. 2. 1234, Call. *Jov.* 52. Hence the votaries of the Goddess, the Curetes or Corybantes, worshipped her in full armour with drums, cymbals, etc. (cf. Lucr. 2. 629). Our poet traces this custom here to the Argonauts. **ἰωή**: v.n. 4. 1628.

1137. πλάζοιτο: i.e. that the ill-omened cries might be scattered and lost.

1139. ῥόμβῳ: ῥόμβος τροχίσκος, ὃν στρέφουσιν ἱμᾶσιν τύπτοντες, καὶ οὕτως κτύπον ἀποτελοῦσιν. Schol. It was also called ῥύμβος and ῥόπτρον, cf. Plut. *Crass.* 23, ῥόπτρα βυρσοπαγῆ καὶ κοῖλα περιτείναντες ἠχείοις χαλκοῖς.

τυπάνῳ: the *typanum* or *tympanum* was of two kinds, the first like our tambourine with bells, the second like a kettle-drum; v. Ellis on Cat. 63. 9, Sandys on Eur. *Bacch.* 59.

1141. ἀνταίη: 'accessible to prayers,' εὐλιτάνευτος. Schol.

ἐοικότα: i.e. suitable to her nature as Mother Earth.

ἔγεντο: = ἐγένετο, cf. 4. 1427. We find this form in Call. *Del.* 147, *Lav. Pall.* 59, and earlier in Pindar and Sappho; Hesiod has both ἔγεντο and γένετο.

1145. οὐρῇσιν σαίνοντες: cf. *Od.* 17. 302, οὐρῇ μέν ῥ᾽ ὅ γ᾽ ἔσηνε.

1146. νᾶεν: 'flowed,' cf. Call. *Dian.* 224, νᾶεν φόνῳ ἀκρώρεια. There is the same variation of forms, νᾶον and ναῖον, in *Od.* 9. 222, ναῖον δ᾽ ὀρῳ̃ ἄγγεα πάντα. Curtius explains νάω as σναϜω, Skt. snâvmi, 'to flow.'

1147. In Call. *Jov.* 30 sqq. Rhea causes water to gush forth in like fashion: Εἶπε, καὶ ἀνανύσασα θεὰ μέγαν ὑψόσε πῆχυν, Πλῆξεν ὄρος σκήπτρῳ· τὸ δέ οἱ δίχα πουλὺ διέστη Ἐκ δ᾽ ἔχεεν μέγα χεῦμα, κ.τ.λ. For ἀνέβραχε v. Buttm. *Lexil.* s.v. βρόξαι.

1150. ἀμφὶ θεᾶς: 'in honour of the goddess.' This is a slight extension of

μέλποντες Ῥείην πολυπότνιαν· αὐτὰρ ἐς ἠὼ
ληξάντων ἀνέμων νῆσον λίπον εἰρεσίῃσιν.
Ἔνθ' ἔρις ἄνδρα ἕκαστον ἀριστήων ὀρόθυνεν,
ὅστις ἀπολλήξειε πανύστατος. ἀμφὶ γὰρ αἰθὴρ
νήνεμος ἐστόρεσεν δίνας, κατὰ δ' εὖνασε πόντον.
οἱ δὲ γαληναίῃ πίσυνοι ἐλάασκον ἐπιπρὸ
νῆα βίῃ· τὴν δ' οὔ κε διὲξ ἁλὸς ἀίσσουσαν
οὐδὲ Ποσειδάωνος ἀελλόποδες κίχον ἵπποι.
ἔμπης δ' ἐγρομένοιο σάλου ζαχρηεσιν αὔραις,
αἳ νέον ἐκ ποταμῶν ὑπὸ δείελον ἠερέθονται,
τειρόμενοι καὶ δὴ μετελώφεον· αὐτὰρ ὁ τούσγε
πασσυδίῃ μογέοντας ἐφέλκετο κάρτεϊ χειρῶν
Ἡρακλέης, ἐτίνασσε δ' ἀρηρότα δούρατα νηός.
ἀλλ' ὅτε δὴ Μυσῶν λελιημένοι ἠπείροιο
Ῥυνδακίδας προχοὰς μέγα τ' ἠρίον Αἰγαίωνος
τυτθὸν ὑπὲκ Φρυγίης παρεμέτρεον εἰσορόωντες,
δὴ τότ' ἀνοχλίζων τετρηχότος οἴδματος ὀλκοὺς

1160. ἠερέθοντο Pariss., Brunck.
1161. τειρόμενοι καμάτῳ μετελώφεον *Et. Mag.* 571, 14.
1162. ἐφείλκετο Rzach.
1165. μέγα τε ῥίον v.l. in schol.

the use of ἀμφί = 'because of' which we have in 120, 2. 969, etc. Merkel quotes *Il.* 20. 404, ταῦρος . . ἑλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα, but there, as Leaf says, ἀμφί is used in the literal sense 'dragged round the altar of Poseidon.' Ap. has ἀμφί c. gen. twelve times, Hom. only twice. **οὔρεσιν Ἄρκτων**: v.n. 941.

1153. ἔρις . . . ὅστις: for the constr. cf. Theocr. 5. 67, ἄμμες γὰρ ἐρίσδομες ὅστις ἀρείων Βουκολιαστάς ἐστι.

1154. ἀπολλήξειε: 'cease' rowing.

1160. ἠερέθονται: only here used of the wind rising; v n. 944.

1161. καὶ δή: Hesych. has a gloss καὶ δή· ἐπὶ τοῦ ἤδη, and this same meaning is found in 2. 1030.

μετελώφεον: 'were ceasing' rowing (ἅπ. λεγ.).

1162. πασσυδίῃ μογέοντας: *omnibus viribus laborantes.* πασσυδίῃ = πάσῃ τῇ σπουδῇ. They made every effort, but they could pull no further. **ἐφέλκετο**: this is the only unaugmented form from ἕλκω in the poem, and Rzach may be right in restoring ἐφείλκετο. Aristarch. avoided the augmented forms in Hom. (v. La Roche *op. cit.* 238).

1164. λελιημένοι: 'eager to reach,' ἀντὶ τοῦ προθυμούμενοι καὶ ἐπιθυμοῦντες. Schol., only here c. gen.

1165. Ῥυνδακίδας: the Rhyndacus rises in Phrygia and flows into the Propontis. Val. Fl., 3. 35, refers to its waters discolouring the sea: Et te iam medio flaventem, Rhundace, ponto. **προχοάς**: v.n. 11.

ἠρίον: 'barrow,' cf. *Il.* 23. 126. **Αἰγαίωνος**: the legends about Aegaeon are infinite. Homer (*Il.* 1. 403) says the gods call him Briareus, and in *Il.* 1. 396 he defends Zeus against the Olympian gods. The Schol. here describes him as a sea-god dwelling in the Aegaean Sea (cf. Ov. *Met.* 2. 10). Virgil, *Aen.* 10. 565, numbers him among the giants who stormed Olympus, and so Callim. speaks of him as a κατουδαῖος γίγας, kept under by the weight of Aetna (*Del.* 142).

1166. τυτθὸν ὑπέκ: 'a little out from' the coast of Phrygia. **παρεμέτρεον**: v.n. 595.

1167. ἀνοχλίζων . . . ὀλκούς: 'heaving up the furrows of the tumbling waves'; cf. 3. 1298, 4. 1677. **τετρηχότος**: Ap. uses this intrans. perf. from ταράσσω

μεσσόθεν ἆξεν ἐρετμόν. ἀτὰρ τρύφος ἄλλο μὲν αὐτὸς
ἄμφω χερσὶν ἔχων πέσε δόχμιος, ἄλλο δὲ πόντος
κλύζε παλιρροθίοισι φέρων. ἀνὰ δ' ἔζετο σιγῇ
παπταίνων· χεῖρες γὰρ ἀήθεον ἠρεμέουσαι.
Ἧμος δ' ἀγρόθεν εἶσι φυτοσκάφος ἤ τις ἀροτρεὺς
ἀσπασίως εἰς αὖλιν ἑήν, δόρποιο χατίζων,
αὐτοῦ δ' ἐν προμολῇ τετρυμένα γούνατ' ἔκαμψεν
αὐσταλέος κονίῃσι, περιτριβέας δέ τε χεῖρας
εἰσορόων κακὰ πολλὰ ἑῇ ἠρήσατο γαστρί·
τῆμος ἄρ' οἳγ' ἀφίκοντο Κιανίδος ἤθεα γαίης
ἀμφ' Ἀργανθώνειον ὄρος προχοάς τε Κίοιο.
τοὺς μὲν ἐυξείνως Μυσοὶ φιλότητι κιόντας
δειδέχατ', ἐνναέται κείνης χθονός, ἠιά τέ σφιν
μηλά τε δευομένοις μέθυ τ' ἄσπετον ἐγγυάλιξαν.
ἔνθα δ' ἔπειθ' οἱ μὲν ξύλα κάγκανα, τοὶ δὲ λεχαίην
φυλλάδα λειμώνων φέρον ἄσπετον ἀμήσαντες,
στόρνυσθαι· τοὶ δ' ἀμφὶ πυρήια δινεύεσκον·

1171. ἀήθεον Ziegler : ἀήθεσον vulg. : ἀήθεσαν Pariss. tres, Brunck.

again in 3. 276, 1393; 4. 447; cf. *Il.* 7. 346, ἀγορὴ τετρηχυῖα : *Anth. P.* 7. 283, τετρηχυῖα θάλασσα.

1168. τρύφος : 'broken piece' (θρύπτω), cf. *Od.* 4. 508 : *Aen.* 10. 306, fragmina remorum.

1169. ἄμφω : v.n. 165.

1170. κλύζε : i.e. the sea carried it off with its wash.

1171. παπταίνων : 'looking wistfully' at the broken oar.

ἀήθεον : Hesych. ἀηθεῖν· μὴ εἰθίσθαι. The reading of the MSS. ἀήθεσον seems impossible. We find ἀήθεσσον γὰρ ἔτ' αὐτῶν in *Il.* 10. 493, cf. Ap. 4. 38, ἀηθέσσουσα δύης. Curtius (*Gr. Verb* i 368) says ἀηθέσσω is the only instance of a verb in -εσ*jω* making -εσσω instead of -ειω.

1172–1177. Cf. *Il.* 11. 86, ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δεῖπνον Οὔρεος ἐν βήσσῃσιν, ἐπεί τ' ἐκορέσσατο χεῖρας Τάμνων δένδρεα μακρά, ἄδος τέ μιν ἵκετο θυμόν, Σίτου τε γλυκεροῖο περὶ φρένας ἵμερος αἱρεῖ, Τῆμος, κ.τ.λ. : *Od.* 13. 31.

1174. προμολῇ : 'threshold,' v. n. 260.

1176. ἠρήσατο : ἀντὶ τοῦ κατηρήσατο. Schol. **γαστρί** : cf. Odysseus' words, *Od.* 17. 286, γαστέρα δ' οὔ πως ἔστιν ἀποκρύψαι μεμαυῖαν, Οὐλομένην, ἣ πολλὰ κάκ' ἀνθρώποισι δίδωσι, κ.τ.λ.

1177. Κιανίδος γαίης : the territory of Cios, a city in Mysia at the foot of Mount Arganthonius, where was also a river of the same name (Strab. 482, 52).

ἤθεα : in Hom. only used of the haunts of animals, *lustra*.

1182. λεχαίην : 'for a couch.' In Aesch. *Th.* 292 this adj. is used of nestlings, τέκνων ὑπερδέδοικε λεχαίων.

1183. φυλλάδα : cf. Theocr. 13. 33, πολλοὶ δὲ μίαν στορέσαντο χαμεύναν. Λείμων γάρ σφιν ἔκειτο, μέγα στιβάδεσσιν ὄνειαρ, Ἔνθεν βούτομον ὀξὺ βαθύν τ' ἐτάμοντο κύπειρον : Prop. 1. 20. 21, Hic manus heroum placidis ut constitit oris Mollia composito litora fronde tegit. **λειμώνων** : with φέρον, v. n. 1030. **ἀμήσαντες** : an echo of *Il.* 24. 451, ὄροφον λειμωνόθεν ἀμήσαντες.

1184. πυρήια : 'fire-sticks,' *igniaria*, cf. Theocr. 22. 33, πυρεῖά τε χερσὶν ἑνώμα. Their invention is ascribed to Hermes (h. Hom. *Merc.* 111). Theophrastus, *Ign.* 64, describes πυρεῖα as consisting of the ἐσχάρα, a hollow piece of soft wood, and the τρύπανον of hard wood which was twisted round like an auger in the hollow of the ἐσχάρα.

οἱ δ' οἶνον κρητῆρσι κέρων, πονέοντό τε δαῖτα,
Ἐκβασίῳ ῥέξαντες ὑπὸ κνέφας Ἀπόλλωνι.
Αὐτὰρ ὁ δαίνυσθαι ἑτάροις οἷς εὖ ἐπιτείλας
βῆ ῥ' ἴμεν εἰς ὕλην υἱὸς Διός, ὥς κεν ἐρετμὸν
οἱ αὐτῷ φθαίη καταχείριον ἐντύνασθαι.
εὗρεν ἔπειτ' ἐλάτην ἀλαλήμενος, οὔτε τι πολλοῖς
ἀχθομένην ὄζοις, οὐδὲ μέγα τηλεθόωσαν,
ἀλλ' οἷον ταναῆς ἔρνος πέλει αἰγείροιο·
τόσση ὁμῶς μῆκός τε καὶ ἐς πάχος ἦεν ἰδέσθαι.
ῥίμφα δ' ὀιστοδόκην μὲν ἐπὶ χθονὶ θῆκε φαρέτρην
αὐτοῖσιν τόξοισιν, ἔδυ δ' ἀπὸ δέρμα λέοντος.
τὴν δ' ὅγε χαλκοβαρεῖ ῥοπάλῳ δαπέδοιο τινάξας
νειόθεν ἀμφοτέρῃσι περὶ στύπος ἔλλαβε χερσίν,
ἠνορέῃ πίσυνος· ἐν δὲ πλατὺν ὦμον ἔρεισεν
εὖ διαβάς· πεδόθεν δὲ βαθύρριζόν περ ἐοῦσαν
προσφὺς ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης.
ὡς δ' ὅταν ἀπροφάτως ἱστόν νεός, εὖτε μάλιστα
χειμερίη ὀλοοῖο δύσις πέλει Ὠρίωνος,
ὑψόθεν ἐμπλήξασα θοὴ ἀνέμοιο κατάιξ

1187. ἑτάροις οἷς εὖ Paris. unus: ἑτάροις εὖ L: ἑτάροισιν εὖ G: ἑτάροις εὖ οἷς vulg.: ἑτάροισιν ἑοῖς Hoerstel: δαῖτα πένεσθαι ἑταίροις εὖ Köchly: δαῖτ' αἴνυσθαι ἑταίροις εὖ O. Schneider: εὖ δαίνυσθαι ἑοῖς ἑτάροις Samuelsson.
1190. ἀλαλημένος G.

1186. Ἐκβασίῳ: v. n. 966.

1189. φθαίη: i.e. before resuming the voyage. For the infin. with *φθάνω* instead of the more usual participle v. Blaydes on Ar. *Nub.* 1384. **καταχείριον**: 'fitted to his hands,' ἅπ. λεγ., cf. *Il.* 3. 338, ἔγχος παλάμηφιν ἀρήρει.

1193. Cf. *Od.* 9. 324, τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.

1194. ὀιστοδόκην: in Hom. always ἰοδόκος. L. and S. wrongly take it as a subst. here.

1195. αὐτοῖσιν: v. n. 502.

1196. τήν: *sc.* ἐλάτην. **χαλκοβαρεῖ ῥοπάλῳ**: the Schol. tells us that it was Pisander of Camirus in Rhodes in his Ἡράκλεια who first assigned to Heracles the bronze-bound club and lion's skin which afterwards became conventional. **δαπέδοιο**: for the ablatival gen. with τινάξας v. n. 1030.

1197. στύπος: v. n. 1117.

1198. ἐν . . . ἔρεισεν: 'set his broad shoulder stoutly against it,' cf. Theocr. 7. 7, ἐνερεισάμενος πέτρᾳ γόνυ.

1199. εὖ διαβάς: 'with feet wide set,' cf. *Il.* 12. 458.

1200. ἔχμασι: the mass of earth attached to its roots which had kept it fixed in the ground; cf. *Il.* 13, 139, ἔχματα πέτρης. For another meaning v. 4. 201.

1201. ὡς δ' ὅταν: the use of ὡς ὅταν, ὡς ὁπόταν (4. 933) with subjunctives in similes is an innovation of Ap. imitated by later poets.

ἀπροφάτως: 'unexpectedly,' v.n. 2. 62. Distinguish the use of the adj. in 645. The simile here seems to be borrowed from Aratus 422, εἰ δέ κε νηὶ Ὑψόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα Αὔτως ἀπροφάτως, τὰ δὲ λαίφεα πάντα τινάξῃ.

1202. δύσις Ὠρίωνος: the setting of Orion was generally followed by storms; cf. Hes. *Op.* 621: *Aen.* 7. 719, Saevus ubi Orion hibernis conditur undis: Hor. *C.* 1. 28. 21.

1203. κατάιξ: 'a squall,' cf. 3. 1376. Callimachus also uses this form for καταιγίς. We find ἄιξ in 4. 820.

αὐτοῖσι σφήνεσσιν ὑπὲκ προτόνων ἐρύσηται·
ὣς ὅγε τὴν ἤειρεν. ὁμοῦ δ' ἀνὰ τόξα καὶ ἰοὺς
δέρμα θ' ἑλὼν ῥόπαλόν τε παλίσσυτος ὦρτο νέεσθαι.
Τόφρα δ' Ὕλας χαλκέῃ σὺν κάλπιδι νόσφιν ὁμίλου
δίζητο κρήνης ἱερὸν ῥόον, ὥς κέ οἱ ὕδωρ
φθαίη ἀφυσσάμενος ποτιδόρπιον, ἄλλα τε πάντα
ὀτραλέως κατὰ κόσμον ἐπαρτίσσειεν ἰόντι.
δὴ γάρ μιν τοίοισιν ἐν ἤθεσιν αὐτὸς ἔφερβεν,
νηπίαχον τὰ πρῶτα δόμων ἐκ πατρὸς ἀπούρας,
δίου Θειοδάμαντος, ὃν ἐν Δρυόπεσσιν ἔπεφνεν
νηλειῶς, βοὸς ἀμφὶ γεωμόρου ἀντιόωντα.
ἤτοι ὁ μὲν νειοῖο γύας τέμνεσκεν ἀρότρῳ
Θειοδάμας ἀνίῃ βεβολημένος· αὐτὰρ ὁ τόνγε
βοῦν ἀρότην ἤνωγε παρασχέμεν οὐκ ἐθέλοντα.
ἵετο γὰρ πρόφασιν πολέμου Δρυόπεσσι βαλέσθαι

1208. δίζητο Vatt.: δίζετο L: δίζετό τε G: δίζετο κρηναίης Pariss. quatt., Brunck. 1216. ἄτῃ βεβολημένος Merkel.

1204. αὐτοῖσι: v.n. 502. **σφήνεσσιν**: these wedges were used to fasten tightly the mast in the *μεσόδμη* or *ἱστοπέδη*. The *ἔχματα*, which keep the roots of the tree fixed, answer to these wedges. **προτόνων**: v.n. 564.

1207 sqq. The story of Hylas was a fruitful theme to poets (cui non dictus Hylas puer? Virg. *G.* 3. 6). Of especial beauty is the description of Theocritus, *Idyll* 13, and some of Propertius' finest lines are to be found in 1. 20. Cf. also *Orph. Arg.* 647; Ov. *A.A.* 2. 110; Virg. *E.* 6. 44; Val. Fl. 3. 549 sqq.

1207. τόφρα: 'in the meanwhile.'

1208. οἱ: *sc.* Heracles.

1209. φθαίη: i.e. before the return of Heracles.

ποτιδόρπιον: 'for the evening meal,' cf. *Od.* 9. 234, *ὄβριμον ἄχθος ὕλης . . . ἵνα οἱ ποτιδόρπιον εἴη*.

1210. ἰόντι: 'against his coming.'

1211. For the loving upbringing of Hylas by Heracles cf. Theocr. 13. 8, *καί νιν πάντ' ἐδίδαξε, πατὴρ ὡσεὶ φίλον υἱέα, Ὅσσα μαθὼν ἀγαθὸς καὶ ἀοίδιμος αὐτὸς ἔγεντο*.

1212. ἀπούρας: Curtius explains this form as *ἀπό-Fρα-s*, root *var*, Lat. *verrere*, from *ἀπ-αυράω*, cf. *ἀπο-Fέρσειε*, *Il.* 21. 329.

1213. The story was that Heracles after killing Nessus arrived at the borders of Dryopia, near Mt. Oeta, with Deianira, Hyllus, and Lichas. They were in sore straits for food, and seeing Theiodamas ploughing they asked for succour, but were rudely repulsed. Heracles in anger slew one of the oxen. Theiodamas led out the Dryopes against Heracles, but was defeated and slain. Her. carried off the youthful Hylas, and transplanted the Dryopes to Trachis.

1214. γεωμόρου: 'earth-dividing,' i.e. ploughing, a unique use, cf. *γειοτόμος* 687. Elsewhere this word in its various forms means 'land-owning,' cf. 3. 1387.

1215. νειοῖο: v.n. 687.

1216. ἀνίῃ βεβολημένος: what his sorrow was, we know not. Dübner explains it "*Est tristis, aeger, ut fere omnes arantes finguntur.*" The reading is very suspicious, as in every other passage in Ap. the penult. in *ἀνίη* is long as it is in Homer. Merkel's conjecture *ἄτῃ* would mean the infatuation which leads a person to bring about his own destruction by obstinate refusal.

1218. ἵετο γὰρ πρόφασιν: *οὐκ ἄδικος ὢν ὁ Ἡρακλῆς τοῦτο ἤθελεν, ἀλλ' ἵνα τὸ ἐκείνων ληστρικὸν ἄγαν παύσῃ, ἀλεξίκακος γὰρ ὁ θεός*. Schol. Callimachus attributes the deed to the rapacious greed of Heracles, *Dian.* 159: *οὐ γὰρ ὅγε . . .*

λευγαλέην, ἐπεὶ οὔτι δίκης ἀλέγοντες ἔναιον.
ἀλλὰ τὰ μὲν τηλοῦ κεν ἀποπλάγξειεν ἀοιδῆς.
αἶψα δ' ὅγε κρήνην μετεκίαθεν, ἣν καλέουσιν
Πηγὰς ἀγχίγυοι περιναιέται. οἱ δέ που ἄρτι
νυμφάων ἵσταντο χοροί· μέλε γὰρ σφισι πάσαις,
ὅσσαι κεῖσ' ἐρατὸν νύμφαι ῥίον ἀμφενέμοντο,
Ἄρτεμιν ἐννυχίῃσιν ἀεὶ μέλπεσθαι ἀοιδαῖς.
αἱ μέν, ὅσαι σκοπιὰς ὀρέων λάχον ἢ καὶ ἐναύλους,
αἵγε μὲν ὑλήωροι ἀπόπροθεν ἐστιχόωντο,
ἣ δὲ νέον κρήνης ἀνεδύετο καλλινάοιο
νύμφη ἐφυδατίη· τὸν δὲ σχεδὸν εἰσενόησεν
κάλλεϊ καὶ γλυκερῇσιν ἐρευθόμενον χαρίτεσσιν.
πρὸς γάρ οἱ διχόμηνις ἀπ' αἰθέρος αὐγάζουσα
βάλλε σεληναίη. τὴν δὲ φρένας ἐπτοίησεν
Κύπρις, ἀμηχανίῃ δὲ μόλις συναγείρατο θυμόν.
αὐτὰρ ὅγ' ὡς τὰ πρῶτα ῥόῳ ἔνι κάλπιν ἔρεισεν

1224. *ῥόον* vulg.
1227. *αἵ τε* Wellauer.
1232. *τὴν* Pariss.: *τῆς* vulg.
1233. *μόλις* Vat. unus: *μόγις* vulg.

παύσατ' ἀδηφαγίης· ἔτι οἱ πάρα νηδὺς ἐκείνη
Τῇ ποτ' ἀροτριάοντι συνήντετο Θειοδάμαντι.

1220. 'But to tell this tale would be wandering far from the path of my song.'

1222. Πηγάς: cf. Prop. 1. 20. 33, Hic erat Arganthi, Pegae, sub vertice montis Grata domus Nymphis humida Thyniasin. **ἀγχίγυοι**: 'dwelling near.' This compound from *γύης* is first used by Ap.

1226. We find the different classes of nymphs mentioned in 3. 881, 4. 1149. Cf. *Od.* 6. 123, Νυμφάων, αἳ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα Καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα: *Il.* 20. 9. **ἐναύλους**: σπήλαια. Schol. In Hom. 'mountain torrents.'

1227. This line has been variously tampered with by critics, but Ziegler rightly says, "Vulgata scriptura non emendatione sed interpretatione indiget. Quod poeta dicere voluit, hoc est: quae montes et antra incolebant Nymphae, eae quidem (*αἵ γε μὲν*) silvestres procul veniebant; illa vero Nympha fontana modo e fonte emergebat. Versu 1227 non introducitur novum Nympharum genus; is propterea tantum adjectus est, ut disertius indicetur, silvestres Nymphas procul venisse ad fontem illius Nymphae, quae Hylam rapuit."

ἐστιχόωντο: *lit.* 'marched in companies,' v.n. 30.

1229. ἐφυδατίη: 'water nymph,' ἅπ. λεγ.

1230. κάλλεϊ . . . χαρίτεσσιν: cf. *Od.* 6. 237, κάλλεϊ καὶ χάρισι στίλβων.

1231. διχόμηνις: *lit.* 'month-dividing,' i.e. the full moon: cf. Pind. *O.* 3. 19, διχόμηνις Μήνα. The new moon (*νεομηνία*) being the first day of the lunar month, the full moon was in the middle of the month.

1232. ἐπτοίησεν: 'fluttered,' cf. Sappho, *τό μοι μὰν καρδίαν ἐν στήθεσιν ἐπτόασεν*: Theocr. 13. 45, *πασάων γὰρ ἔρως ἀπαλὰς φρένας ἐξεσόβησεν Ἀργείῳ ἐπὶ παιδί.*

1233. συναγείρατο: cf. 3. 634: Theocr. 15. 57, *καὐτὰ συναγείρομαι*: *Il.* 4. 152, *θυμὸς ἐνὶ στήθεσσιν ἀγέρθη*: Plat. *Protag.* 328, *μόγις πως ἐμαυτὸν ὥσπερεὶ συναγείρας εἶπον.*

1234. Cf. Theocr. 13. 46, *ἤτοι ὁ κοῦρος ἐπεῖχε πότῳ πολυχανδέα κρωσσόν, Βάψαι ἐπειγόμενος, ταὶ δ' ἐν χερὶ πᾶσαι ἔφυσαν.*

λέχρις ἐπιχριμφθείς, περὶ δ' ἄσπετον ἔβραχεν ὕδωρ
χαλκὸν ἐς ἠχήεντα φορεύμενον, αὐτίκα δ' ἦγε
λαιὸν μὲν καθύπερθεν ἐπ' αὐχένος ἄνθετο πῆχυν
κύσσαι ἐπιθύουσα τέρεν στόμα· δεξιτερῇ δὲ
ἀγκὼν' ἔσπασε χειρί, μέσῃ δ' ἐνικάββαλε δίνῃ.
Τοῦ δ' ἦρως ἰάχοντος ἐπέκλυεν οἷος ἑταίρων
Εἰλατίδης Πολύφημος, ἰὼν προτέρωσε κελεύθου,
δέκτο γὰρ Ἡρακλῆα πελώριον, ὁππόθ' ἵκοιτο.
βῆ δὲ μεταΐξας Πηγέων σχεδόν, ἠύτε τις θὴρ
ἄγριος, ὅν ῥά τε γῆρυς ἀπόπροθεν ἵκετο μήλων,
λιμῷ δ' αἰθόμενος μετανίσσεται, οὐδ' ἐπέκυρσεν
ποίμνῃσιν· πρὸ γὰρ αὐτοὶ ἐνὶ σταθμοῖσι νομῆες
ἔλσαν· ὁ δὲ στενάχων βρέμει ἄσπετον, ὄφρα κάμῃσιν·
ὣς τότ' ἄρ' Εἰλατίδης μεγάλ' ἔστενεν, ἀμφὶ δὲ χῶρον
φοίτα κεκληγώς· μελέη δέ οἱ ἔπλετο φωνή.
αἶψα δ' ἐρυσσάμενος μέγα φάσγανον ὦρτο δίεσθαι,
μήπως ἢ θήρεσσιν ἕλωρ πέλοι, ἠέ μιν ἄνδρες
μοῦνον ἐόντ' ἐλόχησαν, ἄγουσι δὲ ληίδ' ἑτοίμην.
ἔνθ' αὐτῷ ξύμβλητο κατὰ στίβον Ἡρακλῆι
γυμνὸν ἐπαΐσσων παλάμῃ ξίφος· εὖ δέ μιν ἔγνω
σπερχόμενον μετὰ νῆα διὰ κνέφας. αὐτίκα δ' ἄτην

1250. δίεσθαι *Et. Mag.* 273, 17, et Suidas *s.v.*: νέεσθαι codd.
1254. ἐπισσείων Ruhnken.

1235. λέχρις ἐπιχριμφθείς: 'stooping and leaning over.' Ap. alone uses λέχρις, Lat. *oblique*. **ἔβραχεν**: cf. 1147.

1238. ἐπιθύουσα: v.n. 2. 1154.

1239. ἔσπασε: cf. Prop. 1. 20. 47, prolapsum leviter facili traxere liquore.

1240. ἰάχοντος: cf. Val. Fl. 3. 561, Illa avidas iniecta manus heu sera cientem Auxilia et magni referentem nomen amici Detrahit.

1241. Πολύφημος: cf. 40. **κελεύθου**: Ap. uses the gen. after προτέρωσε on the analogy of πρό, πρόσω, etc.

1242. δέκτο: *expectabat*.

1243 sqq. This simile is applied to Heracles in Theocr. 13. 58 sqq. Virgil borrowed and elaborated it, *Aen.* 9. 59, Ac veluti pleno lupus insidiatus ovili Cum fremit ad caulas, ventos perpessus et imbres, Nocte super media; tuti sub matribus agni Balatum exercent; ille asper et improbus ira Saevit in absentes; conlecta fatigat edendi Ex longo rabies, et siccae sanguine fauces. Cf. also Ov. *Met.* 5. 164: *Il.* 11. 547: *Od.* 6. 130.

1249. μελέη: 'in vain.' In Hom. μέλεος is always used like ἠλεός 'fruitless.' Elsewhere Ap. always uses it in the classical sense of 'wretched,' a meaning which is first found in Hes. *Th.* 563, μελέοισι . . . θνητοῖς.

1252. ἐλόχησαν: for the indicative after μή cf. *Od.* 5. 300, δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, Monro, *H.G.* 358. **ἑτοίμην**: a 'ready' prey, cf. Theocr. 13. 60, ἔσπευσεν ἑτοιμοτάταν ἐπὶ δαῖτα.

1254. ἐπαΐσσων: 'brandishing,' cf. *Aen.* 6. 290, Corripit hic subita trepidus formidine ferrum Aeneas strictamque aciem venientibus offert. For the trans. use of ἐπαΐσσω cf. Eur. *Hec.* 1071, πόδ' ἐπάξας: *Il.* 23. 628, χεῖρες ἐπαΐσσονται.

ἔκφατο λευγαλέην, βεβαρημένος ἄσθματι θυμόν·
"Δαιμόνιε, στυγερόν τοι ἄχος πάμπρωτος ἐνίψω.
οὐ γὰρ Ὕλας κρήνηνδε κιὼν σόος αὖτις ἱκάνει.
ἀλλά ἑ λιστῆρες ἐνιχρίμψαντες ἄγουσιν,
ἢ θῆρες σίνονται· ἐγὼ δ' ἰάχοντος ἄκουσα."
Ὣς φάτο· τῷ δ' ἀίοντι κατὰ κροτάφων ἅλις ἱδρὼς
κήκιεν, ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἷμα.
χωόμενος δ' ἐλάτην χαμάδις βάλεν, ἐς δὲ κέλευθον
τὴν θέεν, ᾗ πόδες αὐτὸν ὑπέκφερον ἀίσσοντα.
ὡς δ' ὅτε τίς τε μύωπι τετυμμένος ἔσσυτο ταῦρος
πίσεά τε προλιπὼν καὶ ἑλεσπίδας, οὐδὲ νομήων
οὐδ' ἀγέλης ὄθεται, πρήσσει δ' ὁδόν, ἄλλοτ' ἄπαυστος,
ἄλλοτε δ' ἱστάμενος, καὶ ἀνὰ πλατὺν αὐχέν' ἀείρων
ἴησιν μύκημα, κακῷ βεβολημένος οἴστρῳ·
ὣς ὅγε μαιμώων ὁτὲ μὲν θοὰ γούνατ' ἔπαλλεν
συνεχέως, ὁτὲ δ' αὖτε μεταλλήγων καμάτοιο
τῆλε διαπρύσιον μεγάλῃ βοάασκεν ἀυτῇ.
Αὐτίκα δ' ἀκροτάτας ὑπερέσχεθεν ἄκριας ἀστὴρ
ἠῷος, πνοιαὶ δὲ κατήλυθον· ὦκα δὲ Τῖφυς
ἐσβαίνειν ὀρόθυνεν, ἐπαύρεσθαί τ' ἀνέμοιο.
οἱ δ' εἴσβαινον ἄφαρ λελιημένοι· ὕψι δὲ νηὸς
εὐναίας ἐρύσαντες ἀνεκρούσαντο κάλωας.

1267. ἄπαστος G.

1256. βεβαρημένος . . . θυμόν: 'with heavy gasps,' *ψυχορραγῶν*. *βεβαρημένος* is common in Alex. poetry, but *βεβαρηώς* is the Homeric form.

1262. κήκιεν: cf. *Aen.* 3. 175, tum gelidus toto manabat corpore sudor.

1263. ἐλάτην: v. 1190.

1264. τήν: = *ταύτην* 'he ran on that path whither his feet bore him.'

1265. μύωπι: 'gadfly,' also called *οἶστρος* (1269). Virg. calls it *asilus*, *G.* 3. 147. Cf. *Od.* 22. 299, *βόες ὥς ἀγελαῖαι Τὰς μέν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδόνησεν.* There is a fine description of the gadfly maddening cattle in Oppian *Hal.* 2. 521 sqq.

1266. ἑλεσπίδας: 'marsh-lands,' *ἅπ. λεγ.*

1267. Lucretius may have had this passage in mind in his description of the cow seeking her lost calf, 2. 355 sqq.; *ἱστάμενος* strongly favours *adsistens* in 359 as against Munro's *absistens*.

1271. συνεχέως: the Homeric adv. is *συνεχές* which also has the first syll. lengthened in arsis (*Od.* 9. 74). See Appendix II (g).

1272. διαπρύσιον: 'piercingly,' from *περ-*, *πείρω*, *περάω*; cf. *Il.* 8. 227, *ἤυσεν δὲ διαπρύσιον.*

1273. Cf. *Aen.* 2. 801, Iamque iugis summis surgebat Lucifer Idae.

1274. Virgil imitates this passage in *Aen.* 3. 513, where Palinurus rouses his comrades to resume their voyage.

1275. ἐπαύρεσθαι: see on 677; cf. Theocr. 13. 51, *ναύταις δέ τις εἶπεν ἑταίροις, "Κουφότερ', ὦ παῖδες, ποιεῖσθ' ὅπλα· πλευστικὸς οὖρος"*: Ov. *Met.* 13. 420, iubet uti navita ventis.

1276–7. ὕψι . . . ἐρύσαντες: 'having pulled up on board the mooring-stone

κυρτώθη δ' ἀνέμῳ λίνα μεσσόθι, τῆλε δ' ἀπ' ἀκτῆς
γηθόσυνοι φορέοντο παραὶ Ποσιδήιον ἄκρην.
ἦμος δ' οὐρανόθεν χαροπὴ ὑπολάμπεται ἠὼς
ἐκ περάτης ἀνιοῦσα, διαγλαύσσουσι δ' ἀταρποί,
καὶ πεδία δροσόεντα φαεινῇ λάμπεται αἴγλῃ,
τῆμος τούσγ' ἐνόησαν ἀιδρείῃσι λιπόντες.
ἐν δέ σφιν κρατερὸν νεῖκος πέσεν, ἐν δὲ κολωὸς
ἄσπετος, εἰ τὸν ἄριστον ἀποπρολιπόντες ἔβησαν
σφωιτέρων ἑτάρων. ὁ δ' ἀμηχανίῃσιν ἀτυχθεὶς
οὔτε τι τοῖον ἔπος μετεφώνεεν, οὔτε τι τοῖον
Αἰσονίδης· ἀλλ' ἧστο βαρείῃ νειόθεν ἄτῃ
θυμὸν ἔδων· Τελαμῶνα δ' ἕλεν χόλος, ὧδέ τ' ἔειπεν·

1283. ἀιδρείῃσι G, Pariss. duo: ἀιδρίῃσι vulg.
1287. οὔτε . . . οὔτε Merkel: οὐδέ . . . οὐδέ vulg.

of the ship'; cf. 3. 574. For εὐναίας see on 955. **ἀνεκρούσαντο κάλωας**: these words have baffled all commentators. ἀνακρούεσθαι has only one known nautical meaning 'to back water.' But it was also used of pulling in the reins, as we see from the schol. on ἐπανάκρουσαι, Ar. *Av.* 648, where we are told that the metaphor is ἀπὸ τῶν τὰς ἡνίας ἀνακρουομένων ἢ τὰς ναῦς. In Xen. *Eq.* 10. 12, 11. 3 ἀνακρούειν is used in the same way. This helps to explain our passage. The κάλωες are the two sheet-lines, and the meaning is 'they pulled back the two sheet-lines' before fastening them on each side of the ship as described in 566–7 supra. If this view is correct, there is a very similar passage, *Aen.* 3. 266, tum litore funem Deripere, excussosque iubet laxare rudentes. Tendunt vela noti. There 'rudentes' are the 'sheet-lines' (v. Conington). de M. follows Vars, 'ils halèrent les câbles sur l'arrière,' taking κάλωας as the ropes of the mooring-stone, but the word is always used by Ap. of the ropes of the sails. Our Schol. was sorely pressed for an explanation in saying προσέκρουσαν τῇ νηὶ τὰ σχοινία τῆς ἀγκύρας διὰ τὸ βεβρέχθαι.

1278. κυρτώθη, 'bellied,' cf. *Anth. P.* 10. 15, λαίφεα κυρτώσαντες ἀταρβέες ἔξιτε ναῦται.

1279. Ποσιδήιον ἄκρην: a promontory of Bithynia at the extremity of Mt. Arganthonius (1178).

1280. χαροπή: 'bright-eyed,' cf. *Od.* 11. 611. Curtius refers it to Skt. *ghar* 'to glow.'

1281. ἐκ περάτης ἀνιοῦσα: 'coming up from the horizon (the east).' L. and S. take περάτη to mean 'the west' here, but wrongly. It seems to mean the extreme east also in *Od.* 23. 243, νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, cf. Call. *Del.* 169. It is properly the boundary line of earth and sky (cf. πείρατα γαίης). For a different view v. Monro's note on *Od.* l. c. **διαγλαύσσουσι δ' ἀταρποί**: 'the paths shine clearly,' i.e. are easily discernible, cf. *Aen.* 9. 383, lucebat semita. Ap. alone has διαγλαύσσω, Call. and Mosch. ὑπογλαύσσω (γλαύσσει· λάμπει. Hesych.).

1283. τούσγ': i.e. Heracles and Polyphemus, who are now missed.

1284. κολωός: 'uproar,' cf. *Il.* 1. 575, ἐν δὲ θεοῖσι κολωὸν ἐλαύνετον, *ib.* 2. 212, Θερσίτης . . . ἀμετροεπὴς ἐκολῴα. The word is traditionally connected with κολοιός 'jackdaw,' v. Buttm. *Lexil.*

1286. σφωιτέρων: = σφετέρων, v. n. 643.

1287. οὔτε . . . τοῖον: as we would express it, 'said nothing good or bad.'

1289. θυμὸν ἔδων: cf. *Od.* 9. 75 ἄλγεσι θυμὸν ἔδοντες, Cic. *Tusc. Disp.* 3. 26, ipse suum cor edens. **Τελαμῶνα**: always a close comrade of Heracles, cf. Theocr. 13. 38, οἳ μίαν ἄμφω ἑταῖροι ἀεὶ δαίνυντο τράπεζαν.

"Ἧσ' αὕτως εὔκηλος, ἐπεί νύ τοι ἄρμενον ἦεν
Ἡρακλῆα λιπεῖν· σέο δ' ἕκτοθι μῆτις ὄρωρεν,
ὄφρα τὸ κείνου κῦδος ἀν' Ἑλλάδα μή σε καλύψῃ,
αἴ κε θεοὶ δώωσιν ὑπότροπον οἶκαδε νόστον.
ἀλλὰ τί μύθων ἦδος; ἐπεὶ καὶ νόσφιν ἑταίρων
εἶμι τεῶν, οἳ τόνγε δόλον συνετεκτήναντο."
Ἦ, καὶ ἐς Ἀγνιάδην Τῖφυν θόρε· τὼ δέ οἱ ὄσσε
ὄστλιγγες μαλεροῖο πυρὸς ὣς ἰνδάλλοντο.
καί νύ κεν ἂψ ὀπίσω Μυσῶν ἐπὶ γαῖαν ἵκοντο
λαῖτμα βιησάμενοι ἀνέμου τ' ἄλληκτον ἰωήν,
εἰ μὴ Θρηικίοιο δύω υἷες Βορέαο
Αἰακίδην χαλεποῖσιν ἐρητύεσκον ἔπεσσιν,
σχέτλιοι· ἦ τέ σφιν στυγερὴ τίσις ἔπλετ' ὀπίσσω
χερσὶν ὑφ' Ἡρακλῆος, ὅ μιν δίζεσθαι ἔρυκον.
ἄθλων γὰρ Πελίαο δεδουπότος ἂψ ἀνιόντας
Τήνῳ ἐν ἀμφιρύτῃ πέφνεν, καὶ ἀμήσατο γαῖαν
ἀμφ' αὐτοῖς, στήλας τε δύω καθύπερθεν ἔτευξεν,
ὧν ἑτέρη, θάμβος περιώσιον ἀνδράσι λεύσσειν,
κίνυται ἠχήεντος ὑπὸ πνοιῇ βορέαο.
καὶ τὰ μὲν ὣς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.
τοῖσιν δὲ Γλαῦκος βρυχίης ἁλὸς ἐξεφαάνθη,

1307. λεύσειν G, vulg.

1290. Ἧσ' αὕτως εὔκηλος: 'sit there, just as thou art, unconcernedly.'

1291. σέο δ' . . . ὄρωρεν: 'since from thee this plot has proceeded,' i.e. the plot to abandon Heracles. **ἕκτοθι**: = ἐκ; in Hom. it means 'away from,' 'far from.'

1292. καλύψῃ: 'overshadow,' *obumbrare*, ἐπισκιάζειν.

1294. τί μύθων ἦδος: cf. *Il.* 18. 80, ἀλλὰ τί μοι τῶν ἦδος;

1295. εἶμι: i.e. I will go to seek Heracles.

1296. ὅσσε κ.τ.λ.: cf. *Il.* 1. 104, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην: *Aen.* 12. 101, totoque ardentis ab ore Scintillae absistunt; oculis micat acribus ignis.

1297. ὄστλιγγες: 'flashes'; in Call. *fr.* 12 'curls,' cf. the double meaning of βόστρυχος and ἕλιξ.

1299. λαῖτμα . . . ἰωήν: 'despite the wide gulf of the sea and the ceaseless roaring blast.' For ἰωήν v.n. 4. 1628.

1300. υἷες Βορέαο: Zetes and Calais, v. 211. As vengeance for this Heracles afterwards slew them in the isle of Tenos near Delos. Another account of their connexion with the story of Hylas is given in Prop. 1. 20. 25 sqq.

1303. ὅ . . . ἔρυκον: 'because they hindered the search for him.'

1304. ἄθλων . . . ἀνιόντας: 'returning from the funeral games after the death of Pelias,' cf. 1060. For δεδουπότος v. Leaf on *Il.* 23. 679. Pelias was cut to pieces and boiled by his own daughters to restore his youthful vigour on the advice of Medea.

1305. ἀμήσατο γαῖαν: *congessit terram*, cf. *Anth. P.* 7. 241, χερσὶν ἀμήσας . . . κόνιν.

1308. βορέαο: i.e. their father.

1309. The Schol. says that this is a line of Callimachus (*fr.* 212). See App. I.

ἤμελλε: elsewhere Ap. always uses μέλλε or ἔμελλε. Call. has ἤμελλε, *Del.* 58, and Zenod. read ἤμελλον in *Il.* 12. 34. Our Schol. censures the form: κοινὸν

Νηρῆος θείοιο πολυφράδμων ὑποφήτης·
ὕψι δὲ λαχνῆέν τε κάρη καὶ στήθε᾽ ἀείρας
νειόθεν ἐκ λαγόνων στιβαρῇ ἐπορέξατο χειρὶ
νηίου ὁλκαίοιο, καὶ ἴαχεν ἐσσυμένοισιν·
"Τίπτε παρὲκ μεγάλοιο Διὸς μενεαίνετε βουλὴν
Αἰήτεω πτολίεθρον ἄγειν θρασὺν Ἡρακλῆα;
Ἄργεϊ οἱ μοῖρ᾽ ἐστὶν ἀτασθάλῳ Εὐρυσθῆι
ἐκπλῆσαι μογέοντα δυώδεκα πάντας ἀέθλους,
ναίειν δ᾽ ἀθανάτοισι συνέστιον, εἴ κ᾽ ἔτι παύρους
ἐξανύσῃ· τῶ μή τι ποθὴ κείνοιο πελέσθω.
αὖτως δ᾽ αὖ Πολύφημον ἐπὶ προχοῇσι Κίοιο
πέπρωται Μυσοῖσι περικλεὲς ἄστυ καμόντα
μοῖραν ἀναπλήσειν Χαλύβων ἐν ἀπείρονι γαίῃ.
αὐτὰρ Ὕλαν φιλότητι θεὰ ποιήσατο νύμφη
ὃν πόσιν, οἷό περ οὕνεκ᾽ ἀποπλαγχθέντες ἔλειφθεν."
Ἦ, καὶ κῦμ᾽ ἁλίαστον ἐφέσσατο νειόθι δύψας·
ἀμφὶ δέ οἱ δίνῃσι κυκώμενον ἄφρεεν ὕδωρ
πορφύρεον, κοίλην δὲ διὲξ ἁλὸς ἔκλυσε νῆα.
γήθησαν δ᾽ ἥρωες· ὁ δ᾽ ἐσσυμένως ἐβεβήκει

1313. *στιβαρῇ γ᾽* Paris. unus, Brunck.
1326. *ὑφέσσατο* Herwerden.

ἁμάρτημα πάντων τῶν μεθ᾽ Ὅμηρον ποιητῶν τὰ ἀπὸ συμφώνου ἀρχόμενα ῥήματα κατὰ τὸν ἐνεστῶτα χρόνον διὰ τοῦ η ἐκφέρειν ἐπὶ τοῦ παρατατικοῦ.

1311. ὑποφήτης: 'interpreter,' v.n. 22; cf. Eur. *Or.* 364. Νηρέως προφήτης Γλαῦκος.

1313. νειόθεν ἐκ λαγόνων: 'from his flanks beneath.' It is unnecessary to explain *ἐκ λαγόνων*, as some do, of the hollows of the deep, though *λαγόνες* like *κενεών* was used very widely in late Greek. For *νειόθεν ἐκ* cf. 385, *Il.* 10. 10, *νειόθεν ἐκ κραδίης*.

1314. ὁλκαίοιο: 'the stern-post.' The Att. form is *ὁλκεῖον*, the Ion. *ὁλκήιον*, which we find in 4. 1609. L. and S. wrongly refer our word to an adj. *ὁλκαῖος* 'drawn along, towed.'

1315. παρέκ: v.n. 130.

1316. πτολίεθρον ἄγειν: for the acc. without a prep. see on 799.

1318. δυώδεκα ἀέθλους: as enumerated by Diod. (1) the Nemean lion, (2) the Lernaean hydra, (3) the golden-horned stag, (4) the Erymanthian boar, (5) the stables of Augeas, (6) the Stymphalian birds, (7) the Cretan bull, (8) Diomedes' horses, (9) Hippolyte's girdle, (10) Geryon's oxen, (11) the golden apples, (12) Cerberus.

1323. Χαλύβων: cf. 2. 1001 sqq.

1325. οὕνεκα: for *οὕνεκα* and *εἵνεκα* v. Wilamowitz on Eur. *H. F.* 155.

ἔλειφθεν: *sc.* Heracles and Polyphemus.

1326 sqq. 'He spake, and wrapped himself in a swelling wave, diving into the depths, and round about him the dark water boiled in foaming eddies and washed the hollow vessel on through the sea.'

ἁλίαστον: *ἀντὶ τοῦ πολύ*. Schol. Two meanings of *ἁλίαστος* are recognized in *Et. Mag.* (1) *ἀνέκκλιτος* (*λιάζω* = *ἐκκλίνω*), (2) *πολύς* (from *ἁλίζω* or *ἀλίζω*). In Hom. it means 'unbending' 'unceasing,' the sense in which Ap. uses it in 2. 649.

ἐφέσσατο: cf. 691, *Il.* 14. 350, *ἐπὶ δὲ νεφέλην ἔσσαντο*.

δύψας: cf. 1008. For *πορφύρεον* see on 935.

1329. ἐβεβήκει: the plpf. marks the impulsiveness of Telamon; swift to wrath, he is swift to own his fault. See on 3. 271.

Αἰακίδης Τελαμὼν ἐς Ἰήσονα, χεῖρα δὲ χειρὶ
ἄκρην ἀμφιβαλὼν προσπτύξατο, φώνησέν τε·
"Λισονίδη, μή μοί τι χολώσεαι, ἀφραδίῃσιν
εἴ τί περ ἀασάμην· πέρι γάρ μ' ἄχος εἶλεν ἐνισπεῖν
μῦθον ὑπερφίαλόν τε καὶ ἄσχετον, ἀλλ' ἀνέμοισιν
δώομεν ἀμπλακίην, ὡς καὶ πάρος εὐμενέοντες."
Τὸν δ' αὖτ' Αἴσονος υἱὸς ἐπιφραδέως προσέειπεν·
"Ὦ πέπον, ἦ μάλα δή με κακῷ ἐκυδάσσαο μύθῳ,
φὰς ἐνὶ τοῖσιν ἅπασιν ἐνηέος ἀνδρὸς ἀλείτην
ἔμμεναι. ἀλλ' οὐ θήν τοι ἀδευκέα μῆνιν ἀέξω,
πρίν περ ἀνιηθείς· ἐπεὶ οὐ περὶ πώεσι μήλων,
οὐδὲ περὶ κτεάτεσσι χαλεψάμενος μενέηνας,
ἀλλ' ἑτάρου περὶ φωτός. ἔολπα δέ τοι σὲ καὶ ἄλλῳ
ἀμφ' ἐμεῦ, εἰ τοιόνδε πέλοι ποτέ, δηρίσασθαι."
Ἦ ῥα, καὶ ἀρθμηθέντες, ὅπῃ πάρος, ἑδριόωντο.
τὼ δὲ Διὸς βουλῇσιν, ὁ μὲν Μυσοῖσι βαλέσθαι
μέλλεν ἐπώνυμον ἄστυ πολισσάμενος ποταμοῖο
Εἰλατίδης Πολύφημος· ὁ δ' Εὐρυσθῆος ἀέθλους
αὖτις ἰὼν πονέεσθαι. ἐπηπείλησε δὲ γαῖαν

1333. εἶλεν Vatt., vulg.: ἦκεν supr. scr. *γρ.* εἶλεν L: ἦκεν G: ἷκεν Merkel: fortasse εἶλκεν.

1330. χεῖρα ἄκρην: this means simply 'the hand': as *χείρ* included the arm also, the adj. is added as in *Il.* 5. 336. The reconciliation between Jason and Telamon is modelled on that between Agamemnon and Odysseus, *Il.* 4. 359 sqq.

1334. ὑπερφίαλον: from the root *φυ-, φῦναι*, (Curtius), *lit.* 'overgrown' and so 'overweening.' Monro on *Od.* 18. 71 goes back to the old derivation from *ὑπὲρ* and *φιάλη*.

ἀνέμοισιν δώομεν: cf. Anacr. *fr.* 2. 9, *ἐμῶν φρενῶν μὲν αὖραις Φέρειν ἔδωκα λύπας*: Eur. *Tro.* 419, 'Αυγεῖ' *ὀνείδη καὶ Φρυγῶν ἐπαινέσεις Ἀνέμοις φέρεσθαι παραδίδωμι*: Hor. *C.* 1. 26. 2, tradam protervis . . . ventis.

1336. ἐπιφραδέως: this adv. meaning 'with due consideration' 'cautiously' is peculiar to Ap., cf. 2. 1134; 3. 83.

1337. Ὦ πέπον: 'my good friend,' cf. *Il.* 6. 55. **ἐκυδάσσαο**: for *κυδάζειν* 'to revile' cf. Aesch. *fr.* 91, *οὔ τοι γυναιξὶ δεῖ κυδάζεσθαι*: Soph. *Aj.* 722, *κυδάζεται* (pass.) *τοῖς πᾶσιν* Ἀργείοις. The Schol. recognizes a noun *κύδος* (*ὁ*), 'abuse' as used by the Syracusans, and in the fragments of Epicharmus we find *κυδάζω* and *κυδάζομαι*.

1338. ἐνηέος: for the kindness of Heracles to Jason v. 341 sqq. Curtius explains *ἐνηής* as *ἐνηϜής*, from root *αϜ-, αυ-eo.*

ἀνδρός: the gen. with *ἀλείτης* 'sinner' is peculiar. In Hom. we have the dative with *ἀλιτρός*, *Il.* 23. 595 *δαίμοσιν ἀλιτρός.*

1339. ἀδευκέα: v.n. 1037.

1340-42. Modelled on the famous lines, *Il.* 22. 159, *ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην Ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν*, Ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.

1345. τὼ δὲ . . . ὁ μέν: the *σχῆμα καθ' ὅλον καὶ μέρος*, by which the whole is in apposition with the parts instead of being in the gen.: cf. 4. 953, *Od.* 7. 103.

1346. ἐπώνυμον ποταμοῖο: the city was called Κίος from the name of the river (1178).

1347. Εὐρυσθῆος: cf. 130.

Μυσίδ' ἀναστήσειν αὐτοσχεδόν, ὁππότε μή οἱ
ἢ ζωοῦ εὕροιεν Ὕλα μόρον, ἠὲ θανόντος.
τοῖο δὲ ῥύσι' ὄπασσαν ἀποκρίναντες ἀρίστους
υἱέας ἐκ δήμοιο, καὶ ὅρκια ποιήσαντο,
μήποτε μαστεύοντες ἀπολλήξειν καμάτοιο.
τούνεκεν εἰσέτι νῦν περ Ὕλαν ἐρέουσι Κιανοί,
κοῦρον Θειοδάμαντος, ἐυκτιμένης τε μέλονται
Τρηχῖνος. δὴ γάρ ῥα κατ' αὐτόθι νάσσατο παῖδας,
οὕς οἱ ῥύσια κεῖθεν ἐπιπροέηκαν ἄγεσθαι.
Νηῦν δὲ πανημερίην ἄνεμος φέρε νυκτί τε πάσῃ
λάβρος ἐπιπνείων· ἀτὰρ οὐδ' ἐπὶ τυτθὸν ἄητο
ἠοῦς τελλομένης, οἱ δὲ χθονὸς εἰσανέχουσαν
ἀκτὴν ἐκ κόλποιο μάλ' εὐρείαν ἐσιδέσθαι
φρασσάμενοι, κώπῃσιν ἅμ' ἠελίῳ ἐπέκελσαν.

1349. Μυσίδ' ἀναστήσειν G : Μυσίδ' ἀνστήσειν L, vulg.
1352. πιστώσαντο Pierson.
1358. νῦν Vat. unus, ed. Flor. : ναῦν Stephanus : νέα La Roche.

1349. ἀναστήσειν : = *ἀνάστατον ποιήσειν*. The verb is generally used of 'transplanting' a people.

1351. ῥύσια : 'pledges,' cf. Soph. *O.C.* 858, *μεῖζον ῥύσιον πόλει θήσεις*.

1354. ἐρέουσι : *ζητοῦσι, ἐρευνῶσι*. Schol. Cf. *Od.* 21. 31, *τὰς ἐρέων Ὀδυσῆι συνήντετο*. Strabo (483, 2) describing Prusias, which was the later name of Cios, says, *καὶ νῦν δ' ἔτι ἑορτή τις ἄγεται παρὰ τοῖς Προυσιεῦσιν καὶ ὀρειβασία, θιασευόντων καὶ καλούντων Ὕλαν, ὡς ἂν κατὰ ζήτησιν τὴν ἐκείνου πεποιημένων τὴν ἐπὶ τὰς ὕλας ἔξοδον*.

1356. Τρηχῖνος: Trachis in Thessaly where Heracles planted the Mysian hostages. **κατ' αὐτόθι νάσσατο** : the middle of *ναίω* is not used by Hom. Ap. uses it (1) c. acc. 'to settle or dwell in,' 2. 747. (2) c. acc. pers. in causal sense 'to make to dwell,' as here and in 4. 567; c. acc. rei 4. 275, *ἄστη νάσσατο*. (3) absolutely, meaning 'to settle or dwell in,' 1. 93. Hom. uses the passive in this sense, *Il.* 14.119, Ἀργεϊ *νάσθη*, but *ἀπενάσσατο*, *Od.* 15. 254. In 2. 906 *κατενάσσατο Θήβας* means 'he settled at Thebes.' For the question of tmesis see on 2. 16. Linsenbarth denies tmesis here.

1358. νηῦν : this is a new formation; elsewhere Ap. uses *νῆα*. Rzach compares *γρηῦν* (Cramer, *Anecd. Ox.* iv 337, 28) and *νηῦς* (acc. pl.), Dem. *Bithyn.* iv 3 (*Et. Mag.* 437, 18).

1360. χθονὸς κ. τ. λ. : 'a foreland running out, a broad expanse as viewed from the bay.' For this use of *ἐκ* cf. 4. 570, *Il.* 19. 375, *ὅτ' ἂν ἐκ πόντοιο σέλας ναύτῃσι φανήῃ*. L. and S. say *χθονὸς εἰσανέχ.* means 'rising above the land,' but it means 'running into the land' i.e. from the point of view of the sailors, cf. 4. 291. For a different constr. v. 4. 1578.

1362. ἐπέκελσαν : *appulerunt*. *ἐπικέλλειν*, like *κέλλειν*, was used either of the sailors running up a vessel with their oars, or of the vessel herself running ashore.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Β.

SUMMARY.—Amycus challenges the Argonauts (1–18)—Polydeuces takes up the challenge (19–24)—Preparations for the contest (25–66)—Amycus defeated and slain (67–97)—The Bebryces essay to avenge his death, but are routed by the Argonauts (98–153)—The heroes celebrate their victory by feast and sacrifice (154–163)—Through the skill of Tiphys they reach the Bithynian land (164–177)—Meeting with Phineus, who tells his sad tale (178–239)—Zetes and Calais promise to succour him (240–261)—Pursuit of the harpies by the sons of Boreas (262–300)—Prophecies of Phineus (301–425)—Return of the sons of Boreas (426–447)—Story of Paraebius (448–499)—Legend of Aristaeus and the Etesian winds (500–527)—Athene guides the Argo safely through the Symplegades (528–618)—Jason is downcast; his comrades strengthen him (619–647)—Apollo appears at the Thynian isle; rites in honour of him (648–719)—They come to the land of the Mariandyni (720–751)—Lycus, the king, welcomes them, and sends his son with them (752–814)—Fate of Idmon: funeral rites (815–850)—Death of Tiphys: Ancaeus chosen in his place: voyage resumed (851–910)—Apparition of Sthenelus: his shade appeased: they journey on (911–945)—The land of the Amazons: the land of the Chalybes (946–1008)—Strange customs of the Tibareni and Mossynoeci (1009–1029)—They reach the isle of Ares and are attacked by birds (1030–1089)—The sons of Phrixus are shipwrecked on the isle (1090–1133)—Jason receives them kindly; they tell the dangers which will beset him, and promise their aid against Aeetes (1134–1225)—Arrival at Colchis (1226–1283).

Ἔνθα δ' ἔσαν σταθμοί τε βοῶν αὐλίς τ' Ἀμύκοιο,
Βεβρύκων βασιλῆος ἀγήνορος, ὅν ποτε νύμφη
τίκτε Ποσειδάωνι Γενεθλίῳ εὐνηθεῖσα
Βιθυνὶς Μελίη, ὑπεροπλέστατον ἀνδρῶν·

1. *αὔλεις* G.

1. Cf. Val. Fl. 4. 99, Proxima Bebrycii panduntur litora regni. Pingue solum et duris regio non invida tauris. Rex Amycus, etc.

2. **Βεβρύκων**: Strabo (464, 18) says that the Bebryces were of Thracian descent, and that their first settlement in Asia was in Mysia. Pliny (*N.H.* 5. 30) mentions, on the authority of Eratosthenes, that the Bebryces were one of the peoples in Asia who had utterly perished.

3. **Γενεθλίῳ**: 'the god of generation'; *διὰ τὸ δεσπόζειν τοῦ ὑγροῦ καὶ πάσης τροφῆς, καὶ γενέσεως αἴτιον εἶναι, καθὸ τὸ ὕδωρ πάντων γεννητικόν.* Schol. This is the doctrine of Thales, the earliest Greek philosopher; cf. Ritter and Preller, *Hist. Phil. Gr.* p. 6. Others explain 'god of the race,' like **Ζεὺς γενέθλιος** in Pind. *O.* 8. 16. Cf. Farnell, *Cults* iv 9.

4. **Βιθυνὶς Μελίη**: *ἄδηλον ποίόν ἐστι τὸ κύριον* (i.e. which is the proper name). Schol. Three interpretations have been given: (1) a Bithynian nymph whose name was Melia, (2) a nymph of the class called Meliae (cf. Hes. *Th.* 187) whose name was Bithynis, (3) a Bithynian nymph of the class called Meliae (whose proper name is not given). Of these the first seems the best. Melia, daughter of Oceanus, was mother of Amycus by Poseidon, cf. Hyg. *Fab.* 17, Amycus Neptuni et Melies filius: Serv. ad *Aen.* 5. 373. **ὑπεροπλέστατον**: formed as if

ὅς τ' ἐπὶ καὶ ξείνοισιν ἀεικέα θεσμὸν ἔθηκεν,
μήτιν' ἀποστείχειν, πρὶν πειρήσασθαι ἑοῖο
πυγμαχίης· πολέας δὲ περικτιόνων ἐδάιξεν.
καὶ δὲ τότε προτὶ νῆα κιών, χρειώ μιν ἐρέσθαι
ναυτιλίης, οἵ τ' εἶεν, ὑπερβασίῃσιν ἄτισσεν,
τοῖον δ' ἐν πάντεσσι παρασχεδὸν ἔκφατο μῦθον·
"Κέκλυθ', ἀλίπλαγκτοι, τάπερ ἴδμεναι ὔμμιν ἔοικεν.
οὔτινα θέσμιόν ἐστιν ἀφορμηθέντα νέεσθαι
ἀνδρῶν ὀθνείων, ὅς κεν Βέβρυξι πελάσσῃ,
πρὶν χείρεσσιν ἐμῇσιν ἑὰς ἀνὰ χεῖρας ἀεῖραι.
τῶ καί μοι τὸν ἄριστον ἀποκριδὸν οἷον ὁμίλου
πυγμαχίῃ στήσασθε καταυτόθι δηρινθῆναι.
εἰ δ' ἂν ἀπηλεγέοντες ἐμὰς πατέοιτε θέμιστας,
ἦ κέν τις στυγερῶς κρατερὴ ἐπιέψετ' ἀνάγκη."
Ἦ ῥα μέγα φρονέων· τοὺς δ' ἄγριος εἰσαΐοντας

7. πυγμαχίῃ Brunck.
8. μὲν Pariss. duo, Vind., schol.

from a positive ὑπεροπλήεις (= ὑπέροπλος, 110); cf. ποδωκηέστατον, 1. 180: ἀνιηρέστερον, *Od.* 2. 190: ἀφνειέστατος, Antimach. *fr.* 73. Ap. uses ὁπλότατον (4. 71) and πανοπλοτάτην (3. 244).

5. θεσμόν: Val. Fl. 4. 210, Hic mihi lex caestus adversaque tollere contra Bracchia, sic ingens Asiae plaga quique per Arcton Dexter et in laevum pontus iacet haec mea visit Hospitia; hoc functi remeant certamine reges.

6. ἑοῖο: = ἑαυτοῦ, v.n. 1. 362.

8. χρειώ κ.τ.λ.: 'he scorned in his o'erweening pride to ask them the purpose of their sailing and who they were.' ἄτισσε = οὐκ ἠξίωσε. This passage is usually mistranslated, e.g. de M., "il vint vers le navire s'enquérir de ce qui avait rendu l'expédition nécessaire, demander aux héros qui ils étaient; il les traita avec un souverain mépris, etc." **μιν**: = αὐτούς, cf. 4. 1209. Ap. probably followed Zenod. who defended μιν as a plural (v. schol. *Il.* 10. 127). There is no certain instance in Hom.; v. M. and R. on *Od.* 10. 212.

10. παρασχεδόν: v.n. 1. 354.

14. ἀνὰ . . . ἀεῖραι: cf. Theocr. 22. 65, εἷς ἐνὶ χεῖρας ἄειρον ἐναντίος ἀνδρὶ καταστάς.

15. ἀποκριδὸν . . . στήσασθε: 'choose out and set before me.' L. and S. take ὁμίλου with ἀποκριδόν, but it depends on οἷον, cf. 1. 1240, *Il.* 11. 74, οἵη . . . θεῶν.

16. καταυτόθι: 'here on the spot,' an adv. peculiar to Ap., cf. 3. 648, 4. 916, 1409. Rutherford (*New Phryn.* p. 121) attacks our poet for not recognizing that in *Il.* 10. 273, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους, κατά belongs to λιπέτην, but, as Oswald points out, there are cases in Ap. in which κατά is in tmesis with the verb though standing immediately before αὐτόθι, e.g. 1. 1356 (?), 2. 892, 3. 889, and Hom. has παραυτόθι (or παρ' αὐτόθι) in *Il.* 23. 147 where there is no question of tmesis.

17. ἀπηλεγέοντες: this verb is ἅπ. λεγ., cf. ἀπηλεγέως. **πατέοιτε**: cf. *Il.* 4. 157, κατὰ δ' ὅρκια πιστὰ πάτησαν.

18. ἐπιέψεται: for ἐφέψεται, on the mistaken analogy of ἐπιέννυμι, where the digamma prevents ἐπι becoming ἐφ; v.n. 1. 691.

19. Cf. Val. Fl. 4. 222, Talia dicta dabat, cum protinus asper Iason Et simul Aeacidae simul et Calydonis alumni Nelidaeque Idasque prior quae maxima surgunt Nomina; sed nudo steterat iam pectore Pollux.

εἶλε χόλος· περὶ δ' αὖ Πολυδεύκεα τύψεν ὁμοκλή.
αἶψα δ' ἑῶν ἑτάρων πρόμος ἵστατο, φώνησέν τε·
"Ἴσχεο νῦν, μηδ' ἄμμι κακήν, ὅτις εὔχεαι εἶναι,
φαῖνε βίην· θεσμοῖς γὰρ ὑπείξομεν, ὡς ἀγορεύεις.
αὐτὸς ἑκὼν ἤδη τοι ὑπίσχομαι ἀντιάασθαι."
Ὣς φάτ' ἀπηλεγέως· ὁ δ' ἐσέδρακεν ὄμμαθ' ἑλίξας,
ὥστε λέων ὑπ' ἄκοντι τετυμμένος, ὅν τ' ἐν ὄρεσσιν
ἀνέρες ἀμφιπένονται· ὁ δ' ἰλλόμενός περ ὁμίλῳ
τῶν μὲν ἔτ' οὐκ ἀλέγει, ἐπὶ δ' ὄσσεται οἰόθεν οἷον
ἄνδρα τόν, ὅς μιν ἔτυψε παροίτατος, οὐδ' ἐδάμασσεν.
ἔνθ' ἀπὸ Τυνδαρίδης μὲν ἐύστιπτον θέτο φᾶρος
λεπταλέον, τό ῥά οἵ τις ἑὸν ξεινήιον εἶναι
ὤπασε Λημνιάδων· ὁ δ' ἐρεμνὴν δίπτυχα λώπην
αὐτῇσιν περόνῃσι καλαύροπά τε τρηχεῖαν
κάββαλε, τὴν φορέεσκεν, ὀριτρεφέος κοτίνοιο.
αὐτίκα δ' ἐγγύθι χῶρον ἑαδότα παπτήναντες
ἷζον ἑοὺς δίχα πάντας ἐνὶ ψαμάθοισιν ἑταίρους,
οὐ δέμας, οὐδὲ φυὴν ἐναλίγκιοι εἰσοράασθαι.

23. *οἷς* Arnaldus.
24. *ὑπόσχομαι* Paris. unus, ed. Flor., Stephanus.
28. *οἷον* Struve : *οἷος* codd.
30. *ἀπὸ* Merkel : *αὖ* codd. *ἐύστικτον* Naber.
31. *λεπτόμιτον* Pariss., Brunck.

20. περί: v.n. 1. 138. **τύψεν**: cf. *Il.* 19. 125, *ἄχος ὀξὺ κατὰ φρένα τύψε.* **ὁμοκλή**: = *ἀπειλή.*

24. ὑπίσχομαι: = *ὑπισχνέομαι.* In the ordinary sense of *ὑπέχειν* Ap. uses uncontracted forms, e.g. *ὑποίσχεται* (4. 169) on the analogy of *καταίσχεται* (*Od.* 9. 122).

25. ἀπηλεγέως: 'unflinchingly'; v.n. 1. 785. Theocritus has given us a most graceful and vivid picture of the contest which ensues in his Hymn to the Dioscuri (*Idyll* 22).

27. ἰλλόμενος: 'pressed closely by,' Hom. *ἐελμένος*, cf. 1. 129, 329.

28. ἐπὶ δ' ὄσσεται: v.n. 1. 895. The Schol. says: *καὶ Ἀριστοτέλης δέ φησι τοῦτο ποιεῖν τὸν λέοντα*—the passage referred to being apparently *Hist. Animal.* 9. 44, where a characteristic of the lion is said to be *τὸν βαλόντα τηρήσαντα ἴεσθαι ἐπὶ τοῦτον.*

30. εὐστιπτον: 'of close texture'; *εὔστρεπτον, εὐπίλητον· παρὰ τὸ στείβω, ὅθεν καὶ στιβὰς καὶ στιβεῖς οἱ κναφεῖς.* Schol. The word is only found here. Many editors prefer the explanation 'well-fulled' (based on *στιβεῖς* = *κναφεῖς.* Schol.), as avoiding an apparent inconsistency with *λεπταλέον*; but, surely, a robe may be of close texture even though it is finely woven.

31. λεπταλέον: cf. 4. 169; *λεπτός* is the Homeric epithet.

ξεινήιον: for the gifts of the Lemnian women v. 1. 846.

32. δίπτυχα λώπην: = *δίπλακα*, v.n. 1. 326.

33. αὐτῇσιν περονῇσι: v.n. 1. 502. **καλαύροπα**: 'a herdsman's staff.' Curtius connects the word with *κάλ-ως* 'a string' and *Fρέπω, Fρίπτω, werf*-en, 'to hurl,' a loop of string being used to hurl the staff; v. schol. *Il.* 23. 845.

34. κοτίνοιο: the wood of the *oleaster* was of extreme hardness (cf. 843); the club of Heracles was made of it. Theocr. 25. 208 sqq.

ἀλλ' ὁ μὲν ἢ ὀλοοῖο Τυφωέος, ἠὲ καὶ αὐτῆς
Γαίης εἶναι ἔικτο πέλωρ τέκος, οἷα πάροιθεν
χωομένη Διὶ τίκτεν· ὁ δ' οὐρανίῳ ἀτάλαντος
ἀστέρι Τυνδαρίδης, οὗπερ κάλλισται ἔασιν
ἑσπερίην διὰ νύκτα φαεινομένου ἀμαρυγαί.
τοῖος ἔην Διὸς υἱός, ἔτι χνοάοντας ἰούλους
ἀντέλλων, ἔτι φαιδρὸς ἐν ὄμμασιν. ἀλλά οἱ ἀλκὴ
καὶ μένος ἠύτε θηρὸς ἀέξετο· πῆλε δὲ χεῖρας
πειράζων, εἴθ' ὡς πρὶν ἐυτρόχαλοι φορέονται,
μηδ' ἄμυδις καμάτῳ τε καὶ εἰρεσίῃ βαρύθοιεν.
οὐ μὰν αὖτ' Ἄμυκος πειρήσατο· σῖγα δ' ἄπωθεν
ἑστηὼς εἰς αὐτὸν ἔχ' ὄμματα, καί οἱ ὀρέχθει
θυμὸς ἐελδομένῳ στηθέων ἐξ αἷμα κεδάσσαι.
τοῖσι δὲ μεσσηγὺς θεράπων Ἀμύκοιο Λυκωρεὺς
θῆκε πάροιθε ποδῶν δοιοὺς ἑκάτερθεν ἱμάντας

39. Cf. Milton, "As whom the fables name of monstrous size, Titanian or Earth-born, that warred on Jove" (*P.L.* 1 198).

40. χωομένη Διί: *ἐπεὶ λέγεται ἡ Γῆ κατὰ ὀργήν, ὅτε τοὺς Τιτᾶνας κατεταρτάρωσεν ὁ Ζεύς, γεννῆσαι τοὺς Γίγαντας.* Schol.; cf *Aen.* 4. 178, Illam Terra parens, ira inritata deorum, Extremam, ut perhibent, Coeo Enceladoque sororem Progenuit.

41. ἀστέρι: cf. Val. Fl. 4. 190, sidereo Pollux interritus ore.

42. ἑσπερίην διὰ νύκτα: 'through the darkness at eventide.'

ἀμαρυγαί: 'twinklings,' cf. h. Hom. *Merc.* 43, *ἀπ' ὀφθαλμῶν ἀμαρυγαί*. Homer uses *μαρμαρυγαί* (*Od.* 8. 265). We find *ἀμάρυγμα* (3. 288), and *ἀμαρύσσω* (4. 178). The root *μαρ* is seen also in *μαρμαίρω*, *marmor*.

43. χνοάοντας ἰούλους: v.n. 1. 672; cf. Val. Fl. 4. 233, Vixdum etiam primae spargentem signa iuventae.

45. πῆλε κ.τ.λ.: cf. *Aen.* 5. 376, alternaque iactat Bracchia protendens, et verberat ictibus auras. See also 3. 1350.

46. ἐυτρόχαλοι: v.n. 1. 845.

48. οὐ μὰν . . . πειρήσατο: *οὐ μὴν ὁ Ἄμυκος διεπείρασεν ἑαυτοῦ. καὶ διὰ τούτων δὲ δηλοῖ τὸ ὑπερήφανον αὐτοῦ.* Schol.

σῖγα . . . ἔχ' ὄμματα: cf. *Aen.* 4. 363, totumque pererrat Luminibus tacitis.

49. ὀρέχθει: 'bounded.' *ὀρεχθέω* is found once in Homer, *Il.* 23. 30, *βόες . . . ὀρέχθεον ἀμφὶ σιδήρῳ*. Whatever may be its meaning there (v. Leaf), Ap. uses it in the sense of stretching towards, striving after, yearning; v.n. 1. 275. *ὀρέγομαι* is used in a similar way 878 infr. Curtius says *ὀ-ρεχ-θε-ω* is related to *ὀ-ρεγ-*, 'to stretch,' as *γη-θε-ω* to *γαF*. Theocritus (11. 43) uses it of the sea rolling in to the beach, *θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν*. With our passage Brunck compares *Aen.* 5. 137, exultantiaque haurit Corda pavor pulsans, laudumque adrecta cupido.

50. στηθέων: *sc.* **Πολυδεύκεος. αἷμα κεδάσσαι**: cf. *Il.* 7. 330, *τῶν νῦν αἷμα . . . ἐσκέδασ' ὀξὺς Ἄρης*.

52. ἱμάντας: the primitive boxing-gloves consisted of thongs of oxhide twisted round the hand, cf. *Il.* 23. 684, *δῶκεν ἱμάντας ἐυτμήτους βοὸς ἀγραύλοιο*: Theocr. 22. 80, *σπείρῃσιν ἐκαρτύναντο βοείαις Χεῖρας καὶ περὶ γυῖα μακρά σφ' εἵλιξαν ἱμάντας*. We may assume that Ap. is using *ἱμάντας* here in the Homeric sense, though the Schol. says, *ἱμάντας: τοὺς καλουμένους μύρμηκας*. The *μύρμηκες*, like the *caestus*, were terrible weapons weighted with metal and studded with nails; cf. *Anth. P.* 11. 78: *Aen.* 5. 405, ingentia septem Terga boum plumbo insuto ferroque rigebant. For illustrations of ancient boxing-gloves, see Gardiner, *Greek Athletic Sports and Festivals*, c. xix.

ὠμούς, ἀζαλέους, περὶ δ' οἷγ' ἔσαν ἐσκληῶτες.
αὐτὰρ ὁ τόνγ' ἐπέεσσιν ὑπερφιάλοισι μετηύδα·
"Τῶνδέ τοι ὄν κ' ἐθέλησθα, πάλου ἄτερ ἐγγυαλίξω
αὐτὸς ἑκών, ἵνα μή μοι ἀτέμβηαι μετόπισθεν.
ἀλλὰ βάλευ περὶ χειρί· δαεὶς δέ κεν ἄλλῳ ἐνίσποις,
ὅσσον ἐγὼ ῥινούς τε βοῶν περίειμι ταμέσθαι
ἀζαλέας, ἀνδρῶν τε παρηίδας αἵματι φύρσαι."
Ὣς ἔφατ'· αὐτὰρ ὅγ' οὔτι παραβλήδην ἐρίδηνεν.
ἦκα δὲ μειδήσας, οἵ οἱ παρὰ ποσσὶν ἔκειντο,
τοὺς ἕλεν ἀπροφάτως· τοῦ δ' ἀντίος ἤλυθε Κάστωρ
ἠδὲ Βιαντιάδης Ταλαὸς μέγας· ὦκα δ' ἱμάντας
ἀμφέδεον, μάλα πολλὰ παρηγορέοντες ἐς ἀλκήν.
τῷ δ' αὖτ' Ἀρητός τε καὶ Ὄρνυτος, οὐδέ τι ἤδειν
νήπιοι ὕστατα κεῖνα κακῇ δήσαντες ἐν αἴσῃ.
Οἱ δ' ἐπεὶ οὖν ἱμᾶσι διασταδὸν ἠρτύναντο,
αὐτίκ' ἀνασχόμενοι ῥεθέων προπάροιθε βαρείας

54. προσηύδα Hermann.
55. ἐθέλοισθα G.
58. περίειμι Köchly : περί τ' εἰμὶ codd. : περί γ' εἰμὶ O. Schneider.
61. οἷοι G.
67. οὖν ἐν ἱμᾶσι vulg.

53. περί: v.n. 1. 138. Gardiner (p. 430) explains 'with hard ridges *around* them.'
ἐσκληῶτες : Ap. forms this on the analogy of τεθνηῶτες, ἑστηῶτες ; cf. ἐσκλήκει, 201.
54. ὑπερφιάλοισι : v.n. 1. 1334.
55. ἐθέλησθα : Curtius (*G.V.* i 55) shows that in these subjunctive forms, which are common in Hom., the ι has crept in by mistake.
πάλου ἄτερ : cf. 1. 400; Val. Fl. 4. 251, Nec pete sortis opem, sed quos potes indue caestus.
56. ἀτέμβηαι : this use of ἀτέμβομαι = μέμφομαι is peculiar to Ap., cf. 3. 99. In Hom. ἀτέμβω means 'to ill-treat,' ἀτέμβομαι 'to be reft of.'
57. βάλευ : the only instance in the poem of this contraction in the imperative middle.
59. φύρσαι : cf *Od.* 18. 21, στῆθος καὶ χείλεα φύρσω Αἵματος.
60. παραβλήδην : v.n. 1. 835.
61. ἦκα μειδήσας : 'softly smiling,' cf. Hes. *Th.* 547, ἦκ' ἐπιμειδήσας.
62. ἀπροφάτως : 'without parley' ; ἀδιστάκτως, ἀδιακρίτως, μηδὲν πρὸς τὴν ἀναίρεσιν προφασισάμενος. Schol. ; cf. 4. 1005. For the ordinary meaning v.n. 1. 1201.
64. ἀμφέδεον : ἀμφιδέω (= περιδέω) is a new compound ; so too ἀμφιθρώσκω, -παλύνω, -μάρπτω are first found in Ap.
65. ἤδειν : like ἠείδειν (4. 1700) this is 3 pl. ; so too ἠρήρειν (4. 947).
Curtius (*G.V.* ii 239) says, "The form in -ειν for the 3 pl., three times used by Ap. Rhod., is very peculiar. The learned Alexandrine gets into fine trouble for it with the Dutch critic (Cobet, *Nov. Lect.* p. 467) : 'Apollonius ipse turpiter impegit. Quid eo homine facias qui ἤδειν dixit pro *sciebant*?' ! Certainly Ap. sometimes indulged in strange freaks, and perhaps this 3 pl. in -ειν was only an erroneous imitation of Homeric forms like βάν, ἔφαν, μίγεν, which even at the present day many regard as abbreviated from those in -σαν."
66. Cf. Val. Fl. 4. 252, Dixit et urgentis per sera piacula fati Nescius extremum hoc armis innectere palmas Dat famulis.
68. ῥεθέων : = προσώπων ; cf. Soph. *Ant.*

χεῖρας, ἐπ' ἀλλήλοισι μένος φέρον ἀντιόωντες.
ἔνθα δὲ Βεβρύκων μὲν ἄναξ, ἅ τε κῦμα θαλάσσης
τρηχὺ θοὴν ἐπὶ νῆα κορύσσεται, ἡ δ' ὑπὸ τυτθὸν
ἰδρείῃ πυκινοῖο κυβερνητῆρος ἀλύσκει,
ἱεμένου φορέεσθαι ἔσω τοίχοιο κλύδωνος,
ὣς ὅγε Τυνδαρίδην φοβέων ἔπετ', οὐδέ μιν εἶα
δηθύνειν. ὁ δ' ἄρ' αἰὲν ἀνούτατος ἦν διὰ μῆτιν
ἀίσσοντ' ἀλέεινεν· ἀπηνέα δ' αἶψα νοήσας
πυγμαχίην, ᾗ κάρτος ἀάατος, ᾗ τε χερείων,
στῆ ῥ' ἄμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.
ὡς δ' ὅτε νήια δοῦρα θοοῖς ἀντίξοα γόμφοις
ἀνέρες ὑληουργοὶ ἐπιβλήδην ἐλάοντες
θείνωσι σφύρῃσιν, ἐπ' ἄλλῳ δ' ἄλλος ἄηται
δοῦπος ἄδην· ὣς τοῖσι παρήιά τ' ἀμφοτέρωθεν
καὶ γένυες κτύπεον· βρυχὴ δ' ὑπετέλλετ' ὀδόντων

69. *πνέον* Wakefield.
71. *θοῇ ἐπὶ νηΐ* Pariss., Brunck.
76. *ἀίσσοντ'* Pierson: *ἀίσσων* codd.
77. *ἢ . . . ᾗ* Merkel.
78. *στῆ* G: *τῇ* vulg.

529, Eur. *H.F.* 1203. In Hom. *ῥέθεα* means 'the limbs,' e.g. *Il.* 16. 856, *ψυχὴ δ' ἐκ ῥεθέων πταμένη.* According to Eustathius the use of *ῥέθος* for *πρόσωπον* was an Aeolic peculiarity.

70 sqq. For the simile cf. Val. Fl. 4. 268, spumanti qualis in alto Pliade capta ratis, trepidi quam sola magistri Cura tenet, rapidum ventis certantibus aequor Intemerata secat: Pollux sic providus ictus Servat et Oebalia dubium caput eripit arte.

71. κορύσσεται: v.n. 1. 1028.

73. ἱεμένου . . . κλύδωνος: 'as the wave strives eagerly to rush within the sides of the ship.' For this use of *τοῖχος* v. Tyrrell on Eur. *Tro.* 116.

76. ἀπηνέα κ.τ.λ.: 'and quickly he observed his rude boxing to see in what points his might was resistless, and in what points he was his inferior.'

77. ἀάατος: for the quantity cf. *Od.* 21. 91; the penult. is long in *Il.* 14. 271.

78. ἄμοτον: 'unwaveringly'; v.n. 1. 513.

79. 'As when shipwrights, putting together in rows by means of sharp treenails the opposing timbers, smite with their hammers, etc.' **ἀντίξοα**: usually explained of the *δούρατα* 'resisting' the *γόμφοι*, but cf. Heraclitus' paradox *τὸ ἀντίξουν συμφέρον* referring primarily to pieces of wood supporting each other by leaning in opposite directions, the stability of the structure being due to opposite strains; v. Burnet on Arist. *E.* 8. 1. 6. In *Od.* 5. 248 Odysseus hammers together his *σχεδίη* by means of *γόμφοι* and *ἁρμονίαι* (*γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν*).

80. ὑληουργοί: a new and wrong formation = *ὑλουργοί*. **ἐπιβλήδην ἐλάοντες**: 'laying in rows'; cf. *Od.* 14. 11, *σταυροὺς ἔλασσε* 'he ran a row of stakes.' *ἐπιβλήδην* is *ἅπ. λεγ.* L. and S. explain it *laying on, urgently.*

81. ἐπ' ἄλλῳ κ.τ.λ.: 'the sound of blow after blow echoes unceasingly.'

ἄηται: *ἐξηχεῖται, ἀκούεται.* Schol.; it properly means 'is tossed or wafted by the wind' (cf. *Od.* 6. 131). The verb is used metaphorically in *Il.* 21. 386, *δίχα θυμὸς ἄητο* 'tossed to and fro'; cf. Ap. 3. 688, *θυμὸς ἄηται.* See also on 3. 288.

83. βρυχὴ . . . ὀδόντων: 'a rattling of teeth' from the blows on the jaws; cf.

ἄσπετος, οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,
ἔστε περ οὐλοὸν ἆσθμα καὶ ἀμφοτέρους ἐδάμασσεν.
στάντε δὲ βαιὸν ἄπωθεν ἀπωμόρξαντο μετώπων
ἱδρῶ ἄλις, καματηρὸν ἀυτμένα φυσιόωντε.
ἂψ δ' αὖτις συνόρουσαν ἐναντίοι, ἠύτε ταύρω
φορβάδος ἀμφὶ βοὸς κεκοτηότε δηριάασθον.
ἔνθα δ' ἔπειτ' Ἄμυκος μὲν ἐπ' ἀκροτάτοισιν ἀερθείς,
βουτύπος οἷα, πόδεσσι τανύσσατο, κὰδ δὲ βαρεῖαν
χεῖρ' ἐπὶ οἱ πελέμιξεν· ὁ δ' ἀίξαντος ὑπέστη,
κρᾶτα παρακλίνας, ὤμῳ δ' ἀνεδέξατο πῆχυν
τυτθόν· ὁ δ' ἄγχ' αὐτοῖο παρὲκ γόνυ γουνὸς ἀμείβων

86. μετώπων Wellauer: μετώπῳ codd.
87. φυσιώωντες Pariss., Brunck.
92. ὑπέκδυ Matthiae.
94. τυτθὸν δ' ἄγχ' Köchly, qui post πῆχυν interpunxit.

Theocr. 22. 126, πυκνοὶ δ' ἀράβησαν ὀδόντες. L. and S. wrongly explain it 'a gnashing of teeth.'

84. ἐπισταδόν: 'standing up to each other'; v.n. 1. 293.

86. Cf. Val. Fl. 4. 279, respirant ambo paulumque reponunt Bracchia. Theocritus mentions no such cessation.

87. φυσιόωντε: see on 431.

88. συνόρουσαν: Val. Fl. 4. 282, Vix steterant, et iam ecce ruunt inflictaque late Terga sonant. **ἠύτε ταύρω**: cf. Ov. *Met.* 9. 42, Digredimur paulum: rursumque ad bella coimus. . . . Non aliter fortes vidi concurrere tauros, Cum pretium pugnae, toto nitidissima saltu, Expetitur coniux. Virg. also adopts this simile, *Aen.* 12. 715.

89. φορβάδος: 'in the pasture'; cf. Eur. *Bacch.* 165, πῶλος ὅπως ἅμα ματέρι φορβάδι. φορβάς is an adj. also in 2. 1024; it is a subst. in 3. 276, 4. 1449.

90. ἐπ' ἀκροτάτοισιν ἀερθείς: cf. *Aen.* 5. 426, constitit in digitos arrectus uterque. For this 'rising on tip-toe,' foreign to the ancient science of boxing, see Gardiner, *op. cit.* p. 431.

91. βουτύπος οἷα: cf. Ov. *Met.* 12. 248, Elatumque alte, veluti qui candida tauri Rumpere sacrifica molitur colla securi Illisit fronti Lapithae. For βουτύπος cf. 4. 468. **κὰδ . . . πελέμιξεν**: 'aimed a swinging downward blow at him.' The compound is ἅπ. λεγ.

92. ὑπέστη: i.e. he swerved aside to avoid his onset; cf. Theocr. 22. 123, ἀλλ' ὅγ' ὑπεξανέζυ.

93. ὤμῳ ἀνεδέξατο: 'received on the shoulder the sweep of his elbow'; i.e. Amycus aimed at his head, but when he swerved aside the onward sweep of Amycus' under-arm just (τυτθόν) grazed his shoulder. de M. mistranslates, "il garantit son épaule en élevant le coude."

94. ὁ δ' ἄγχι κ.τ.λ.: 'Polydeuces, close beside him, getting his knee past the knee of Amycus, with a swift lunge smote him over the ear.' For παρὲκ . . ἀμείβων cf. 1. 581, παρεξήμειβον 'they passed by.' In *Il.* 11. 547, ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων, the meaning is 'retreating slowly,' *pedetentim*, *lit.* 'changing one knee for the other,' and de M. tries to keep the Homeric sense here, "faisant quelques pas vers Amycos, sans se hâter, il le frappa, etc." This seems impossible as the whole thing was over in a moment: "Polydeuces slips aside, and before his opponent has time to recover his balance or his guard, steps past him and deals him a swinging blow above the ear, which not only knocks him out but kills him" (Gardiner). There is a very similar passage, Quint. Smyrn. 4. 345, Αἶψα δ' ἄρ' ἀλλήλοισι καταντία χεῖρας ἄειραν Ταρφέα παπταίνοντες· ἐπ' ἀκροτάτοις δὲ πόδεσσι Βοίνοντες κατὰ βαιὸν ἐὸν γόνυ γουνὸς ἄμειβον Ἀλλήλων ἐπὶ δηρὸν ἀλευόμενοι μέγα κάυτος. This use of κατὰ βαιόν led Köchly to

κόψε μεταΐγδην ὑπὲρ οὔατος, ὀστέα δ' εἴσω
ῥῆξεν· ὁ δ' ἀμφ' ὀδύνῃ γνὺξ ἤριπεν· οἱ δ' ἰάχησαν
ἥρωες Μινύαι· τοῦ δ' ἀθρόος ἔκχυτο θυμός.
Οὐδ' ἄρα Βέβρυκες ἄνδρες ἀφείδησαν βασιλῆος·
ἀλλ' ἄμυδις κορύνας ἀζηχέας ἠδὲ σιγύννους
ἰθὺς ἀνασχόμενοι Πολυδεύκεος ἀντιάασκον.
τοῦ δὲ πάρος κολεῶν εὐήκεα φάσγαν' ἑταῖροι
ἔσταν ἐρυσσάμενοι. πρῶτός γε μὲν ἀνέρα Κάστωρ
ἤλασ' ἐπεσσύμενον κεφαλῆς ὕπερ· ἡ δ' ἑκάτερθεν
ἔνθα καὶ ἔνθ' ὤμοισιν ἐπ' ἀμφοτέροις ἐκεάσθη.
αὐτὸς δ' Ἰτυμονῆα πελώριον ἠδὲ Μίμαντα,
τὸν μὲν ὑπὸ στέρνοιο θοῷ ποδὶ λὰξ ἐπορούσας
πλῆξε, καὶ ἐν κονίῃσι βάλεν· τοῦ δ' ἆσσον ἰόντος
δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρί,
δρύψε δέ οἱ βλέφαρον, γυμνὴ δ' ὑπελείπετ' ὀπωπή.

96. ἀμφ' Stephanus : ἄμ' codd.
98. ἀκήδησαν Choeroboscus.
102. Μελάνορα Ruhnken : Μεγάνορα Brunck.

alter our text by punctuating after πῆχυν, and he is followed by Merkel.

95. μεταΐγδην: *lit.* 'darting at,' ἅπ. λεγ.; cf. καταΐγδην, 1. 64.

96. ἀμφ' ὀδύνῃ: *prae dolore*, cf. Archil. *frag.* 9 (Bergk), οἰδαλέους δ' ἀμφ' ὀδύνῃς ἔχομεν πνεύμονας.

97. The Schol. tells us that according to Pisander and Epicharmus Amycus was not slain but thrown into chains. Theocritus (22. 131) says that Polydeuces spared his life, having exacted an oath that he would never again do violence to strangers. Val. Fl. follows our author, differing from him only in saying that the Bebryces fled immediately their king was slain (4. 315), Bebrycas extemplo spargit fuga; nullus adempti Regis amor; montem celeres silvamque capessunt.

98. ἀφείδησαν: Seaton (*Class. Rev.* xv p. 29) admirably defends this use of ἀφειδεῖν = ἀμελεῖν. The reading ἀκήδησαν was adopted by Merkel on the authority of Choeroboscus, and is approved by Bonitz and Jebb. In Soph. *Ant.* 414, εἴ τις τοῦδ' ἀφειδήσοι πόνου, Jebb reads ἀκηδήσοι, though, as Seaton points out, ἀφειδήσοι is defended by the use of ἀφειδής in Thuc. 4. 26, τοῖς δὲ ἀφειδὴς ὁ κατάπλους καθεστήκει, 'the landing was made recklessly.' ἀφειδεῖν = ἀμελεῖν is found again in 2. 869 and 3. 930, while the adj. is used in an active sense in 4. 1252, ἀφειδέες . . . δείματος. For the varying quantity of the penult. of Βέβρυκες v. App. II (k).

99. κορύνας: Ap. keeps the Homeric quantity; Eur. and Theocr. lengthen the penult. **ἀζηχέας**: 'hard,' 'seasoned' = ἀζαλέος (115). This meaning is recognized in *Et. Mag.* σκληρόν· ἀπὸ τῆς ἄζης, and in schol. B. *Il.* 15. 25. In Hom. ἀζηχής has two meanings: (1) 'very piercing' of sound (ἀ-διηχής), (2) 'incessant' (ἀ-διεχής).

σιγύννους: ἀκόντια ὁλοσίδηρα. Schol.; cf. Hdt. 5. 9, σιγύννας καλέουσι Κύπριοι τὰ δόρατα: Arist. *Poet.* 21. 3, τὸ σίγυνον Κυπρίοις μὲν κύριον, ἡμῖν δὲ γλῶττα. For varieties of spelling v. L. and S. See also on 4. 320.

101. κολεῶν . . . ἐρυσσάμενοι: cf. Soph. *Aj.* 730, κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

104. Cf. *Aen.* 9. 754, atque illi partibus aequis Huc caput atque illuc humero ex utroque pependit.

105. αὐτός: Polydeuces.

106. ποδὶ λάξ: for the pleonasm cf. Theogn. 815, βοῦς μοι ἐπὶ γλώσσῃ κρατερῷ ποδὶ λὰξ ἐπιβαίνων.

109. δρύψε: cf. *Il.* 16. 324, βραχίονα δουρὸς ἀκωκὴ Δρύψ' ἀπὸ μυώνων.

ὀπωπή: 'eyeball,' as in 445; ὀπωπαί 'eyes' in 3. 1023, 4. 1670.

Ὠρείδης δ' Ἀμύκοιο βίην ὑπέροπλος ὀπάων
οὔτα Βιαντιάδαο κατὰ λαπάρην Ταλαοῖο,
ἀλλά μιν οὐ κατέπεφνεν, ὅσον δ' ἐπὶ δέρματι μοῦνον
νηδυίων ἄψαυστος ὑπὸ ζώνην θόρε χαλκός.
αὖτως δ' Ἄρητος μενεδήιον Εὐρύτου υἷα
Ἴφιτον ἀζαλέῃ κορύνῃ στυφέλιξεν ἐλάσσας,
οὔπω κηρὶ κακῇ πεπρωμένον· ἦ τάχ' ἔμελλεν
αὐτὸς δηώσεσθαι ὑπὸ ξίφεϊ Κλυτίοιο.
καὶ τότ' ἄρ' Ἀγκαῖος Λυκοόργοιο θρασὺς υἱὸς
αἶψα μάλ' ἀντεταγὼν πέλεκυν μέγαν ἠδὲ κελαινὸν
ἄρκτου προσχόμενος σκαιῇ δέρος ἔνθορε μέσσῳ
ἐμμεμαὼς Βέβρυξιν· ὁμοῦ δέ οἱ ἐσσεύοντο
Αἰακίδαι, σὺν δέ σφιν ἀρήιος ὦρνυτ' Ἰήσων.
ὡς δ' ὅτ' ἐνὶ σταθμοῖσιν ἀπείρονα μῆλ' ἐφόβησαν
ἤματι χειμερίῳ πολιοὶ λύκοι ὁρμηθέντες
λάθρῃ ἐυρρίνων τε κυνῶν αὐτῶν τε νομήων,
μαίονται δ' ὅ τι πρῶτον ἐπαΐξαντες ἕλωσιν,
πόλλ' ἐπιπαμφαλόωντες ὁμοῦ· τὰ δὲ πάντοθεν αὖτως
στείνονται πίπτοντα περὶ σφίσιν· ὣς ἄρα τοίγε
λευγαλέως Βέβρυκας ὑπερφιάλους ἐφόβησαν.
ὡς δὲ μελισσάων σμῆνος μέγα μηλοβοτῆρες

111. *οὖτα* L: *οὔτα* G, vulg.
119. *μάλ' ἀντεταγὼν* Sanctamandus: *μέλαν τεταγὼν* vulg.: *μάλ' ἀμπεπαλὼν* Ruhnken.
126. *μαίνονται* G.

111. The construction of this line is a blend of *Il.* 5. 305, *τῷ βάλεν Αἰνείαο κατ' ἰσχίον*, and 14. 446, *τὸν . . οὖτα κατὰ λαπάρην*.

112-13. **ὅσον . . . χαλκός**: 'but the bronze spear sped merely along the surface of the skin beneath the belt and touched not the vitals.'

ὅσον: *lit.* 'thus much and no more,' v.n. 1. 183; cf. *Il.* 9. 354, *ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν*. **ἄψαυστος**: for the trans. use cf. Soph. *O.T.* 969, *ἄψαυστος ἔγχους*.

117. **Κλυτίοιο**: brother of Iphitus (1. 86).

119. **ἀντεταγών**: this compound is *ἅπ. λεγ.* The simple *τεταγών* (ta-n-go) occurs in *Il.* 1. 591, *βῖψε ποδὸς τεταγών*.

120. **ἄρκτου δέρος**: cf. 1. 168.

122. **Αἰακίδαι**: Telamon and Peleus (1. 90).

124. For the comparison of warriors to wolves cf. *Il.* 4. 471; 16. 156; *Aen.* 2. 355.

127. **ἐπιπαμφαλόωντες**: *πολλὰ ἐπιβλέποντες καὶ μετ' ἐνθουσιασμοῦ. παμφαλᾶν γὰρ τὸ μετὰ ποιήσεως ἐπιβλέπειν*. Schol. This compound is *ἅπ. λεγ.* *παμφαλία* = *παπταίνω* was used by Anacreon and Hipponax.

αὖτως: 'just where they are,' 'helpless.'

128. **περὶ σφίσιν**: *ἔδει εἰπεῖν περὶ ἀλλήλοις πίπτοντα, οὐ γὰρ περὶ ἑαυτά, τὸ δὲ ἁμάρτημα τῶν μεθ' Ὅμηρον*. Schol. We find *σφίσι* used instead of the dual pronoun (referring to *ἄμφω*) in 3. 1023, *ἐπὶ σφίσι βάλλον ὀπωπάς*. It is used for the 1 pers. pl. (with reciprocal sense) in 1278 infr., and in 3. 909. In *Il.* 10. 398, *μετὰ σφίσιν* is equivalent to *μεθ' ὑμῖν* (v. Leaf). See also on 4. 1290.

130. For the simile cf. Lycophr. 293.

ἠὲ μελισσοκόμοι πέτρῃ ἔνι καπνιόωσιν,
αἱ δ' ἤτοι τείως μὲν ἀολλέες ᾧ ἐνὶ σίμβλῳ
βομβηδὸν κλονέονται, ἐπιπρὸ δὲ λιγνυόεντι
καπνῷ τυφόμεναι πέτρης ἑκὰς ἀίσσουσιν·
ὣς οἵγ' οὐκέτι δὴν μένον ἔμπεδον, ἀλλ' ἐκέδασθεν
εἶσω Βεβρυκίης, Ἀμύκου μόρον ἀγγελέοντες·
νήπιοι, οὐδ' ἐνόησαν ὃ δή σφισιν ἐγγύθεν ἄλλο
πῆμ' ἀίδηλον ἔην. πέρθοντο γὰρ ἠμὲν ἀλωαὶ
ἠδ' οἷαι τῆμος δῄῳ ὑπὸ δουρὶ Λύκοιο
καὶ Μαριανδυνῶν ἀνδρῶν, ἀπεόντος ἄνακτος.
αἰεὶ γὰρ μάρναντο σιδηροφόρου περὶ γαίης.
οἱ δ' ἤδη σταθμούς τε καὶ αὔλια δηιάασκον·
ἤδη δ' ἄσπετα μῆλα περιτροπάδην ἐτάμοντο
ἥρωες, καὶ δή τις ἔπος μετὰ τοῖσιν ἔειπεν·
" Φράζεσθ' ὅττι κεν ἦσιν ἀναλκείῃσιν ἔρεξαν,
εἴ πως Ἡρακλῆα θεὸς καὶ δεῦρ' ἐκόμισσεν.

132. δ' ἤτοι Pariss. quatt.: δή τοι vulg.
145. ἀτασθαλίῃσιν Ruhnken: ἀπηνείῃσιν vel ἀλαζονίῃσιν Brunck: ἀγηνορίῃσιν Merkel.

ἀλλ' ὡς μέλισσαι συμπεφυρμέναι καπνῷ Καὶ λιγνύος ῥιπαῖσι, κ.τ.λ.: *Aen.* 12. 587, Inclusas ut cum latebroso in pumice pastor Vestigavit apes fumoque implevit amaro: Illae intus trepidae rerum per cerea castra Discurrunt magnisque acuunt stridoribus iras, etc.: *Geor.* 4. 230.

132. ᾧ: we have the same wide use of ὅς as of ἑός (1. 1113 n.). It is used (*a*) regularly for 3 pers. sing., (*b*) for 3 pers. pl. instead of σφός or σφέτερος, as here and in 1. 384, etc., (*c*) for 1 pers. sing., e.g. 4. 1015; *Od.* 9. 28, (*d*) for 2 pers. pl., 4. 1384.

133. βομβηδὸν κλονέονται: 'buzz tumultuously'; βομβ. is ἅπ. λεγ.

134. καπνῷ τυφόμεναι: cf. Ar. *Vesp.* 457, τῦφε (τοὺς σφῆκας) καπνῷ.

138. ἀίδηλον: v.n. 1. 102.

139. οἷαι: κῶμαι. Schol. In Soph., *fr.* 138, we find οἰητᾶν, which Hesych. explains by κωμητῶν. The deriv. is unknown. Müller suggests an affinity with Lacon. ὠβά. Λύκοιο: cf. 752 infr.

141. σιδηροφόρου γαίης: the land of the Chalybes; cf. 1005 infr. Ap. alone uses the adj. in this sense.

142. δηιάασκον: for the form v. Rzach, p. 172. Ap., misled by Homeric forms like δηιόωντες, δηιόωντο, which have the appearance of coming from a verb in -αω, assumed that there was a present δηιάω from which he formed this iterative tense. Besides many forms from the regular δηιόω, he also uses ἐδήιον from a present δηίω (3. 1374), a form which he may have borrowed from Eumelus (v.n. 3. 1372).

143. περιτροπάδην: περιτρέποντες, ἐπὶ τὴν ναῦν ἐλαύνοντες. Schol. It is ἅπ. λεγ. Cf. *Od* 9. 465, μῆλα περιτροπέοντες ἐλαύνομεν (v. M. and R.) They surrounded the sheep and drove them off in a body. For ἐτάμοντο cf. *Il.* 18. 528, τάμνοντ' ἀμφὶ βοῶν ἀγέλας, 'cut off, intercepted': *Od.* 11. 402, βοῦς περιταμνόμενον. The Lat. versions wrongly render 'mactabant,' and so de M. 'immolaient.'

145. 'Consider what the Bebryces would have done in their cowardice.' ἦσιν: v.n. 132. Many needless corrections have been proposed for ἀναλκείῃσιν, e.g. ἀτασθαλίῃσιν, ἀπηνείῃσιν, ἀγηνορίῃσιν, ἀλαζονίῃσιν, but the text is sound. If the B. fled before the other Argonauts, what would they have done had Heracles been there?

146. Val. Fl. introduces this yearning

ἤτοι μὲν γὰρ ἐγὼ κείνου παρεόντος ἔολπα
οὐδ' ἂν πυγμαχίῃ κρινθήμεναι· ἀλλ' ὅτε θεσμοὺς
ἤλυθεν ἐξερέων, αὐτοῖς ἄφαρ οἷς ἀγόρευεν
θεσμοῖσιν ῥοπάλῳ μιν ἀγηνορίης λελαθέσθαι.
ναὶ μὲν ἀκήδεστον γαίῃ ἔνι τόνγε λιπόντες
πόντον ἐπέπλωμεν· μάλα δ' ἡμέων αὐτὸς ἕκαστος
εἴσεται οὐλομένην ἄτην, ἀπάνευθεν ἐόντος."
Ὣς ἄρ' ἔφη· τὰ δὲ πάντα Διὸς βουλῇς ἐτέτυκτο.
καὶ τότε μὲν μένον αὖθι διὰ κνέφας, ἕλκεά τ' ἀνδρῶν
οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι θυηλὰς
ῥέξαντες μέγα δόρπον ἐφώπλισαν· οὐδέ τιν' ὕπνος
εἶλε παρὰ κρητῆρι καὶ αἰθομένοις ἱεροῖσιν.
ξανθὰ δ' ἐρεψάμενοι δάφνῃ καθύπερθε μέτωπα
ἀγχιάλῳ, τῇ, ἀκτῇ ἔπι, πρυμνήσι' ἀνῆπτο,
Ὀρφείῃ φόρμιγγι συνοίμιον ὕμνον ἀείδον
ἐμμελέως· περὶ δέ σφιν ἰαίνετο νήνεμος ἀκτὴ
μελπομένοις· κλεῖον δὲ Θεραπναῖον Διὸς υἷα.

151. *τόνδε* G.

160. *τῇ, ἀκτῇ ἔπι*, conieci: *τῇ καὶ τῇ περὶ* codd.: *τῇ καί τε περὶ* Merkel: *τῇ καὶ τὰ περὶ* Stephanus: *τῇ τῇ καὶ τῇ πρυμνήσια* Wellauer: *τῇ καὶ νηὸς πρ.* Samuelsson: *τῇ καὶ νεάτῃ πρ.* Ziegler.

for Heracles *before* the fight, 4. 247, redit Alcidae iam sera cupido Et vacuos maesto lustrant tum lumine montes.

147. ἔολπα: 'I ween,' 'my heart tells me.'

148. κρινθήμεναι: impers., 'never would the issue have been decided by boxing.' **θεσμούς**: v. 5.

149. ἤλυθεν: *sc.* Amycus. **αὐτοῖς . . . λελαθέσθαι**: 'straightway with his club he would have made him to forget his proud might together with the ordinances which he proclaimed.' Merkel takes *λελαθέσθαι* in this causal sense. Hom. has the active so used, *Il.* 15. 60, *Ἕκτορα . . . λελάθῃ* (*sc.* *Ἀπόλλων*) *ὀδυνάων*. Old edd. explain 'under the club A. would have forgotten'; but cf. *Il.* 22. 457, *μιν καταπαύσῃ ἀγηνορίης*, and *νάσσατο*, 1. 1356.

151. τόνγε: Heracles.

153. 'will realize his fatal folly now that H. is far away.'

154. Διὸς βουλῇσι: v. 1. 1315.

159. ἐρεψάμενοι: 'wreathing,' cf. Eur. *Bacch.* 323, *κισσῷ τ' ἐρεψόμεσθα.*

160. τῇ . . . ἀνῆπτο: 'to which the stern-hawsers had been fastened at the foreland.' For *ἀκτῇ ἔπι* cf. *ἀκτῇ ἐπὶ προβλῆτι*, 366 infr. The *ἀκτή* is that mentioned in 1. 1361. This seems the simplest correction. *περί* was due to the *πρ* of *πρυμνήσια*. Merkel's *τῇ καί τε περί* is read by Seaton, and explained by de M. "les amarres du navire étaient fixées à l'arbre et aux alentours," i.e. the cables were fastened not merely to the tree, but also to the surrounding rocks. The tree, however, was sufficiently strong; it was described as *εὐμέγεθες δένδρον* by Androetas of Tenedos according to the Schol. With Merkel's reading I would prefer to take *περί* as a prep. 'round which the cables also were fastened,' but Ap. has only the simple dat. with *ἀνάπτειν*.

161. συνοίμιον: = *σύμφωνον*: *ἅπ. λεγ.*

162. περὶ . . . μελπομένοις: "all the breathless beach lay tranced with the spell of the song" (Way).

163. Θεραπναῖον Διὸς υἷα: explained by the Schol. as Apollo, to whom

Ἦμος δ' ἠέλιος δροσεραὰς ἐπέλαμψε κολώνας
ἐκ περάτων ἀνιών, ἤγειρε δὲ μηλοβοτῆρας,
δὴ τότε λυσάμενοι νεάτης ἐκ πείσματα δάφνης,
ληίδα τ' εἰσβήσαντες ὅσην χρεὼ ἦεν ἄγεσθαι,
πνοιῇ δινήεντ' ἀνὰ Βόσπορον ἰθύνοντο.
ἔνθα μὲν ἠλιβάτῳ ἐναλίγκιον οὔρεϊ κῦμα
ἀμφέρεται προπάροιθεν ἐπαΐσσοντι ἐοικός,
αἰὲν ὑπὲρ νεφέων ἠερμένον· οὐδέ κε φαίης
φεύξεσθαι κακὸν οἶτον, ἐπεὶ μάλα μεσσόθι νηὸς
λάβρον ἐπικρέμαται, καθάπερ νέφος. ἀλλὰ τόγ' ἔμπης
στόρνυται, εἴ κ' ἐσθλοῖο κυβερνητῆρος ἐπαύρῃ.
τῷ καὶ Τίφυος οἶδε δαημοσύνῃσι νέοντο,
ἀσκηθεῖς μέν, ἀτὰρ πεφοβημένοι. ἤματι δ' ἄλλῳ
ἀντιπέρην γαίῃ Βιθυνίδι πείσματ' ἀνῆψαν.
Ἔνθα δ' ἐπάκτιον οἶκον Ἀγηνορίδης ἔχε Φινεύς,
ὃς περὶ δὴ πάντων ὀλοώτατα πήματ' ἀνέτλη
εἵνεκα μαντοσύνης, τήν οἱ πάρος ἐγγυάλιξεν

164. *δνοφερὰς* Pariss. quatt., Brunck.
170. *ἐμφέρεται* Pariss., Brunck.
173. *καθάπερ νέφος* Pariss. quatt.: *ὑπὲρ νέφεος* L, vulg.: *ὑπὲρ νέφος* G: *νέφεος ὕπερ* Vrat.: *ὑπερηρεφές* Merkel.
177. *Θυνηίδι* Meineke.

Therapnae in Laconia was sacred. More probably Polydeuces is meant. For the connexion of the Dioscuri with Therapnae cf. Pind. *Nem.* 10. 55.

165. ἐκ περάτων: 'from the horizon'; cf. 1. 1281.

166. νεάτης ἐκ δάφνης: i.e. from the bottom of the trunk, where naturally the tree was strongest. de M. renders "du laurier en dernier lieu," i.e. the cable round the bay-tree was the last loosed. See on 160.

169. ἠλιβάτῳ: v.n. 1. 739. **ἐναλίγκιον οὔρεϊ**: cf. *Od.* 11. 244, *κῦμα περιστάθη οὔρεϊ ἶσον Κυρτωθέν*: Virg. *G.* 4. 361, curvata in montis faciem circumstetit unda.

173. ἀλλὰ . . . ἐπαύρῃ: 'but yet even this is smoothed if by good hap it meet with a skilful steersman.' **ἐπαύρῃ**: v.n. 1. 82.

175. δαημοσύνῃσι: *sollertia*. The word is peculiar to Ap., cf. 4. 1273.

177. ἀντιπέρην: 'over against,' like *ἀντιπέρας* in Thucydides. They anchored, opposite Bithynia, on the Thracian coast where the Bosporus joins the Euxine. Salmydessus, the dwelling of Phineus, should lie to the left after entering the Euxine; Ap., for his own purposes, places it on the left of the Bosporus before coming to the Cyanean Rocks.

178. Φινεύς: according to Hellanicus, a son of Agenor; according to Pherecydes and Antimachus, a grandson. He was married first to Cleopatra (239), daughter of Boreas, by whom he had two sons who were introduced in Sophocles' lost tragedies on the legend of Phineus. By his second wife, Eidothea, he was father of Thynus and Mariandynus.

180. εἵνεκα μαντοσύνης: Apollodorus (1. 9. 21) likewise states that he was blinded for revealing to men the counsels of Zeus. The Schol. mentions another story that he was cursed by Aeetes and blinded by Helios for saving the sons of Phrixus. Servius (on *Aen.* 3. 209) says that he was blinded by Boreas for his conduct to his first two sons whom he cruelly tortured for their treatment of his second wife (cf. Diod. 4. 44). Sophocles (*Antig.* 970) says these two sons were blinded by Eidothea.

ἐγγυάλιξεν: v.n. 1. 245.

Λητοΐδης· οὐδ' ὅσσον ὀπίζετο καὶ Διὸς αὐτοῦ
χρείων ἀτρεκέως ἱερὸν νόον ἀνθρώποισιν.
τῶ καί οἱ γῆρας μὲν ἐπὶ δηναιὸν ἴαλλεν,
ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος· οὐδὲ γάνυσθαι
εἶα ἀπειρεσίοισιν ὀνείασιν, ὅσσα οἱ αἰεὶ
θέσφατα πευθόμενοι περιναιέται οἴκαδ' ἄγειρον.
ἀλλὰ διὰ νεφέων ἄφνω πέλας ἀίσσουσαι
Ἅρπυιαι στόματος χειρῶν τ' ἀπὸ γαμφηλῇσιν
συνεχέως ἥρπαζον. ἐλείπετο δ' ἄλλοτε φορβῆς
οὐδ' ὅσον, ἄλλοτε τυτθόν, ἵνα ζώων ἀκάχοιτο.
καὶ δ' ἐπὶ μυδαλέην ὀδμὴν χέον· οὐδέ τις ἔτλη
μὴ καὶ λευκανίηνδε φορεύμενος, ἀλλ' ἀποτηλοῦ
ἑστηώς· τοῖόν οἱ ἀπέπνεε λείψανα δαιτός.
αὐτίκα δ' εἰσαΐων ἐνοπὴν καὶ δοῦπον ὁμίλου
τούσδ' αὐτοὺς παριόντας ἐπήισεν, ὧν οἱ ἰόντων
θέσφατον ἐκ Διὸς ἦεν ἑῆς ἀπόνασθαι ἐδωδῆς.
ὀρθωθεὶς δ' εὐνῆθεν, ἀκήριον ἠύτ' ὄνειρον,
βάκτρῳ σκηπτόμενος ῥικνοῖς ποσὶν ᾖε θύραζε,

187. διὲκ Vind., Vrat.
190. Ἵν' ἄζωτον coni. Merkel.
192. μὴ ὅτι Brunck.
193. μήδ' ἑστεώς Brunck.
195. παρεόντας Brunck.

181. οὐδ' ὅσσον: *neque tantillum* (v.n. 1. 290); 'and nought he recked to reveal truly unto mortals the sacred purposes of Zeus himself.'

187. Cf. *Aen.* 3. 225, At subitae horrifico lapsu de montibus adsunt Harpyiae, et magnis quatiunt clangoribus alas Diripiuntque dapes contactuque omnia foedant Immundo.

188. Ἅρπυιαι: in Hom. these 'Snatchers' are always personifications of the storm-winds (e.g. *Od.* 20. 66, 77). In Aesch. *Eum.* 50 we first have them described as ugly creatures with wings, and in later writers they are always represented as loathsome monsters; cf. *Aen.* 3. 210 sqq.

189. συνεχέως: v.n. 1. 1271.

191. μυδαλέην: *αυσαυάν.* Schol., 'dank,' 'mouldy,' taeter odor, *Aen.* 3. 228. **οὐδέ τις ἔτλη κ.τ.λ.**: 'and no one could have endured the stench, I will not say when putting the food to his mouth, but even standing afar off, so foul was the smell from the fragments of the feast.' μὴ καί must stand for μὴ ὅτι, *nedum, ne dicam*, a usage which we find again in 3. 589. **λευκανίη** is the gullet as opp. to the ἀσφάραγος or windpipe, cf. *Il.* 22. 325. For the strange use of the local **-δε** cf. Aristophanes' reading κεφαλήνδε in *Od.* 14. 349. On *Il.* 11. 97 we are told by Schol. A. that Ap. would read ἐγκέφαλόνδε, deleting the following line (v. Introd. p. 50 n). For the v.l. λαυκανίηνδε see on 4. 18.

193. ἀπέπνεε: this use of ἀποπνεῖν is confined to late Greek.

195. ὧν . . . ἐδωδῆς: 'there was an oracle from Zeus that when they came he should have joy of his food.'

197. ἀκήριον . . . ὄνειρον: 'a lifeless wraith'; cf. Eur. *H.F.* 111, δόκημα νυκτερωπὸν ἐννύχων ὀνειράτων (of the aged chorus): *Phoen.* 1556. See also on 3. 466.

198. βάκτρῳ σκηπτόμενος: cf. Seneca *Oed.* 657, baculo senili triste praetentans iter **ῥικνοῖς ποσίν**: cf. 1. 669.

τοίχους ἀμφαφόων· τρέμε δ' ἄψεα νισσομένοιο
ἀδρανίῃ γήραι τε· πίνῳ δέ οἱ αὐσταλέος χρὼς
ἐσκλήκει, ῥινοὶ δὲ σὺν ὀστέα μοῦνον ἔεργον.
ἐκ δ' ἐλθὼν μεγάροιο καθέζετο γοῦνα βαρυνθεὶς
οὐδοῦ ἐπ' αὐλείοιο· κάρος δέ μιν ἀμφεκάλυψεν
πορφύρεος, γαῖαν δὲ πέριξ ἐδόκησε φέρεσθαι
νειόθεν, ἀβληχρῷ δ' ἐπὶ κώματι κέκλιτ' ἄναυδος.
οἱ δέ μιν ὡς εἶδοντο, περισταδὸν ἠγερέθοντο
καὶ τάφον. αὐτὰρ ὁ τοῖσι μάλα μόλις ἐξ ὑπάτοιο
στήθεος ἀμπνεύσας μετεφώνεε μαντοσύνῃσιν·
"Κλῦτε, Πανελλήνων προφερέστατοι, εἰ ἐτεὸν δὴ
οἷόδ' ὑμεῖς, οὓς δή κρυερῇ βασιλῆος ἐφετμῇ
Ἀργῴης ἐπὶ νηὸς ἄγει μετὰ κῶας Ἰήσων.
ὑμεῖς ἀτρεκέως. ἔτι μοι νόος οἶδεν ἕκαστα
ἧσι θεοπροπίῃσι. χάριν νύ τοι, ὦ ἄνα Λητοῦς
υἱέ, καὶ ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισιν.
Ἱκεσίου πρὸς Ζηνός, ὅτις ῥίγιστος ἀλιτροῖς
ἀνδράσι, Φοίβου τ' ἀμφὶ καὶ αὐτῆς εἵνεκεν Ἥρης
λίσσομαι, ἦ περίαλλα θεῶν μέμβλεσθε κιόντες,

209. δέ restituit Wellauer ex schol. ad ii 302, schol. ad Eur. *Or.* 219: τε codd.
217. ἦ Brunck: ἧς vulg.: οἷς Wellauer: ἠδὲ θεῶν οἷσι Paris. unus.

199. ἀμφαφόων: 'groping along'; cf. *Od.* 8. 196 *καί κ' ἀλαὸς . . . διακρίνειε τὸ σῆμα Ἀμφαφόων*.

200. ἀδρανίῃ: 'feebleness.' This form is used only by Ap.; cf. *ὀλιγοδρανία*, Aesch. *Pr.* 548. **χρώς**: Rzach points out that Ap. adopts the form which was favoured by Zenod. in Hom., while Aristarch. advocated *χρόος* (v. schol. *Il.* 13. 191).

201. ῥινοὶ . . . ἔεργον: cf. Lucr. 6. 1270, pelli super ossibus una: Hor. *Epod.* 17. 22, ossa pelle amicta lurida.

203. κάρος: 'faintness,' 'giddiness.' Aristotle couples the word with *κραιπάλη* in describing the after-effects of drunkenness (*Probl.* 3. 17. 3). **ἀμφεκάλυψεν**: cf. *Od.* 4. 180, *θανάτοιο μέλαν νέφος ἀμφεκάλυψεν*.

204. πορφύρεος: 'dark,' 'misty'; used by Hom. as an epithet of *θάνατος* (*Il.* 5. 83, etc.)

205. ἀβληχρῷ κώματι: 'the stupor of exhaustion'; cf. *ἀβληχρὸς θάνατος*, *Od.* 11. 135. Curt. explains the form as ἀ prothet. and *βληχρός* (4. 152) connected with *μαλακός*. The notion of the Schol. and *Et. Mag.* (200, 14) that *βληχρός* = *ἰσχυρός* is without foundation.

207–8. ἐξ ὑπάτοιο κ. τ. λ.: cf. the Homeric *ἀνενείκατο φώνησέν τε*. Virg. imitates Ap., *Aen.* 1. 371, suspirans imoque trahens a pectore vocem. For *ὑπάτοιο* see on 1. 222.

209. Πανελλήνων: Ap. uses this word in its later sense of Greeks in general. Its meaning in *Il.* 2. 530 is very doubtful. See also on 1. 243, 904.

212. ὑμεῖς ἀτρεκέως: 'of a surety you are they.'

213. χάριν . . . ἀνάπτομαι: 'I ascribe this favour to'; cf. Plut. *Anton.* 46, *Μοναίσῃ τὴν χάριν ἀνάπτων*. Distinguish Eur. *Phoen.* 569, *χάριτας ἔς σ' ἀνῆψατο* 'conferred favours on.'

216. ἀμφί: = *πρός* (in entreaties), an innovation of Ap. See on 1. 1150.

217. περίαλλα: only here c. gen., elsewhere used absolutely meaning 'exceedingly.' It is not found in Hom.

χραίσμετέ μοι, ῥύσασθε δυσάμμορον ἀνέρα λύμης,
μηδέ μ' ἀκηδείῃσιν ἀφορμήθητε λιπόντες
αὖτως. οὐ γὰρ μοῦνον ἐπ' ὀφθαλμοῖσιν Ἐρινὺς
λαῖξ ἐπέβη, καὶ γῆρας ἀμήρυτον ἐς τέλος ἕλκω·
πρὸς δ' ἔτι πικρότατον κρέμαται κακὸν ἄλλο κακοῖσιν.
Ἅρπυιαι στόματός μοι ἀφαρπάζουσιν ἐδωδὴν
ἔκποθεν ἀφράστοιο καταΐσσουσαι ὄλεθροι.
ἴσχω δ' οὔτινα μῆτιν ἐπίρροθον. ἀλλά κε ῥεῖα
αὐτὸς ἐὸν λελάθοιμι νόον δόρποιο μεμηλώς,
ἢ κείνας· ὣδ' αἶψα διηέριαι ποτέονται.
τυτθὸν δ' ἦν ἄρα δήποτ' ἐδητύος ἄμμι λίπωσιν,
πνεῖ τόδε μυδαλέον τε καὶ οὐ τλητὸν μένος ὀδμῆς·
οὔ κέ τις οὐδὲ μίννυθα βροτῶν ἄνσχοιτο πελάσσας,
οὐδ' εἴ οἱ ἀδάμαντος ἐληλάμενον κέαρ εἴη.
ἀλλά με πικρὴ δῆτα καὶ ἄατος ἴσχει ἀνάγκη
μίμνειν καὶ μίμνοντα κακῇ ἐνὶ γαστέρι θέσθαι.
τὰς μὲν θέσφατόν ἐστιν ἐρητῦσαι Βορέαο
υἱέας. οὐδ' ὀθνεῖοι ἀλαλκήσουσιν ἐόντες,

221. ἄθλιος ἕλκω Valckenaer. ἀμήρυον v.l. in schol.
224. ὕλεθροι Köchly: ὀλέθρου codd.: ὕλεθρον Hemsterhuis.
225. ῥᾷον Pariss., Brunck.
226. ἑὸν Vat. unus. schol.: ἐμὸν vulg.
232. καὶ ἄατος ἴσχει Köchly: καὶ δατὸς ἴσχει L: καὶ δαιτὸς ἴσχει G: κε δαιτὸς ἐπίσχει vulg.: κατίσχει δαιτὸς Brunck.

218. χραίσμετε: Ap. differs from Hom. in using *χραισμέω* in positive sentences, cf. 249, 3. 643. The negative use occurs once, 2. 1225.

221. λὰξ ἐπέβη: cf. Theog. 847, λὰξ *ἐπίβα δήμῳ*.

γῆρας ἀμήρυτον . . . ἕλκω: cf. Eur. *Phoen.* 1535, *βίοτον μέλεος ἐς τὸν αἰὲν ἕλκω χρόνον*. *ἀμήρυτον* 'interminable' is a coinage of Ap. from *μηρύεσθαι* 'to wind thread,' and is explained by the Schol., *τὸ θάνατον μὴ ἔχον*. Brunck takes *ἐς τέλος*, not with *ἕλκω*, but with *ἀμήρυτον = γῆρας ὃ οὔποτε μέλλω εἰς τέλος μηρύσεσθαι*.

224. ἔκποθεν . . . ὄλεθροι: 'swooping down as destroyers from some unseen quarter.' Köchly's correction *ὕλεθροι* seems necessary as the vulg. *ὀλέθρου* can hardly mean 'place of destruction' (*alicunde, e loco funesto*, Dübner). The phrase *ἔκποθεν ἀφράστοιο* occurs again in 824, and is imitated by Quint. Smyrn., 3. 437, *ἔκποθεν ἀπροφάτοιο λυγρῷ βεβλημένος ἰῷ*. *ἔκποθεν*, *alicunde*, is a form originated by Ap. For *ὕλεθροι* cf. Plat. *Rep.* 491 B, *πολλοὶ ὕλεθροι καὶ μεγάλοι*, and for similar expressions in our poet v. 3. 777, 1135, 4. 242.

225. ἀλλά κε ῥεῖα κ.τ.λ.: 'but my desire for food could more easily escape the notice of my mind, than I could escape the notice of the harpies.' For the use of the positive *ῥεῖα* instead of the comparative cf. 4. 501.

229. πνεῖ: = *ἀποπνεῖ*, 193; cf. Soph. *fr.* 147, *οὐ μύρου πνέον*.

231. 'not even if his heart were forged of adamant.'

ἐληλάμενον: cf. Mimnerm. 6, *εὐνὴ ἐληλαμένη χρυσοῦ*.

232. ἄατος: v.n. 1. 459.

233. κακῇ ἐν γαστέρι: cf. 1. 1176.

234. Βορέαο υἱέας: Zetes and Calais (1. 212). For the relationship of Phineus to Boreas v.n. 178.

εἰ δὴ ἐγὼν ὁ πρίν ποτ' ἐπικλυτὸς ἀνδράσι Φινεὺς
ὄλβῳ μαντοσύνῃ τε, πατὴρ δέ με γείνατ' Ἀγήνωρ·
τῶν δὲ κασιγνήτην, ὅτ' ἐνὶ Θρῄκεσσιν ἄνασσον,
Κλειοπάτρην ἔδνοισιν ἐμὸν δόμον ἦγον ἄκοιτιν."
Ἴσκεν Ἀγηνορίδης· ἀδινὸν δ' ἕλε κῆδος ἕκαστον
ἡρώων, πέρι δ' αὖτε δύω υἷας Βορέαο.
δάκρυ δ' ὁμορξαμένω σχεδὸν ἤλυθον, ὧδέ τ' ἔειπεν
Ζήτης, ἀσχαλόωντος ἑλὼν χερὶ χεῖρα γέροντος·
"Ἆ δείλ', οὔτινά φημι σέθεν σμυγερώτερον ἄλλον
ἔμμεναι ἀνθρώπων. τί νύ τοι τόσα κήδε' ἀνῆπται;
ἦ ῥα θεοὺς ὀλοῇσι παρήλιτες ἀφραδίῃσιν
μαντοσύνας δεδαώς; τῶ τοι μέγα μηνιόωσιν;
ἄμμι γε μὴν νόος ἔνδον ἀτύζεται ἱεμένοισιν
χραισμεῖν, εἰ δὴ πρόχνυ γέρας τόδε πάρθετο δαίμων
νῶιν. ἀρίζηλοι γὰρ ἐπιχθονίοισιν ἐνιπαὶ
ἀθανάτων. οὐδ' ἂν πρὶν ἐρητύσαιμεν ἰούσας
Ἅρπυίας, μάλα περ λελιημένοι, ἔστ' ἂν ὀμόσσῃς,
μὴ μὲν τοῖό γ' ἔκητι θεοῖς ἀπὸ θυμοῦ ἔσεσθαι."
Ὣς φάτο· τοῦ δ' ἰθὺς κενεὰς ὁ γεραιὸς ἀνέσχεν
γλήνας ἀμπετάσας, καὶ ἀμείψατο τοῖσδ' ἐπέεσσιν·
"Σίγα· μή μοι ταῦτα νόῳ ἔνι βάλλεο, τέκνον.
ἴστω Λητοῦς υἱός, ὅ με πρόφρων ἐδίδαξεν

236. εἰμὶ δ' ἐγὼν Pierson.
238–9. κασιγνήτη . . . Κλειοπάτρη . . . ἦκεν Pariss., Brunck : ἧκεν L : κασιγνήτη G.
244. σμυγερώτερον Ruhnken : στυγερώτερον codd. ἄλλον vulg. : ἄλλων L, G.
246. ἀφραδίῃσι supr. scr. ἀτροπίῃσι L : ἀτροπίῃσι G, schol.

238. ἐνὶ Θρῄκεσσιν : at Salmydessus (v. n. 177). Aesch. *Pr.* 745, τραχεῖα πόντου Σαλμυδησσία γνάθος Ἐχθρόξενος ναύταισι, μητρυιὰ νεῶν.

240. Ἴσκεν : v. n. 1. 834. **ἀδινόν** : 'heavy,' v. n. 1. 269.

244. σμυγερώτερον : σμυγερός = μογερός is practically confined to Ap. ; cf. ἐπισμυγερῶς, 1. 616 (a compound also found in Hom.).

246. παρήλιτες : only here c. acc. Cf. 4. 388.

249. πρόχνυ : ὄντως. Schol., 'if the divine power has indeed assigned to us this honour.' For the misuse of πρόχνυ v. n. 1. 1118.

250. ἀρίζηλοι . . . ἀθανάτων : 'for the censure of the immortal gods makes itself plainly manifest to men' ; an echo of *Il.* 15. 490 sqq. The sons of Boreas fear the wrath of heaven in aiding one who is suffering for his impiety. Ap. uses both ἀρίζηλος and ἀρίδηλος (3. 615 : 4. 727) in the sense of 'clearly manifest.' The former is the Homeric form, though Zenodotus would read ἀρίδηλος (with long ι) in *Il.* 2. 318. Curtius shows that in ἀρίζηλος the δϝ passes into ζ, in ἀρίδηλος the ϝ has simply fallen out.

253. ἀπὸ θυμοῦ ἔσεσθαι : 'lose the favour of' ; cf. *Il.* 1. 562, ἀλλ' ἀπὸ θυμοῦ Μᾶλλον ἐμοὶ ἔσεαι.

254. τοῦ δ' ἰθύς : 'fixed straight on him the sightless gaze of his wide-opened eyes' ; cf. Val. Fl. 4. 435, oculos attollit inanes.

256. Cf. 1. 295.

μαντοσύνας· ἴστω δὲ δυσώνυμος, ἥ μ' ἔλαχεν, κὴρ
καὶ τόδ' ἐπ' ὀφθαλμῶν ἀλαὸν νέφος, οἵ θ' ὑπένερθεν
δαίμονες, οἳ μηδ' ὧδε θανόντι περ εὐμενέοιεν,
ὡς οὔ τις θεόθεν χόλος ἔσσεται εἵνεκ' ἀρωγῆς."
Τὼ μὲν ἔπειθ' ὅρκοισιν ἀλαλκέμεναι μενέαινον.
αἶψα δὲ κουρότεροι πεπονήατο δαῖτα γέροντι,
λοίσθιον Ἁρπυίῃσιν ἑλώριον· ἐγγύθι δ' ἄμφω
στῆσαν, ἵνα ξιφέεσσιν ἐπεσσυμένας ἐλάσειαν.
καὶ δὴ τὰ πρώτισθ' ὁ γέρων ἔψαυεν ἐδωδῆς·
αἱ δ' ἄφαρ ἠύτ' ἄελλαι ἀδευκέες, ἢ στεροπαὶ ὥς,
ἀπρόφατοι νεφέων ἐξάλμεναι ἐσσεύοντο
κλαγγῇ μαιμώωσαι ἐδητύος· οἱ δ' ἐσιδόντες
ἥρωες μεσσηγὺς ἀνίαχον· αἱ δ' ἅμ' αὐτῇ
πάντα καταβρόξασαι ὑπὲρ πόντοιο φέροντο
τῆλε παρέξ· ὀδμὴ δὲ δυσάσχετος αὖθι λέλειπτο.
τάων δ' αὖ κατόπισθε δύω νίες Βορέαο
φάσγαν' ἐπισχόμενοι ὀπίσω θέον. ἐν γὰρ ἔηκεν
Ζεὺς μένος ἀκάματόν σφιν· ἀτὰρ Διὸς οὔ κεν ἑπέσθην
νόσφιν, ἐπεὶ ζεφύροιο παραΐσσεσκον ἀέλλας
αἰέν, ὅτ' ἐς Φινῆα καὶ ἐκ Φινῆος ἴοιεν.

260. ὧδε Pariss.: οἵδε vulg.: οὐδὲ Toup: οἵ μοι μηδὲ θανόντι Herwerden.
261. ἔψεται Hoelzlin.
262. ἐπεί θ' ὅρκωσαν O. Schneider: ἔπειθ' ἀόρεσσιν Naber.
271. καταβρόξασαι Struve, Buttmann: καταβρώξασαι codd.
272. δυσάνσχετος J. A. Ernesti.
274. πρόσσω O. Schneider.
275. οὔ κεν Pariss. tres: οὐκ ἐνεπέσθην L, G: οὐκ ἂν ἑπέσθην vulg.

259. ἀλαὸν νέφος: ἡ ἐπικειμένη μοι ἀχλύς. Schol. In *Od.* 10. 493 Teiresias is described as μάντις ἀλαός (λάω = *video*).

260. 'may they not deal gently with me if I die forsworn.'

ὧδε: ἐπιόρκως. Schol. Cf. *Il.* 19. 264, εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν.

261. ὡς: 'that' (with ἴστω).

262. ὅρκοισιν: 'by reason of his oath,' causal dat.; Merkel erroneously construes the dat. with ἔπειτα.

267. ἀδευκέες: v.n. 1. 1037.

268. ἀπρόφατοι: v.n. 1. 644.

269. μαιμώωσαι ἐδητύος: for the gen., which is un-Homeric, cf. Soph. *Aj.* 50, καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; (Jebb, wrongly I think, takes φόνου with ἐπέσχε.)

271. καταβρόξασαι: 'having gulped down'; cf. *Od.* 4. 222, ὃς τὸ καταβρόξειεν. Another compound ἀναβρόξαι occurs in 4. 826; *Od.* 12. 240. The variant forms with ω, which we find in our MSS. and in Hom., were due to an attempt to assimilate the verb to βιβρώσκω Hesych. has the gloss βρόξαι· ῥοφῆσαι.

272. τῆλε παρέξ: 'far out and away.' **δυσάσχετος**: this form agrees with Zenodotus' reading ἀστήσεσθαι for ἀνστήσεσθαι in *Il.* 2. 694. Rzach points out that Ap. is inconsistent in using ἄνστησον in 4. 1325, and suggests ἄστησον.

276. νόσφιν: 'without the aid of.' **ἐπεὶ . . . ἀέλλας**: cf. *Il.* 19. 415, Νῶι δὲ καί κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, Τόν περ ἐλαφρότατον φάσ' ἔμμεναι: *Aen.* 1. 317, volucremque fuga praevertitur Eurum.

ὡς δ' ὅτ' ἐνὶ κνημοῖσι κύνες δεδαημένοι ἄγρης
ἢ αἶγας κεραοὺς ἠὲ πρόκας ἰχνεύοντες
θείωσιν, τυτθὸν δὲ τιταινόμενοι μετόπισθεν
ἄκρης ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας·
ὣς Ζήτης Κάλαΐς τε μάλα σχεδὸν αἰσσοντες
τάων ἀκροτάτῃσιν ἐπέχραον ἤλιθα χερσίν.
καί νύ κε δή σφ' ἀέκητι θεῶν διεδηλήσαντο
πολλὸν ἑκὰς νήσοισιν ἔπι Πλωτῇσι κιχόντες,
εἰ μὴ ἄρ' ὠκέα Ἶρις ἴδεν, κατὰ δ' αἰθέρος ἆλτο
οὐρανόθεν, καὶ τοῖα παραιφαμένη κατέρυκεν·
"Οὐ θέμις, ὦ υἷεῖς Βορέω, ξιφέεσσιν ἐλάσσαι
Ἅρπυίας, μεγάλοιο Διὸς κύνας· ὅρκια δ' αὐτὴ
δώσω ἐγών, ὡς οὔ οἱ ἔτι χρίμψουσιν ἰοῦσαι."
Ὣς φαμένη λοιβὴν Στυγὸς ὤμοσεν, ἥ τε θεοῖσιν
ῥιγίστη πάντεσσιν ὀπιδνοτάτη τε τέτυκται,
μὴ μὲν Ἀγηνορίδαο δόμοις ἔτι τάσδε πελάσσαι
εἰσαῦτις Φινῆος, ἐπεὶ καὶ μόρσιμον ἦεν.
οἱ δ' ὅρκῳ εἴξαντες ὑπέστρεφον ἂψ ἐπὶ νῆα
σώεσθαι. Στροφάδας δὲ μετακλείουσ' ἄνθρωποι

288. *υἷες* Brunck.
296. *σώεσθαι Et. Mag.* 742, 6: *σεύεσθαι* vulg.: *σεβεσθαι* Vatt. quatt.

278. This simile, which is so common in epic poetry, is derived from *Il.* 10. 360, *ὡς δ' ὅτε καρχαρόδοντε δύω κύνε εἰδότε θήρης Ἠ κεμάδ' ἠὲ λαγωὸν ἐπείγετον, κ.τ.λ.* We have it amplified in *Aen.* 12. 749 sqq.; cf. also Ov. *Met.* 1. 533 sqq.

279. This line is modelled on *Od.* 17. 294 (of the dog Argus), *τὸν δὲ πάροιθεν ἀγίνεσκον νέοι ἄνδρες Αἶγας ἐπ' ἀγροτέρας ἠδὲ πρόκας ἠδὲ λαγωούς.* **πρόκας**: 'roes'; Curtius connects the word with *περκ-νός* (*Il.* 24. 316).

281. Cf. *Aen.* 12. 754, Haeret hians, iam iamque tenet, similisque tenenti Increpuit malis, morsuque elusus inani est.

283. **ἤλιθα**: 'in vain.' Here, and in Call. *Lav. Pall.* 124, this adv. is connected with *ἠλεός, ἠλίθιος*; in 3. 342 and 4. 177, 1265 it is used in the Homeric sense of 'exceedingly' (*ἄλις*).

284. **διεδηλήσαντο**: cf. *Od.* 14. 37, *ὀλίγου σε κύνες διεδηλήσαντο.*

285. **Πλωτῇσι**: two small islands in the Ionian Sea, south of Zacynthus, afterwards called the Strophades (296).

286. **Ἶρις**: the Schol. tells us that according to Hesiod it was Hermes who restrained them, and that our poet introduces Iris appropriately (*ἀστείως*) as she was a sister of the Ἅρπυιαι, being sprung from Thaumas and Electra

288. **υἷεῖς**: elsewhere *υἷες*. See on 1093.

289. **Διὸς κύνας**: cf. Aesch. *Pr.* 803 (of the griffins), *Ζηνὸς ἀκραγεῖς κύνες*: *ib.* 1022 (of the eagle), *Διὸς πτηνὸς κύων.*

290. **ὡς . . . ἰοῦσαι**: 'that never again shall they return to harm him.'

291. **Στυγός**: cf. *Il.* 15. 36, *Στυγὸς ὕδωρ ὅς τε μέγιστος Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν*: *Aen.* 12. 816, Adiuro Stygii caput implacabile fontis, Una superstitio superis quae reddita Divis.

292. **ὀπιδνοτάτη**: the adj. **ὀπιδνός**, from *ὄπις* 'reverence,' 'awe,' is only found here.

296. **σώεσθαι**: 'to speed.' Ap. alone uses *σώομαι* = *σοῦμαι, σεύομαι*; cf. 2. 1010, 3. 307. Distinguish *σώεσθαι* (from *σώω* =

νήσους τοῖό γ' ἔκητι, πάρος Πλωτὰς καλέοντες.
Ἄρπυιαί τ' Ἶρίς τε διέτμαγεν. αἱ μὲν ἔδυσαν
κευθμῶνα Κρήτης Μινωίδος· ἡ δ' ἀνόρουσεν
Οὔλυμπόνδε, θοῇσι μεταχρονίη πτερύγεσσιν.
Τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέροντος
πάντῃ φοιβήσαντες ἐπικριδὸν ἱρεύσαντο
μῆλα, τά τ' ἐξ Ἀμύκοιο λεηλασίης ἐκόμισσαν.
αὐτὰρ ἐπεὶ μέγα δόρπον ἐνὶ μεγάροισιν ἔθεντο,
δαίνυνθ' ἑζόμενοι· σὺν δέ σφισι δαίνυτο Φινεὺς
ἁρπαλέως, οἷόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων.
ἔνθα δ', ἐπεὶ δόρποιο κορέσσαντ' ἠδὲ ποτῆτος,
παννύχιοι Βορέω μένον υἱέας ἐγρήσσοντες.
αὐτὸς δ' ἐν μέσσοισι παρ' ἐσχάρῃ ἧστο γεραιὸς
πείρατα ναυτιλίης ἐνέπων ἄνυσίν τε κελεύθου·

298. διέτμαγεν Spitzner : διετμαγον codd.
300. μεταχθονίη L, Pariss., Brunck.

σώζω) 2. 610. Epilycus (*fr.* 1. 803 Kock) has the Doric σῶμαι = σοῦμαι. **Στροφάδας**: cf. *Aen.* 3. 210, Strophades Graio stant nomine dictae Insulae Ionio in magno, quas dira Celaeno Harpyiaeque colunt aliae, Phineia postquam Clausa domus, mensasque metu liquere priores. **μετακλείουσ'** : = μετονομάζουσι. Other new compounds with *μετά* are μεταλωφέω, -αλδήσκω, -παιφάσσω, -εννέπω, -χάζομαι, -τρωπάω, -τρέφω.

299. **κευθμῶνα** : 'cavern.' **Μινωίδος** : 'the isle of Minos' ; cf. 4. 433.

300. **μεταχρονίη** : 'soaring aloft.' Apoll. *Lex. Hom.* μεταχρόνιον· μετέωρον : Suid. μεταχρονίῃ· ἡ εἰς ὕψος φερομένη : Hesych. μεταίσιον· μεταχρόνιον (a corruption of μεταχρόνιον· μετάρσιον). Ap. is imitating Hes. *Th.* 269 (of the harpies), Αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται, Ὠκείῃς πτερύγεσσι· μεταχρόνιαι γὰρ ἴαλλον, where Goettling, following the Schol., explains '*celeres ad instar temporis*.' In our passage L and Pariss. give μεταχθονίη, and the Schol. Flor. recognizes the two forms : τὸ δὲ μεταχθονίη γράφεται καὶ μεταχρονίη, καὶ σημαίνει ἑκατέρως τὴν μετέωρον. In 2. 587, 3. 1151, 4. 952, 1385 there is a preponderance of authority for μεταχρόνιος ; in 4. 1269 μεταχθονίην seems the true reading, as the meaning 'up on to the land' is different. Editors vary : Brunck reads μεταχθόνιος in every case, while Merkel uniformly adopts μεταχρόνιος : Wellauer and Seaton read μεταχρόνιος, except in 4. 1269. Ruhnken says, "Mihi vox non ex μετά et χρόνος, ut Scholiastes Hesiodi nugatur, sed ex μετὰ et χθών composita videtur ; quamvis facile largiar doctiores etiam Graecos, depravatam vulgi consuetudinem secutos, μεταχρόνιος pro μεταχθόνιος scripsisse." Nonnus in the *Dionysiaca* uses the form μεταχρόνιος, which is also mentioned in *Et. Mag.* 581, 41, where its equivalent μετέωρος is explained παρὰ τὸν ὦρον, ὃ σημαίνει τὸν χρόνον.

301. **πινόεν** : the adj. πινόεις (= πιναρός 'foul') is found earlier only in Hippocrates, though πίνος (200) is used in Tragedy.

302. **φοιβήσαντες** : 'cleansing' ; a verb confined to Alexandrian writers, cf. Theocr. 17. 134, χεῖρας φοιβήσασα μύροις.

ἐπικριδόν : 'choosing out,' ἅπ. λεγ. ; cf. ἀποκριδόν (15).

303. **λεηλασίης** : v. 143.

306. **ἁρπαλέως** : 'greedily,' cf. *Od.* 6. 250, ὃ πῖνε καὶ ἦσθε . . Ἁρπαλέως.

307. **κορέσσαντο** : cf. *Il.* 19. 167, οἴνοιο κορεσσάμενος καὶ ἐδωδῆς.

310. **πείρατα ναυτιλίης** : 'the ends of their voyaging' ; cf. *Il.* 23. 350, ἑκάστοι πείρατ' ἔειπεν.

"Κλῦτέ νυν. οὐ μὲν πάντα πέλει θέμις ὔμμι δαῆναι
ἀτρεκές· ὅσσα δ' ὄρωρε θεοῖς φίλον, οὐκ ἐπικεύσω.
ἀασάμην καὶ πρόσθε Διὸς νόον ἀφραδίῃσιν
χρείων ἐξείης τε καὶ ἐς τέλος. ὧδε γὰρ αὐτὸς
βούλεται ἀνθρώποις ἐπιδευέα θέσφατα φαίνειν
μαντοσύνης, ἵνα καί τι θεῶν χατέωσι νόοιο.
Πέτρας μὲν πάμπρωτον, ἀφορμηθέντες ἐμεῖο,
Κυανέας ὄψεσθε δύω ἁλὸς ἐν ξυνοχῇσιν,
τάων οὔτινά φημι διαμπερὲς ἐξαλέασθαι.
οὐ γάρ τε ῥίζῃσιν ἐρήρεινται νεάτῃσιν,
ἀλλὰ θαμὰ ξυνίασιν ἐναντίαι ἀλλήλῃσιν
εἰς ἕν, ὕπερθε δὲ πολλὸν ἁλὸς κορθύεται ὕδωρ
βρασσόμενον· στρηνὲς δὲ περὶ στυφελῇ βρέμει ἀκτῇ.
τῷ νῦν ἡμετέρῃσι παραιφασίῃσι πίθεσθε,
εἰ ἐτεὸν πυκινῷ τε νόῳ μακάρων τ' ἀλέγοντες
πείρετε· μηδ' αὖτως αὐτάγρετον οἶτον ὄλησθε
ἀφραδέως, ἢ θύνετ' ἐπισπόμενοι νεότητι.
οἰωνῷ δή πρόσθε πελειάδι πειρήσασθαι

312. ἀτρεκές Brunck : ἀτρεκέως codd.
316. χατέωσι vulg. : χατέουσι L, G.
320. ἐνήρεινται Pariss., Brunck.
322. κορθύνεται Brunck.
323. πρηνὲς schol. Par.
327. ἢ θύνετ' Pariss. quatt. : ἰθύνετ' vulg.
328. πειρήσασθαι (ε ead. man. supr. αι scr.) L : πειρήσασθε vulg.

312. ὄρωρε : = ἐστί, v. n. 1. 713.

314. χρείων κ.τ.λ. : 'revealing the purposes of Zeus as they would come to pass in order even to the end.'

315. ἐπιδευέα : μὴ τέλεια, ἀλλ' ἔτι ἐνδέοντα λόγια τοῖς ἀνθρώποις ἐκφαίνειν, ἵνα καὶ τοῦ θείου χρείαν ἔχωσι. θέσφατα δὲ μαντοσύνης τὰ θεσπίσματα τῆς μαντικῆς λέγει. Schol.

317 sqq. The prophecy of Phineus is modelled on the advice of Circe to Odysseus, *Od.* 12. 37 sqq.; Virgil imitates both passages in *Aen.* 3. 374 sqq., where Helenus foretells what lies before Aeneas.

318. Κυανέας : v. n. 1. 3.

320. ἐρήρεινται : cf. ἠρήρειντο, 3. 1398. Brunck needlessly reads ἐνήρεινται on the ground that ἐρηρέδαται is the Homeric form.

322. κορθύεται : for the sense v.n. 1. 1028. In *Il.* 9. 7 the antepenult. is short, and so Brunck proposed κορθύνεται here.

323. βρασσόμενον : 'boiling,' 'seething.' στρηνές : 'harshly' (connected with στερεός, *strenuus*).

326. πείρετε : 'you cleave your way.' For this absolute use, which is peculiar to Ap., cf. 398. Elsewhere (e.g. 775) he follows the Homeric usage, κύματα πείρειν, κέλευθον πείρειν, etc. αὐτάγρετον : = αὐθαίρετον, cf. *Od.* 16. 148; for another use v. 4. 231. For the constr. cf. 881 infr.

327. ἐπισπόμενοι : cf. *Od.* 14 262, ἐπισπόμενοι μένεϊ σφῷ, 'giving the reins to,' 'following the dictates of.'

328. πελειάδι : cf. Prop. 4. 22. 14, Qua rudis Argoa natat inter saxa columba In faciem prorae pinus adacta novae. Homer mentions doves in connexion with the Symplegades in quite a different way, *Od.* 12. 62 sqq.

νηὸς ἄπο προμεθέντες ἐφιέμεν. ἦν δὲ δι' αὐτῶν
πετράων πόντονδε σόῃ πτερύγεσσι δίηται,
μηκέτι δὴν μηδ' αὐτοὶ ἐρητύεσθε κελεύθου,
ἀλλ' εὖ καρτύναντες ἑαῖς ἐνὶ χερσὶν ἐρετμὰ
τέμνεθ' ἁλὸς στεινωπόν· ἐπεὶ φάος οὔ νύ τι τόσσον
ἔσσετ' ἐν εὐχωλῇσιν, ὅσον τ' ἐνὶ κάρτεϊ χειρῶν.
τῶ καὶ τἆλλα μεθέντες ὀνήιστον πονέεσθαι
θαρσαλέως· πρὶν δ' οὔτι θεοὺς λίσσεσθαι ἐρύκω.
εἰ δέ κεν ἀντικρὺ πταμένη μεσσηγὺς ὄληται,
ἄψορροι στέλλεσθαι· ἐπεὶ πολὺ βέλτερον εἶξαι
ἀθανάτοις. οὐ γάρ κε κακὸν μόρον ἐξαλέαισθε
πετράων, οὐδ' εἴ κε σιδηρείη πέλοι Ἀργώ.
ὦ μέλεοι, μὴ τλῆτε παρὲξ ἐμὰ θέσφατα βῆναι,
εἰ καί με τρὶς τόσσον ὀίεσθ' Οὐρανίδῃσιν,
ὅσσον ἀνάρσιός εἰμι, καὶ εἰ πλεῖον στυγέεσθαι·

329. προμεθέντας ἐφίεμαι Madvig : προμεθέντας ἐφίεμεν Samuelsson.
332. ἀρτύναντες O. Schneider.
335. πονέεσθαι (ε ead. man. supr. αι scr.) L : πονέεσθε vulg.
338. στέλλεσθαι ed. Flor. : στέλλεσθε codd.
339. ἐξαλέαισθε Wellauer : ἐξαλέασθαι (ε ead. man. supr. αι scr.) L : ἐξαλέασθε G : ἐξαλέοισθε Paris. unus, Brunck.
340. πέλοι Stephanus : πέλει codd. : πέλῃ Wellauer.
342. καί Vind., Vrat., et coni. Brunck : κέν vulg.
343. εἰς pro εἰ coni. Merkel.

329. ἐφιέμεν: if the reading is sound, the construction is extremely harsh. ἐφιέμεν (= ἐπιτρέπειν) is used for an imperative, and πειρήσασθαι depends on ἐφιέμεν, 'leave it to the dove to make trial of the passage.' The difficulty would be relieved if we could take ἐφιέμεν as used intransitively of the dove *committing herself* to the breezes, or else as used absolutely in the sense of ταρσὸν ἐφεὶς πνοιῇ (934 infr.). The meaning then would be, 'first make trial of it by means of a dove, sending her forth in front of the vessel to wing her flight.' We should thus be able to retain the vulg. πειρήσασθε, though Ap. often uses infinitives for imperatives even where imperatives precede, e.g. 4. 374, 761.

330. δίηται: 'flies.' This must be referred to δίεμαι (*Il.* 23. 475), but in 4. 498 δίεσθαι is from δίομαι 'to pursue.'

332. καρτύναντες: 'plying stoutly'; cf. Pind. *O.* 13. 135, βέλεα καρτύνειν χεροῖν. **ἑαῖς**: = ὑμετέραις, v.n. 1. 1113.

333. φάος: 'deliverance'; cf. *Il.* 16. 95, ἐπὴν φάος ἐν νήεσσι Θήῃς.

335. 'wherefore, abandoning all else, labour boldly at what will profit you most' (i.e. κωπηλατεῖν). **ὀνήιστον**: the Ionic superl. from ὄνειος *utilis*. The compar. ὀνήιων occurs in Nic. *Al.* 627 (v. Smyth, *Ion. Dial.* 555). L. and S. mistranslate our passage 'exert yourselves *to the utmost*.'

336. πρὶν . . . ἐρύκω: 'I dissuade you not from praying to the gods beforehand.' Prayers without exertion are useless, cf. 1. 870.

339. ἐξαλέαισθε: ἀλέαιτο occurs in *Od.* 20. 368. In 1. 490 we had ἐξαλέοιο, like ἀλέοιτο (?) in *Il.* 20. 147.

342 sqq. 'Though thrice so much ye account me abhorred of the Dwellers in Heaven—Yea though it were more than thrice—as I am by my grievous sin, Yet dare not to flout the omen, to thrust your galley therein!' (Way).

μὴ τλῆτ' οἰωνοῖο πάρεξ ἔτι νηὶ περῆσαι.
καὶ τὰ μὲν ὥς κε πέλῃ, τὼς ἔσσεται. ἦν δὲ φύγητε
σύνδρομα πετράων ἀσκηθέες ἔνδοθι Πόντου,
αὐτίκα Βιθυνῶν ἐπὶ δεξιὰ γαῖαν ἔχοντες
πλώετε ῥηγμῖνας πεφυλαγμένοι, εἰσόκεν αὖτε
Ῥήβαν ὠκυρόην ποταμὸν ἄκρην τε Μέλαιναν
γνάμψαντες νήσου Θυνηίδος ὅρμον ἵκησθε.
κεῖθεν δ' οὐ μάλα πουλὺ διὲξ ἁλὸς ἀντιπέραιαν
γῆν Μαριανδυνῶν ἐπικέλσετε νοστήσαντες.
ἔνθα μὲν εἰς Ἀίδαο καταιβάτις ἐστὶ κέλευθος,
ἄκρη τε προβλὴς Ἀχερουσιὰς ὑψόθι τείνει,
δινήεις τ' Ἀχέρων αὐτὴν διὰ νειόθι τέμνων
ἄκρην ἐκ μεγάλης προχοὰς ἵησι φάραγγος.
ἀγχίμολον δ' ἐπὶ τῇ πολέας παρανεῖσθε κολωνοὺς
Παφλαγόνων, τοῖσίν τ' Ἐνετήιος ἐμβασίλευσεν

344. ἐνὶ νηὶ Herwerden.
349. ἄκρην Brunck : ἀκτήν codd.
354. ἄκρη Pierson : ἀκτή codd.
356. ἄκρην Paris. unus : ἄκρης vulg.
358. τοῖσίν τ' Ἐνετήιος lemma schol., vulg. : τοῖσιν μενεδήιος supr. scr. γρ. ἐνετήιος L : τοῖσιν μενεδήιος G.

344. **οἰωνοῖο πάρεξ** : i.e. contrary to the omen given by the dove. In this sense παρέκ usually takes the acc. as in 341 (v.n. 1. 130).

345. Cf. 3. 350.

346. **σύνδρομα πετράων** : 'the clashing of the rocks' ; cf. Pind. *P.* 4. 370, σύνδρομοι πέτραι (= συνδρομάδες).

347. **Βιθυνῶν** : the Bithynians were a Thracian people who came from the Strymon into Asia, having been driven from Europe by the Teucri and Mysi (Hdt. 7. 75).

348. **ῥηγμῖνας** : probably 'reefs.' See on 4. 1574.

349. **Ῥήβαν** : the Rhebas is a small river on the Bithynian coast.

Μέλαιναν : still called the Black Cape (Kara-Burun).

350. **γνάμψαντες** : 'doubling' : cf. the use of *flectere*, Cic. *Div.* 2. 45, in flectendis promunturiis. **Θυνηίδος** : Thynias was a small island one mile from the coast of Bithynia (Strab. 465, 32). Arrian, *Peripl.* 13, says that it had a port and naval station belonging to Heraclea.

351. 'Thence bending back no long distance over the sea ye shall run up the vessel on the land of the Mariandyni which lieth opposite.'

ἀντιπέραιαν : this fem. form with the last syllable short is only found in late epic ; cf. 4. 521. Hom. uses the neut. pl. *Il.* 2. 635. ἀντιπέραι' ἐνέμοντο.

352. **Μαριανδυνῶν** : dwelling to the N.E. of Bithynia, and, like the Bithynians, originally immigrants from Thrace (Strab. 245, 35). They are referred to in Hdt. 3. 90, 7. 72, 75. Heraclea Pontica was their chief city.

353. **εἰς Ἀίδαο** : all rivers called Acheron were supposed to communicate with the lower world. Diodorus (14. 31) mentions the legend that it was by the outlet of this river near Heraclea that Heracles dragged up Cerberus ; cf. also Xen. *An.* 6. 2. 2. **καταιβάτις** : cf. 3. 160.

355. **δινήεις** : cf. 1. 644, Ἀχέροντος δίναις.

357. **ἐπὶ τῇ** : *sc.* ἄκρῃ, 'after leaving this headland' ; v.n. 1. 932.

παρανεῖσθε : 'pass by,' ἅπ. λεγ.

358. **Ἐνετήιος** : Ἐνέτη was a city of Paphlagonia. The Ἐνετοί are mentioned

πρῶτα Πέλοψ, τοῦ καί περ ἀφ' αἵματος εὐχετόωνται.
ἔστι δέ τις ἄκρη Ἑλίκης κατεναντίον Ἄρκτου,
πάντοθεν ἠλίβατος, καί μιν καλέουσι Κάραμβιν,
τῆς καὶ ὑπὲρ βορέαο περισχίζονται ἄελλαι·
ὧδε μάλ' ἀμ πέλαγος τετραμμένη αἰθέρι κύρει.
τήνδε περιγνάμψαντι πολὺς παρακέκλιται ἤδη
Αἰγιαλός· πολέος δ' ἐπὶ πείρασιν Αἰγιαλοῖο
ἀκτῇ ἐπὶ προβλῆτι ῥοαὶ Ἅλυος ποταμοῖο
δεινὸν ἐρεύγονται· μετὰ τὸν δ' ἀγχίροος Ἶρις
μειότερος λευκῆσιν ἑλίσσεται εἰς ἅλα δίναις.
κεῖθεν δὲ προτέρωσε μέγας καὶ ὑπείροχος ἀγκὼν
ἐξανέχει γαίης· ἐπὶ δὲ στόμα Θερμώδοντος
κόλπῳ ἐν εὐδιόωντι Θεμισκύρειον ὑπ' ἄκρην
μύρεται, εὐρείης διαειμένος ἠπείροιο.

365. Αἰγιαλός littera maiuscula scripsit O. Schneider.
371. ὑπ' G, schol., *Et. Mag.* 445, 27 : ἐπ' vulg.

in *Il.* 2. 851, Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ Ἐξ Ἐνετῶν. The Veneti on the Adriatic were supposed to be an offshoot from them. The tradition that Pelops was a Paphlagonian is mentioned also in Diod. 4. 74, schol. Pind. *O.* 1. 37.

359. εὐχετόωνται: *sc.* εἶναι, cf. 1. 231.

360. Ἑλίκης Ἄρκτου: 'the revolving Bear,' i.e. the Great Bear which revolves round the Pole; cf. 3. 1195.

361. ἠλίβατος: v.n. 1.739. **Κάραμβιν**: Strabo (103, 17) says that this Paphlagonian promontory helps to make the Euxine into two seas (διθάλαττον). Cf. Pliny *N.H.* 2. 6.

362. 'and over it the blasts from the north are divided into two currents'; i.e. the promontory, facing north, was so lofty that it interrupted the northern blasts and reft them in twain.

363. 'to such a height does it reach in the upper air as it faces the sea.' For κύρω c. dat. cf. 4. 945: *Il.* 23. 428: Call. *Cer.* 38, μέγα δένδρεον αἰθέρι κῦρον.

365. Αἰγιαλός: cf. Strab. 466, 54, Ὁ δὲ Αἰγιαλὸς ἔστι μὲν ἠῖὼν μακρὰ πλειόνων ἢ ἑκατὸν σταδίων· ἔχει δὲ καὶ κώμην ὁμώνυμον, ἧς μέμνηται ὁ ποιητὴς ὅταν φῇ (*Il.* 2. 855) Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψήλους Ἐρυθίνους. For another Αἰγιαλός v. 1. 178.

366. Ἅλυος: the Halys, the chief river in Asia Minor, rises in the Armenian Mts. and, after a tortuous course, discharges itself into the Euxine. Strabo (468, 16) derives its name ἀπὸ τῶν ἁλῶν, i.e. the salt-mines in its neighbourhood, but this is very dubious.

367. δεινὸν ἐρεύγονται: cf. *Od.* 5. 403, κῦμα ποτὶ ξερὸν . . . Δεινὸν ἐρευγόμενον. **Ἶρις**: cf. Strab. 469, 19; Xen. *An.* 5. 6. 9 (where the breadth is given as three plethra).

368. μειότερος: this comparative from μικρός was originated by Ap. and adopted by later writers.

369. 'from this point further on a great bend rising up juts out from the land.' For ἀγκών cf. 4. 1583, ἀγκῶνος . . . ἀπὸ προύχοντος.

370. ἐπί: 'next.' **στόμα Θερμώδοντος**: a periphrasis for Θερμώδων as is shown by the masc. ptcple. διαειμένος (372). The Thermodon, whose winding course is described 970 sqq., rises in Pontus and flows, like the Iris, through the plain of Themiscyra, emptying into the Euxine; cf. Aesch. *Pr.* 751.

372. μύρεται: 'flows,' a meaning only found in Ap. and Lycophron. In Hom. it means 'to weep,' as in 1. 271, etc. **διαειμένος**: 'after passing through,' a ptcple. only found here. cf. καταειμένος, 1. 939; for the false formation see on 1. 366.

ἔνθα δὲ Δοίαντος πεδίον, σχεδόθεν δὲ πόληες
τρισσαὶ Ἀμαζονίδων, μετά τε σμυγερώτατοι ἀνδρῶν
τρηχεῖαν Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν,
ἐργατίναι· τοὶ δ' ἀμφὶ σιδήρεα ἔργα μέλονται.
ἄγχι δὲ ναιετάουσι πολύρρηνες Τιβαρηνοὶ
Ζηνὸς Ἐυξείνοιο Γενηταίην ὑπὲρ ἄκρην.
τῇ δ' ἐπὶ Μοσσύνοικοι ὁμούριοι ὑλήεσσαν
ἐξείης ἤπειρον, ὑπωρείας τε νέμονται,
δουρατέοις πύργοισιν ἐν οἰκία τεκτήναντες
[κάλινα καὶ πύργους εὐπηγέας, οὓς καλέουσιν
μόσσυνας· καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.]
τοὺς παραμειβόμενοι λισσῇ ἐπικέλσετε νήσῳ,
μήτι παντοίῃ μέγ' ἀναιδέας ἐξελάσαντες

375. τρηχεῖαν Spitzner : τρηχείην codd. : τρηχαλέην Köchly : τρηχεινὴν Hermann.
379. τοῖς δ' ἔπι Pariss. tres, Brunck.
381. ἐνοίκια Paris. unus. Duos versus, qui sequuntur, eiecit Brunck. θυιγγοὺς εὐπηγέας Ruhnken : τριγχοὺς Merkel.

373. Δοίαντος πεδίον : v.n. 988.

374. τρισσαί : the three cities were Lycastia, Themiscyra, and Chadesia. *τρισσός* is not used by Hom. ; in Hes. it means 'threefold.'

375. Χάλυβες : Aeschylus, *Pr.* 742, speaks of the *σιδηροτέκτονες* **Χάλυβες** as *ἀνήμεροι οὐδὲ πρόσπλατοι ξένοις*. Xenophon, *An.* 5. 5. 1, describes the march of the Ten Thousand through the country of the Mossynoeci (379), Chalybes, and Tibareni (377). **ἀτειρέα** : 'unyielding,' *difficilem* ; cf. Dion. Per. 768, *Χάλυβες στυφελὴν καὶ ἀπήνεα γαῖαν Ναίουσιν, μογεροῦ δεδαηκότες ἔργα σιδήρου*.

377. πολύρρηνες : v. n. 1. 49.

378. Γενηταίην ἄκρην : a cape (so called from the river Genes), where was a temple of Zeus Xenios, Strab. 469, 53.

379. τῇ δ' ἐπί : *sc.* *ἄκρῃ*, 'next to (beyond) this headland,' cf. 357.

Μοσσύνοικοι : cf. Strab. 470, 20, *ἐπὶ δένδρεσιν ἢ πυργίοις οἰκοῦσι, διὸ καὶ Μοσσυνοίκους ἐκάλουν οἱ παλαιοί, τῶν πύργων μοσύνων λεγομένων*: Dion. Hal. 1. 26, *οἰκοῦσιν ἐπὶ ξυλίνοις πύργοις . . μόσσυνας αὐτὰ καλοῦντες*. For their habits v. 1016 sqq.

381. '.making their habitations in towers of wood.'

(**382-3**). These two lines have been rejected as interpolations since the time of Brunck. The second line occurs again 1017 infr. Brunck argues forcibly against their genuineness :—" Duo illi versus neutiquam hic locum habent, et quam etymologiam continent, eam in Phinei vaticinio ponere non debuit Poeta. Vates minime *λεπτολογεῖ*, non *ἐτυμολογεῖ*; breviter et summatim singula adtingit, quae eadem postea in itineris narratione Poeta tractabit uberius et exornabit. Praeterea in elaborato, correcto, et ad unguem expolito poemate idem versus bis in eodem libro legi non debet, nec utroque in loco a Poeta positus fuit." Gerhard plausibly suggests that these two lines stood in the earlier recension after 381 (which may originally have been *δουρατέοις θριγκοῖσιν ἐνοίκια τεκτήναντες*), and being afterwards removed by the poet they have crept into the text from a marginal note of the copyist.

382. λισσῇ : 'rugged,' *τραχείᾳ καὶ ὑψηλῇ*. Schol., cf. *λισσάδες* 731 infr. In the *Od.* Aristarch. explains *λισσή* and *λίς* as 'smooth,' a sense which our Schol. also recognizes (v.n. 4. 922). The grammarians oscillated between the two meanings (v. *Et. Mag.* and Hesych.). In Aesch. *Supp.* 795 *λισσάς* perhaps means 'rugged,' as also in Eur. *H. F.* 1148 (v. Wilamowitz).

383. ἀναιδέας : 'unnatural,' *improbos*.

οἰωνούς, οἳ δῆθεν ἀπειρέσιοι ἐφέπουσιν
νῆσον ἐρημαίην. τῇ μέν τ' ἐνὶ νηὸν Ἄρηος
λαΐνεον ποίησαν Ἀμαζονίδων βασίλειαι
Ὀτρηρή τε καὶ Ἀντιόπη, ὁπότε στρατόωντο.
ἔνθα γὰρ ὔμμιν ὄνειαρ ἀδευκέος ἐξ ἁλὸς εἶσιν
ἄρρητον· τῶ καί τε φίλα φρονέων ἀγορεύω
ἰσχέμεν. ἀλλὰ τίη με πάλιν χρειὼ ἀλιτέσθαι
μαντοσύνῃ τὰ ἕκαστα διηνεκὲς ἐξενέποντα;
νήσου δὲ προτέρωσε καὶ ἠπείροιο περαίης
φέρβονται Φίλυρες· Φιλύρων δ' ἐφύπερθεν ἔασιν
Μάκρωνες· μετὰ δ' αὖ περιώσια φῦλα Βεχείρων.
ἑξείης δὲ Σάπειρες ἐπὶ σφίσι ναιετάουσιν·
Βύζηρες δ' ἐπὶ τοῖσιν ὁμώλακες, ὧν ὕπερ ἤδη
αὐτοὶ Κόλχοι ἔχονται ἀρήιοι. ἀλλ' ἐνὶ νηὶ
πείρεθ', ἕως μυχάτῃ κεν ἐνιχρίμψητε θαλάσσῃ.
ἔνθα δ' ἐπ' ἠπείροιο Κυταιίδος, ἠδ' Ἀμαραντῶν
τηλόθεν ἐξ ὀρέων πεδίοιό τε Κιρκαίοιο
Φᾶσις δινήεις εὐρὺν ῥόον εἰς ἅλα βάλλει.

389. ἀρητόν Merkel. καί Brunck: κέν vulg.
391. διηνεκὲς Brunck: διηνεκέως L, G: διηνεκέως ἐνέποντα vulg.
393. ἐφύπερθεν G: ἐξύπερθεν L, vulg.
399. Κυταιίδος Paris. unus: Κυταΐδος vulg.

384. δῆθεν: 'as the story goes.' The name of the island was Ἀρητιάς or Ἄρεος νῆσος. The Schol. says that Eur. in his *Phrixus* described the island as haunted by monstrous birds, driven by Heracles from Stymphalus in Arcadia, which discharged their own feathers as shafts; cf. 1036.

388. ἀδευκέος: v.n. 1. 1037. In 1090 sqq. we read how the sons of Phrixus were shipwrecked on the island, and guided the heroes to the Colchian land.

390. ἰσχέμεν: 'to put in thither,' *appellere*. **πάλιν ἀλιτέσθαι**: cf. 313.

392. 'Beyond this island and the mainland facing it dwell the Philyres.' For περαίης v. n. 4. 78, 1. 923. In 1231 infr. we hear of an island called Φιλυρηίς off the coast of Pontus, opposite the district of the Philyres.

394. Μάκρωνες: v.n. 1. 1024. **περιώσια**: 'exceeding many,' v.n. 1. 466; the Becheires are mentioned in Dion. Per. 765, φῦλα Βεχείρων.

395. Σάπειρες: the Σάσπειρες in Hdt. 1. 104, 3. 94.

396. Βύζηρες: a savage tribe dwelling above Trapezus (Strab. 470, 29).

ὁμώλακες: = ὅμοροι; cf. ὄλκας = αὔλακας, 3. 1054.

398. πείρεθ': v. n. 326. **μυχάτῃ . . . θαλάσσῃ**: the south-eastern recesses of the Euxine. See on 1. 170.

399. Κυταιίδος: Procop., *B. G.* 4. 13. 14, mentions Κυτατίσιον, a small town on the Phasis, modern Kutais. This was probably the Cyte or Cytaea which was associated with the birth of Medea (Prop. 1. 1. 24). In Ap. Κυταιίς = Colchian, cf. Val. Fl. 6. 693, terris Cytaeis.

Ἀμαραντῶν ὀρέων: the Schol. states, on the authority of Herodian, that the Phasis rose in these mountains.

400. πεδίοιο Κιρκαίοιο: cf. Dion. Per. 691, ἔνθα τε Φᾶσις Κιρκαίου κατὰ νῶτον ἑλισσόμενος πεδίοιο: Avienus 876, Phasis . . . Circaeaque lapsus in arva Incidit Euxinum. Circe was a sister of Aeetes.

401. Φᾶσις: modern Fáz or Rioni.

κείνου νῆ' ἐλάοντες ἐπὶ προχοὰς ποταμοῖο
πύργους εἰσόψεσθε Κυταιέος Αἰήταο,
ἄλσος τε σκιόεν Ἄρεος, τόθι κῶας ἐπ' ἄκρης
πεπτάμενον φηγοῖο δράκων, τέρας αἰνὸν ἰδέσθαι,
ἀμφὶς ὀπιπεύει δεδοκημένος· οὐδέ οἱ ἦμαρ,
οὐ κνέφας ἥδυμος ὕπνος ἀναιδέα δάμναται ὄσσε."
Ὣς ἄρ' ἔφη· τοὺς δ' εἶθαρ ἔλεν δέος εἰσαΐοντας.
δὴν δ' ἔσαν ἀμφασίῃ βεβολημένοι· ὀψὲ δ' ἔειπεν
ἥρως Αἴσονος υἱὸς ἀμηχανέων κακότητι·
"Ὦ γέρον, ἤδη μέν τε διίκεο πείρατ' ἀέθλων
ναυτιλίης καὶ τέκμαρ, ὅτῳ στυγερὰς διὰ πέτρας
πειθόμενοι Πόντονδε περήσομεν· εἰ δέ κεν αὖτις
τάσδ' ἡμῖν προφυγοῦσιν ἐς Ἑλλάδα νόστος ὀπίσσω
ἔσσεται, ἀσπαστῶς κε παρὰ σέο καὶ τὸ δαείην.
πῶς ἔρδω, πῶς αὖτε τόσην ἁλὸς εἶμι κέλευθον,
νῆις ἐὼν ἑτάροις ἅμα νήισιν; Αἶα δὲ Κολχὶς
Πόντου καὶ γαίης ἐπικέκλιται ἐσχατιῇσιν."

404. σκιόεν G. Ἄρεος Stephanus : Ἄρεως L, G.
405. πεπταμένον G.
406. ὀπιπεύει Merkel : ὀπιπτεύει codd.
407. ἀναιδέε Pariss. tres, Brunck.
411. διίκεο Pariss. duo : διήκεο vulg.

404. σκιόειν : ἀντὶ τοῦ σκιόεν, κατὰ Ἰωνικὴν πρόσθεσιν τοῦ ι. Schol. For this new formation on the false analogy of the masc. cf. δακρυόειν, 4. 1291. Rzach (p. 97) suggests that we might regard these as metrical makeshifts of the copyists, and restore the normal forms in accordance with *Il.* 24. 269, πύξινον ὀμφαλόεν εὖ οἰήκεσσιν ἀρηρός, but the MSS. and the Schol. are against this. Later writers imitated Ap., e.g. Nonn. *Dion.* 25. 440, ἐρόειν : Nic. *Ther.* 748, πυρόειν.

405. πεπτάμενον : for the accentuation see on 3. 833.

406. ὀπιπεύει : 'watches,' cf. *Il.* 7.243, λάθρῃ ὀπιπεύσας. For the form v. n. 4. 469. **δεδοκημένος** : 'on guard' ; once used in Hom., *Il.* 15. 730, of Ajax protecting the ships, ἑστήκει δεδοκημένος. It is to be referred to δέχομαι rather than δοκέω. Cf. also Hes. *Sc.* 214.

407. ἥδυμος : = ἡδύς, cf. h. Hom. *Merc.* 241. The Homeric νήδυμος in νήδυμος ὕπνος was regarded by later poets as made up of νή (intens.) and ἡδύς.

409. Cf. *Il.* 17. 695, δὴν δέ μιν ἀμφασίη ἐπέων λάβε. See also 3. 76.

411. διίκεο : cf. *Il.* 9. 61, ἐξείπω καὶ πάντα διίξομαι.

412. τέκμαρ : = τεκμήριον, 'sign,' i.e. the flight of the dove.

414. τάσδε . . . προφυγοῦσιν : '*Peius* : *hos scopulos* in reditu *superantes*. *Potius* : in expeditione facienda ; *nam hoc et haec verba et Phinei responsio liquide dant*.' (Dübner, quoted by de M.).

415. ἀσπαστῶς : this adv. is found first in Hdt. (4. 201). Hom. uses ἀσπαστός sometimes in the *Od.*, but ἀσπασίως.

417. Αἶα : a city on the Phasis where Aeetes dwelt (Strab. 38, 12), and the name was extended to the land ruled by him. Aeschylus and Pindar first use the historical name Colchis.

418. ἐπικέκλιται : 'lies over against the boundary of the Pontus and the earth' ; cf. Eur. *Tro.* 797, Σαλαμῖνος τᾶς ἐπικεκλιμέναις ἱεροῖς ὄχθοις (i.e. of Attica). Colchis was regarded as the eastern boundary of the earth, cf. 1. 84.

Ὣς φάτο· τὸν δ' ὁ γεραιὸς ἀμειβόμενος προσέειπεν·
"Ὦ τέκος, εὖτ' ἂν πρῶτα φύγῃς ὀλοὰς διὰ πέτρας,
θάρσει· ἐπεὶ δαίμων ἕτερον πλόον ἡγεμονεύσει
ἐξ Αἴης· μετὰ δ' Αἶαν ἅλις πομπῆες ἔσονται.
ἀλλά, φίλοι, φράζεσθε θεᾶς δολόεσσαν ἀρωγὴν
Κύπριδος. ἐκ γὰρ τῆς κλυτὰ πείρατα κεῖται ἀέθλων.
καὶ δέ με μηκέτι τῶνδε περαιτέρω ἐξερέεσθε."
Ὣς φάτ' Ἀγηνορίδης· ἐπὶ δὲ σχεδὸν υἱέε δοιὼ
Θρηικίου Βορέαο κατ' αἰθέρος ἀίξαντε
οὐδῷ ἔπι κραιπνοὺς ἔβαλον πόδας· οἱ δ' ἀνόρουσαν
ἐξ ἑδέων ἥρωες, ὅπως παρεόντας ἴδοντο.
Ζήτης δ' ἰεμένοισιν, ἔτ' ἄσπετον ἐκ καμάτοιο
ἆσθμ' ἀναφυσιόων, μετεφώνεεν, ὅσσον ἄπωθεν
ἤλασαν, ἠδ' ὡς Ἶρις ἐρύκακε τάσδε δαΐξαι,
ὅρκιά τ' εὐμενέουσα θεὰ πόρεν, αἱ δ' ὑπέδυσαν
δείματι Δικταίης περιώσιον ἄντρον ἐρίπνης.
γηθόσυνοι δ᾽ ἤπειτα δόμοις ἔνι πάντες ἑταῖροι
αὐτός τ' ἀγγελίῃ Φινεὺς πέλεν. ὦκα δὲ τόνγε
Αἰσονίδης περιπολλὸν ἐυφρονέων προσέειπεν·
"Ἦ ἄρα δή τις ἔην, Φινεῦ, θεός, ὃς σέθεν ἄτης
κήδετο λευγαλέης, καὶ δ' ἡμέας αὖθι πέλασσεν
τηλόθεν, ὄφρα τοι υἷες ἀμύνειαν Βορέαο·
εἰ δὲ καὶ ὀφθαλμοῖσι φόως πόροι ἦ τ' ἂν ὀίω
γηθήσειν, ὅσον εἴπερ ὑπότροπος οἴκαδ' ἱκοίμην."
Ὣς ἔφατ'· αὐτὰρ ὁ τόνγε κατηφήσας προσέειπεν·

424. *ἐν γὰρ τῇ* schol. ad III 946.
425. *παροιτέρω* vulg.
427. *ἀίξαντες* Pariss., Brunck.
437. *πέρι πολλὸν* G.

421. ἕτερον: i.e. they will not have to return through the Symplegades.

422. μετά: 'as far as.' Way wrongly renders, 'after Aia.'

424. ἐκ γὰρ τῆς κ.τ.λ.: cf. I. 1098.

427. Cf. 273 sqq.

431. ἆσθμ' ἀναφυσιόων: cf. *ἀυτμένα φυσιόωντε*, 87 supr. The compound is used of the 'puffing' of dolphins in Hes. *Sc.* 211, *δοιοὶ δ' ἀναφυσιόωντες . . . δελφῖνες*. Boesch has collected many exx. of verbs used absolutely in Hom. but c. acc. in Ap., e.g. *φυσιάω*, *παλάσσομαι* (I. 358), *τέθηπα* (3. 215), *μύρομαι* (3. 656), *ἀπολήγω* (4. 767), *καναχέω* (4. 907).

ὅσσον ἤλασαν: 'how far off they had driven the harpies.' *ἄπωθεν* is loosely used, as it should denote motion from. The Schol. takes *ἤλασαν* as intrans.: *ἀντὶ τοῦ ὅσον μακρὸν ἐπορεύθησαν*.

434. Δικταίης: v. 299, I. 509. **ἐρίπνης**: 'scaur,' cf. I. 581.

437. περιπολλόν: this adv. is peculiar to Ap., cf. 472, 3. 427.

441–2. 'Now if he (i.e. the god) would but grant light to thine eyes, I trow that I should rejoice as though I had reached home again.'

443. κατηφήσας: v. n. I. 267.

" Αἰσονίδη, τὸ μὲν οὐ παλινάγρετον, οὐδέ τι μῆχος
ἔστ' ὀπίσω· κενεαὶ γὰρ ὑποσμύχονται ὀπωπαί.
ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξαι,
καί τε θανὼν πάσῃσι μετέσσομαι ἀγλαΐῃσιν."
Ὣς τώγ' ἀλλήλοισι παραβλήδην ἀγόρευον.
αὐτίκα δ' οὐ μετὰ δηρὸν ἀμειβομένων ἐφαάνθη
Ἠριγενής· τὸν δ' ἀμφὶ περικτίται ἠγερέθοντο
ἀνέρες, οἳ καὶ πρόσθεν ἐπ' ἤματι κεῖσε θάμιζον,
αἰὲν ὁμῶς φορέοντες ἐῆς ἀπὸ μοῖραν ἐδωδῆς.
τοῖς ὁ γέρων πάντεσσιν, ὅτις καὶ ἀφαυρὸς ἵκοιτο,
ἔχραεν ἐνδυκέως, πολέων δ' ἀπὸ πήματ' ἔλυσεν
μαντοσύνῃ· τῷ καί μιν ἐποιχόμενοι κομέεσκον.
σὺν τοῖσιν δ' ἵκανε Παραίβιος, ὅς ῥά οἱ ἦεν
φίλτατος· ἀσπάσιος δὲ δόμοις ἔνι τούσγ' ἐνόησεν.
πρὶν γὰρ δή νύ ποτ' αὐτὸς ἀριστήων στόλον ἀνδρῶν
Ἑλλάδος ἐξανιόντα μετὰ πτόλιν Αἰήταο
πείσματ' ἀνάψασθαι μυθήσατο Θυνίδι γαίῃ,
οἵ τέ οἱ Ἁρπυίας Διόθεν σχήσουσιν ἰούσας.
τοὺς μὲν ἔπειτ' ἐπέεσσιν ἀρεσσάμενος πυκινοῖσιν
πέμφ' ὁ γέρων· οἷον δὲ Παραίβιον αὐτόθι μίμνειν
κέκλετ' ἀριστήεσσι σὺν ἀνδράσιν· αἶψα δὲ τόνγε
σφωιτέρων ὀΐων ὅτις ἔξοχος, εἰς ἓ κομίσσαι

458. δή νύ ποτ' Vrat., et coni. Gerhard: δὴν ὑπό τ' vulg.
460. πείσματ' ἂν ἄψασθαι Paris. unus, Brunck.

444. οὐ παλινάγρετον: i.e. the gift of sight is gone beyond recall; cf. *Il.* 1. 526, *τέκμωρ οὐ παλινάγρετον*. In Call. *Lav. Pall.* 103 the blinding of Teiresias is described as *οὐ παλινάγρετον ἔργον*.

445. κενεαὶ . . . ὀπωπαί: 'for my sightless eyeballs are slowly wasting away.' See on 109.

446–7. "Nay, death let a god bestow right speedily, rather than this: Then, when I am dead, shall I enter at last into perfect bliss" (Way).

448. παραβλήδην: v. n. 1. 835.

449. ἀμειβομένων: 'as they held converse.' We find the same absolute use in 4. 1461; see on 1. 644. Virg. imitates these lines, *Aen.* 6. 535, Hac vice sermonum roseis Aurora quadrigis Iam medium aetherio cursu traiecerat axem.

450. Ἠριγενής: 'the Child of Morn,' i. e. Ἠώς. Ap. alone uses *ἠριγενής*. In 3. 1224 we have *ἠριγενὴς Ἠώς*; so in Hom. *ἠριγένεια* is used either as an epithet or a synonym of Ἠώς.

452. ὁμῶς: 'invariably.' **ἐῆς**: v. n. 1. 1113.

453. ἀφαυρός: 'poor'; in Hom. 'feeble,' a meaning found in 3. 144, 4. 1489.

454. ἔχραεν: 'prophesied.' **ἐνδυκέως**: 'kindly'; v. n. 1. 883.

455. κομέεσκον: cf. *Od.* 24. 389, *γέροντα Ἐνδυκέως κομέεσκεν*.

461. Διόθεν σχήσουσιν: 'will restrain by the will of Zeus': cf. *Il.* 15. 489, *Διόθεν βλαφθέντα*. Others take **Διόθεν** with **ἰούσας**.

462. τοὺς μέν: i.e. the *περικτίται*. **ἐπέεσσιν πυκινοῖσιν**: 'words of wisdom.'

465. σφωιτέρων: for *σφωίτερος* = *ὅς* see on 1. 643.

ἦκεν ἐποτρύνας. τοῦ δ' ἐκ μεγάροιο κιόντος
μειλιχίως ἐρέτῃσιν ὁμηγερέεσσι μετηύδα·
"Ὦ φίλοι, οὐκ ἄρα πάντες ὑπέρβιοι ἄνδρες ἔασιν,
οὐδ' εὐεργεσίης ἀμνήμονες. ὡς καὶ ὅδ' ἀνὴρ
τοῖος ἐὼν δεῦρ' ἦλθεν, ἐὸν μόρον ὄφρα δαείη.
εὖτε γὰρ οὖν ὡς πλεῖστα κάμοι καὶ πλεῖστα μογήσαι,
δὴ τότε μιν περιπολλὸν ἐπασσυτέρη βιότοιο
χρησμοσύνη τρύχεσκεν· ἐπ' ἤματι δ' ἦμαρ ὀρώρει
κύντερον, οὐδέ τις ἦεν ἀνάπνευσις μογέοντι.
ἀλλ' ὅγε πατρὸς ἑοῖο κακὴν τίνεσκεν ἀμοιβὴν
ἀμπλακίης. ὁ γὰρ οἷος ἐν οὔρεσι δένδρεα τέμνων
δή ποθ' ἁμαδρυάδος νύμφης ἀθέριξε λιτάων,
ἥ μιν ὀδυρομένη ἀδινῷ μειλίσσετο μύθῳ,
μὴ ταμέειν πρέμνον δρυὸς ἥλικος, ᾗ ἔπι πουλὺν
αἰῶνα τρίβεσκε διηνεκές· αὐτὰρ ὁ τήνγε
ἀφραδέως ἔτμηξεν ἀγηνορίῃ νεότητος.
τῷ δ' ἄρα νηκερδὴ νύμφη πόρεν οἷτον ὀπίσσω
αὐτῷ καὶ τεκέεσσιν. ἔγωγε μέν, εὖτ' ἀφίκανεν,
ἀμπλακίην ἔγνων· βωμὸν δ' ἐκέλευσα καμόντα
Θυνιάδος νύμφης, λωφήια ῥέξαι ἐπ' αὐτῷ
ἱερά, πατρῴην αἰτεύμενον αἶσαν ἀλύξαι.
ἔνθ' ἐπεὶ ἔκφυγε κῆρα θεήλατον, οὔποτ' ἐμεῖο
ἐκλάθετ', οὐδ' ἀθέρισσε· μόλις δ' ἀέκοντα θύραζε

474. *τις* Paris. unus, et coni. Stephanus : *τι* vulg.
488. *ἀθέριξε* G, Paris. unus.

471. 'for, work as he might, and toil as he might, poverty with harder pinch pressed sore upon him.'

472. **ἐπασσυτέρη** : v.n. 1. 579.

473. **χρησμοσύνη** : v.n. 1. 837.

474. **ἀνάπνευσις** : cf. *Il.* 11. 801, *ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.*

475. **κακὴν ἀμοιβήν** : 'a grievous atonement (*lit.* compensation)'; cf. *Od.* 12. 382, *τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν.*

476. The Schol. mentions as the source of this story a tale told by Charon of Lampsacus how Rhoecus, having won the favour of a nymph by saving her oak-tree, afterwards incurred her displeasure and was maimed by her.

477. **ἁμαδρυάδος** : Hamadryades (*ἅμα, δρῦς*) were nymphs whose life was bound up in that of the tree with which they had come into being, and which was their home. For this joint life of nymphs and trees v. Call. *Del.* 70–85. Pindar (*frag.* 146) refers to the Hamadryades : *ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.*

479. **ἥλικος** : this recalls Aesch. *Cho.* 607, *καταίθουσα παιδὸς δαφοινὸν δαλὸν ἥλικα* (of Althea burning the torch on which the life of her son Meleager depended).

483. **ἀφίκανεν** : *sc.* Παραίβιος.

484. **ἀμπλακίην ἔγνων** : cf. 4. 698.

485. **λωφήια** : 'expiatory,' *ἅπ. λεγ.*

488. **ἀθέρισσε** : there is no need to change this to *ἀθέριξε* to make it conform with 477. Both forms are mentioned by Hesych. and in *Et. Mag.* The fondness of Ap. for weak aorists in *-σσα* would rather favour *ἀθέρισσε* in 477, but that line is quoted in *Et. Mag.* with *ἀθέριξε* (v. Rzach, p. 139).

πέμπω, ἐπεὶ μέμονέν γε παρέμμεναι ἀσχαλόωντι."
Ὣς φάτ' Ἀγηνορίδης· ὁ δ' ἐπισχεδὸν αὐτίκα δοιὼ
ἤλυθ' ἄγων ποίμνηθεν ὄις. ἀνὰ δ' ἵστατ' Ἰήσων,
ἂν δὲ Βορήιοι υἷες ἐφημοσύνῃσι γέροντος.
ὦκα δὲ κεκλόμενοι μαντήιον Ἀπόλλωνα
ῥέζον ἐπ' ἐσχαρόφιν νέον ἤματος ἀνομένοιο.
κουρότεροι δ' ἑτάρων μενοεικέα δαῖτ' ἀλέγυνον.
ἔνθ' εὖ δαισάμενοι, τοὶ μὲν παρὰ πείσμασι νηός,
τοὶ δ' αὐτοῦ κατὰ δώματ' ἀολλέες εὐνάζοντο.
ἦρι δ' ἐτήσιαι αὖραι ἐπέχραον, αἵ τ' ἀνὰ πᾶσαν
γαῖαν ὁμῶς τοιῇδε Διὸς πνείουσιν ἀρωγῇ.
Κυρήνη πέφαταί τις ἔλος πάρα Πηνειοῖο
μῆλα νέμειν προτέροισι παρ' ἀνδράσιν· εὖαδε γάρ οἱ
παρθενίη καὶ λέκτρον ἀκήρατον. αὐτὰρ Ἀπόλλων
τήνγ' ἀνερεψάμενος ποταμῷ ἔπι ποιμαίνουσαν
τηλόθεν Αἱμονίης, χθονίῃς παρακάτθετο νύμφαις,
αἳ Λιβύην ἐνέμοντο παραὶ Μυρτώσιον αἶπος.

491. ἦλθεν Hermann.
498. ἐτήσιαι Paris. unus: ἐτήσιοι vulg.: ἐτησίαι Merkel.
499. ἀνωγῇ Vatt. quatt., et coni. Matthiae.
500. πεφάτισται ἔλος O. Schneider.
503. ἀνερεψάμενος Ezach: ἀνερειψάμενος codd.

489. ἐπεὶ . . . ἀσχαλόωντι: 'for he fain would bide with me in my distress.'

490. ἐπισχεδὸν . . . ἦλυθε: 'drew near'; cf. h. Hom. *Ap.* 3, ἐπισχεδὸν ἐρχομένοιο. This adv. takes the dat. in 604, and the gen. in 1283.

491–2. Cf. *Il.* 3. 267, ὥρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων· Ἂν δ' Ὀδυσεύς.

494. ἐπ' ἐσχαρόφιν: cf. *Od.* 5. 59; 19. 389. For the case-forms in -φι v. Monro, *H.G.* 154–8. This suffix was connected with Lat. -*bi* (ti-bi, u-bi), Skt. -*bhyas*, -*bhyam*.

498. ἐτήσιαι: winds blowing at stated times of the year (ἔτος), especially northerly and north-easterly winds; cf. Arat. 150.

ἐπέχραον: 'blew strongly.' Only here is ἐπιχράω used absolutely. In Hom. it is found c. dat. 'to attack,' in which sense Ap. uses it c. gen., 283 supr. In 4. 508 we have it c. inf. = *instare* 'to be urgent,' δίζεσθαι ἐπέχραον, and in 3. 431 c. acc. et inf., ἥ με νεῖσθαι ἐπέχραεν.

499. ἀρωγῇ: there seems no reason for preferring ἀνωγῇ, as many editors do. The succour (ἀρωγή) given by Zeus is described in 524 sqq.

500. Κυρήνη: a daughter of the Peneius beloved by Apollo, who carried her off from Mt. Pelion to Libya, where she gave its name to Cyrene; cf. Pind. *P.* 9. 5, τὰν (*sc.* Κυράναν) ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κόλπων ποτὲ Λατοΐδας | ἅρπασ' ἔνεγκέ τε χρυσέῳ παρθένον ἀγροτέραν δίφρῳ τόθι νιν πολυμήλου | καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς | ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν. **Πηνειοῖο**: v.n. 1. 38.

503. ἀνερεψάμενος: v.n. 1. 214.

504. Αἱμονίης: τῆς Θεσσαλίας, ἀπὸ Αἵμονος υἱοῦ Ἄρεως. Schol. Thessaly was called after Thessalus son of Haemon (Strab. 381, 11). **χθονίης**: ταῖς ἐγχωρίαις. Schol.; 'set her amongst the nymphs of the land.' Cf. 4. 1322.

505. Μυρτώσιον αἶπος: a headland in Cyrene; cf. Call. *Ap.* 90, στὰς ἐπὶ Μυρτούσσης κερατώδεος.

ἔνθα δ' Ἀρισταῖον Φοίβῳ τέκεν, ὃν καλέουσιν
Ἀγρέα καὶ Νόμιον πολυλήϊοι Αἰμονιῆες.
τὴν μὲν γὰρ φιλότητι θεὸς ποιήσατο νύμφην
αὐτοῦ μακραίωνα καὶ ἀγρότιν· υἷα δ' ἔνεικεν
νηπίαχον Χείρωνος ὑπ' ἄντροισιν κομέεσθαι.
τῷ καὶ ἀεξηθέντι θεαὶ γάμον ἐμνήστευσαν
Μοῦσαι, ἀκεστορίην τε θεοπροπίας τ' ἐδίδαξαν·
καί μιν ἑῶν μήλων θέσαν ἤρανον, ὅσσ' ἐνέμοντο
ἂμ πεδίον Φθίης Ἀθαμάντιον ἀμφί τ' ἐρυμνὴν
Ὄθρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο.
ἦμος δ' οὐρανόθεν Μινωΐδας ἔφλεγε νήσους
Σείριος, οὐδ' ἐπὶ δηρὸν ἔην ἄκος ἐνναέτῃσιν,
τῆμος τόνγ' ἐκάλεσσαν ἐφημοσύναις Ἑκάτοιο
λοιμοῦ ἀλεξητῆρα. λίπεν δ' ὅγε πατρὸς ἐφετμῇ
Φθίην, ἐν δὲ Κέῳ κατενάσσατο, λαὸν ἀγείρας
Παρράσιον, τοίπερ τε Λυκάονός εἰσι γενέθλης,
καὶ βωμὸν ποίησε μέγαν Διὸς Ἰκμαίοιο,

506. Ἀρισταῖον: cf. 4. 1132. The cult of Aristaeus was very widespread, not merely in Greece proper, but also in Magna Graecia and the islands of the Aegean, Ionian, and Adriatic seas. His deliverance of Ceos from drought and pestilence is described also by Diodorus (4. 82). In Thessaly and Arcadia he was worshipped as the protector of flocks and bees, cf. Virg. *G.* 1. 14, 4. 283. Cicero, *N.D.* 3. 45, calls him *inventor olivae*, and the oil-press was said to have been devised by him. See the exhaustive article in Pauly-Wissowa, *Real-Encycl.*

507. Ἀγρέα καὶ Νόμιον: 'Hunter and Shepherd'; epithets of Apollo also, cf. Pind. *P.* 9. 63, *θήσονταί τέ νιν ἀθάνατον, | Ζῆνα καὶ ἄγνὸν Ἀπόλλων', ἀνδράσι χάρμα φίλοις, ἄγχιστον ὀπάονα μήλων, | Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν.*

508–9. 'for the god, through the love he bore her, made her a nymph of that land, bestowing upon her length of days and joy in the chase.'

510. Χείρωνος: Achilles and many other of the Greek heroes were pupils of Chiron, *δικαιότατος Κενταύρων* (*Il.* 11. 832).

511. γάμον ἐμνήστευσαν: 'compassed a marriage for him'; cf. Call. *Dian.* 265, *ἀγαθὸν γάμον ἐμνήστευσαν*. The Muses wedded Aristaeus to Autonoe, daughter of Cadmus (Hes. *Th.* 975, Apollod. 3. 4. 2).

513. ἤρανον: 'watcher'; Hesych. *ἤρανος· βασιλεύς, ἄρχων, σκοπός, φύλαξ.* In Hom. we have *ἐπιήρανος* 'well-pleasing,' and after Hom. *ἐπιήρανος* was used for *ἀμυντικός, βοηθός*. On the connexion of these words with *ἦρα* v. Buttm. *Lexil.* 62.

514. Ἀθαμάντιον: a plain in Phthiotis in Thessaly, called after Athamas the father of Phrixus and Helle (Strab. 371, 47).

515. Ὄθρυν: a mountain range in Phthiotis, cf. Hes. *Th.* 632.

Ἀπιδανοῖο: v.n. 1. 38.

516. Μινωΐδας νήσους: the Cyclades; cf. Thuc. 1. 4, *Μίνως . . . τῶν Κυκλάδων νήσων ἦρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο*, κ.τ.λ.

517. Σείριος: the parching heat of the 'Dog-days' is often referred to, e.g. Hes. *Sc.* 397, *ὁπότε χρόα Σείριος ἄζει.*

520. Κέῳ: mod. Zea. The story is commemorated on the coins of Ceos by a head of Aristaeus and a representation of Sirius, v. Head, *op. cit.* 482.

521. Παρράσιον: i.e. Arcadian, cf. *Il.* 2. 608. There was a district *Παρρασική* (Thuc. 5. 33) on the frontiers of Messene.

Λυκάονος: a king of Arcadia, cf. Paus. 8. 2. 1.

522. Ἰκμαίοιο: 'god of rain (*ἰκμάς*)';

ἱερά τ' εὖ ἔρρεξεν ἐν οὔρεσιν ἀστέρι κείνῳ
Σειρίῳ αὐτῷ τε Κρονίδῃ Διί. τοῖο δ' ἔκητι
γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς αὖραι
ἤματα τεσσαράκοντα· Κέῳ δ' ἔτι νῦν ἱερῆες
ἀντολέων προπάροιθε Κυνὸς ῥέζουσι θυηλάς.
Καὶ τὰ μὲν ὣς ὑδέονται· ἀριστῆες δὲ καταὖθι
μίμνον ἐρυκόμενοι· ξεινήια δ' ἄσπετα Θυνοὶ
πᾶν ἦμαρ Φινῆι χαριζόμενοι προΐαλλον.
ἐκ δὲ τόθεν μακάρεσσι δυώδεκα δωμήσαντες
βωμὸν ἁλὸς ῥηγμῖνι πέρην καὶ ἐφ' ἱερὰ θέντες,
νῆα θοὴν εἴσβαινον ἐρεσσέμεν, οὐδὲ πελείης
τρήρωνος λήθοντο μετὰ σφίσιν· ἀλλ' ἄρα τήνγε
δείματι πεπτηυῖαν ἐῇ φέρε χειρὶ μεμαρπὼς
Εὔφημος, γαίης δ' ἀπὸ διπλόα πείσματ' ἔλυσαν.
Οὐδ' ἄρ' Ἀθηναίην προτέρω λάθον ὁρμηθέντες·
αὐτίκα δ' ἐσσυμένως νεφέλης ἐπιβᾶσα πόδεσσιν
κούφης, ἥ κε φέροι μιν ἄφαρ βριαρήν περ ἐοῦσαν,
σεύατ' ἴμεν πόντονδε, φίλα φρονέουσ' ἐρέτῃσιν.
ὡς δ' ὅτε τις πάτρηθεν ἀλώμενος, οἷά τε πολλὰ
πλαζόμεθ' ἄνθρωποι τετληότες, οὐδέ τις αἶα

525. ἐτήσιοι vulg.
530. πᾶν ἦμαρ Dorvillius: πανδῆμαρ, πᾶν δ' ἦμαρ, παντῆμαρ codd.: πανδημεί coni. anon. ap. Merkel.
532. πέλας vel πάρος coni. Brunck.
535. δήματι vulg.

cf. Ζεὺς ὑέτιος, Arist. *Mund.* 7. 2: *Aen.* 9. 670, Iuppiter horridus austris Torquet aquosam hiemem et caelo cava nubila rumpit.

525. ἐπιψύχουσιν: 'cool'; cf. *Od.* 4. 568, ἀήτας Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους.

527. Cf. Diod. 4. 82, γενομένης δὲ τῆς θυσίας κατὰ τὴν τοῦ Σειρίου ἄστρου ἐπιτολήν, καθ' ἣν συνέβαινε πνεῖν τοὺς ἐτησίας, λῆξαι τὰς λοιμικὰς νόσους.

528. ὑδέονται: 'are told of,' cf. 4. 264. It is an Alexandrian word, cf. Call. *Jov.* 76, αὐτίκα χαλκῆας μὲν ὑδείομεν Ἡφαίστοιο. Curtius compares the root of ἀείδ-ω, ἀηδ-ών, Skt. *vad-ami*.

529. ἐρυκόμενοι: kept back by the Etesian winds which were contrary (498).

531. μακάρεσσι δυώδεκα: Zeus, Hera, Poseidon, Demeter, Hermes, Hephaestus, Apollo, Artemis, Hestia, Ares, Aphrodite, Athene. The place where the altar was built was afterwards called Ἱερόν; cf. Polyb. 4. 39, Dem. *Lept.* 29.

532. πέρην: i.e. the opposite (Asiatic) coast, distant about 4 stades. They had anchored on the Thracian shore where the Bosporus joins the Euxine, 176 supr. The sailing across is not mentioned, but πέρην implies it. This is Buttmann's view (*Lexil.* 91), and it is the most probable one. de M. explains, "au delà de la demeure de Phinée, plus près de la mer, d'où il pourra être aperçu par les navigateurs," but πέρην could hardly have this meaning. Brunck held that πέρην must mean πέλας, or else must be changed to πάρος or πέλας.

533. πελείης: v. 328.

537. λάθον: cf. *Aen.* 1. 130, nec latuere doli fratrem Iunonis.

541 sqq. 'As when one wanders from his country (as we poor mortals are often doomed to roam), and there is no land

τηλουρός, πᾶσαι δὲ κατόψιοί εἰσι κέλευθοι,
σφωιτέρους δ' ἐνόησε δόμους, ἄμυδις δὲ κέλευθος
ὑγρή τε ταφερή τ' ἰνδάλλεται, ἄλλοτε δ' ἄλλῃ
ὀξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖσιν·
ὣς ἄρα καρπαλίμως κούρη Διὸς ἀίξασα
θῆκεν ἐπ' ἀξείνοιο πόδας Θυνηίδος ἀκτῆς.
Οἱ δ' ὅτε δὴ σκολιοῖο πόρου στεινωπὸν ἵκοντο
τρηχείῃς σπιλάδεσσιν ἐεργμένον ἀμφοτέρωθεν,
δινήεις δ' ὑπένερθεν ἀνακλύζεσκεν ἰοῦσαν
νῆα ῥόος, πολλὸν δὲ φόβῳ προτέρωσε νέοντο,
ἤδη δέ σφισι δοῦπος ἀρασσομένων πετράων
νωλεμὲς οὔατ' ἔβαλλε, βόων δ' ἁλιμυρέες ἀκταί,
δὴ τότ' ἔπειθ' ὁ μὲν ὦρτο πελειάδα χειρὶ μεμαρπὼς
Εὔφημος πρῴρης ἐπιβήμεναι· οἱ δ' ὑπ' ἀνωγῇ
Τίφυος Ἁγνιάδαο θελήμονα ποιήσαντο
εἰρεσίην, ἵν' ἔπειτα διὲκ πέτρας ἐλάσειαν,
κάρτεϊ ᾧ πίσυνοι. τὰς δ' αὐτίκα λοίσθιον ἄλλων
οἰγομένας ἀγκῶνα περιγνάμψαντες ἴδοντο.

543. εἰσι πόληες legisse videtur auctor scholiorum.
549. Σκολιοῖο coni. Merkel secundum *Et. Mag.* 718, 31.

distant (to his mind) but all ways are visible (to his mind's eye), he perceiveth in his thoughts his own home, and the way thither over land and sea alike flashes upon him; now this way, and now that, his fancy swiftly flies, and he striveth to behold it with his eyes.' This remarkable simile, in which we can trace the yearning of the Alexandrian exile, is an amplification of *Il.* 15. 80, ὡς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος ὅς τ' ἐπὶ πολλὴν Γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ "ἔνθ' εἴην ἢ ἔνθα" μενοινήῃσί τε πολλά.

543. **κέλευθοι**: from the words of the Schol., ἀλλὰ καὶ πάσας καταφανεῖς πόλεις, Merkel would restore *πόληες*, and it is certainly unlike the finished workmanship of Ap. to have two successive lines ending with the same word; yet cf. 1. 375–6.

544. **σφωιτέρους**: = *σφετέρους*, v. n. 1. 643. **δ' ἐνόησε**: Wellauer points out that unless we omit δέ we have an anacoluthon after ἀλώμενος in 541; it would seem to be one of those cases in which the δέ of an apodosis repeats the δέ (541) with which the whole sentence was introduced, v. Monro, *H.G.* 334.

545. **ἄλλοτε δ' ἄλλῃ**: cf. *Aen.* 4. 285, atque animum nunc huc celerem, nunc dividit illuc.

546. **ὀξέα**: ταχέως. Schol. **πορφύρων**: v. n. 1. 461.

548. **ἀξείνοιο**: cf. Strab. 265, 28, ἥ τε Θυνιάς . . . καὶ Φινόπολις . . . συνάπτουσαι τῷ Σαλμυδησσῷ· ἔστι δ' οὗτος ἔρημος αἰγιαλὸς καὶ λιθώδης, ἀλίμενος, ἀναπεπταμένος πολὺς πρὸς τοὺς Βορέας.

549. **στεινωπόν**: cf. 333.

551. **ἀνακλύζεσκεν**: 'surged up against'; only here c. acc.

554. **νωλεμὲς οὔατ' ἔβαλλε**: 'smote their ears unceasingly.' The deriv. of *νωλεμές* is uncertain. Düntzer connects it with ὀλ, ὄλλυμι 'imperishably'; Nitzsch with *ὀλέω, αἰόλλω 'immovably'; Fick with ἠρέμα (*νη-ορεμές*).

557. **θελήμονα . . . εἰρεσίην**: 'rowed with a will'; *θελήμων* is used by Ap. alone, cf. 4. 1657. ἐθελήμων occurs in Plat. *Crat.* 406 A.

558. **ἔπειτα**: see on 1044.

559. **κάρτεϊ**: cf. 334. **λοίσθιον**: only here c. gen. 'saw last of all men' (not with *οἰγομένας* 'for the last time of all' as they open again a few lines later). It was ordained that the rocks should

σὺν δέ σφιν χύτο θυμός· ὁ δ' ἀίξαι πτερύγεσσιν
Εὔφημος προέηκε πελειάδα· τοὶ δ' ἅμα πάντες
ἤειραν κεφαλὰς ἐσορώμενοι· ἡ δὲ δι' αὐτῶν
ἔπτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλῃσιν
ἄμφω ὁμοῦ ξυνιοῦσαι ἐπέκτυπον. ὦρτο δὲ πολλὴ
ἅλμη ἀναβρασθεῖσα, νέφος ὥς· αὖε δὲ πόντος
σμερδαλέον· πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰθήρ.
κοῖλαι δὲ σπήλυγγες ὑπὸ σπιλάδας τρηχείας
κλυζούσης ἁλὸς ἔνδον ἐβόμβεον· ὑψόθι δ' ὄχθης
λευκὴ καχλάζοντος ἀνέπτυε κύματος ἄχνη.
νῆα δ' ἔπειτα πέριξ εἶλει ῥόος. ἄκρα δ' ἔκοψαν
οὐραῖα πτερὰ ταίγε πελειάδος· ἡ δ' ἀπόρουσεν
ἀσκηθής. ἐρέται δὲ μέγ' ἴαχον· ἔβραχε δ' αὐτὸς
Τῖφυς ἐρεσσέμεναι κρατερῶς. οἴγοντο γὰρ αὖτις
ἄνδιχα. τοὺς δ' ἐλάοντας ἔχεν τρόμος, ὄφρα μιν αὐτὴ
πλημμυρὶς παλίνορσος ἀνερχομένη κατένεικεν
εἴσω πετράων. τότε δ' αἰνότατον δέος εἶλεν
πάντας· ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος.
ἤδη δ' ἔνθα καὶ ἔνθα διὰ πλατὺς εἴδετο Πόντος,
καί σφισιν ἀπροφάτως ἀνέδυ μέγα κῦμα πάροιθεν
κυρτόν, ἀποτμῆγι σκοπιῇ ἴσον· οἱ δ' ἐσιδόντες
ἤμυσαν λοξοῖσι καρήασιν. εἴσατο γάρ ῥα
νηὸς ὑπὲρ πάσης κατεπάλμενον ἀμφικαλύψειν.
ἀλλά μιν ἔφθη Τῖφυς ὑπ' εἰρεσίῃ βαρύθουσαν
ἀγχαλάσας· τὸ δὲ πολλὸν ὑπὸ τρόπιν ἐξεκυλίσθη,

565. Post ἐπέκτυπον Samuelsson duos versus ἄκρα δ' . . . ἴαχον (570½–572½) vult inserere.
571. εἶλει G : ἴλλει Pariss. tres.
573. ἔκραγε Struve.
574. αὖτις Brunck : αὖθις codd.
575. ἔχεν πόνος Köchly. αὐτὴ Köchly : αὖτις codd.

remain fixed for ever once a ship had passed between them (605).

561. σὺν . . χύτο : cf. *Il.* 24. 358, *σὺν δὲ γέροντι νόος χύτο.*

565. ὦρτο . . . ἀναβρασθεῖσα : 'the boiling foam rose in clouds,' cf. *βρασσόμενον*, 323. Virg. has imitated this whole passage in the description of the storm, *Aen.* 1. 104 sqq.

569. ὑψόθι . . . ἄχνη : 'and high on the cliff was dashed the spume of the raging billow.' **ἀνέπτυε** : for the metaph. use cf. Soph. *Ant.* 1009, *κηκὶς . . ἔτυφε κἀνέπτυε.*

572. ταίγε : *sc. πέτραι.* As the dove lost its tail-feathers, so the Argo lost the carving on its stern (601).

575. ὄφρα . . . κατένεικεν : 'till the returning wave with its rush bore them within the rocks.' The clashing of the rocks had forced out a volume of water which rushed back when the rocks parted.

576. πλημμυρίς : v.n. 4. 1269.
580. ἀπροφάτως : v.n. 1. 1201.
581. κυρτόν κ.τ.λ. : v.n. 169.
585. ἀγχαλάσας : 'easing' the ship,

ἐκ δ' αὐτὴν πρύμνηθεν ἀνείρυσε τηλόθι νῆα
πετράων· ὑψοῦ δὲ μεταχρονίη πεφόρητο.
Εὔφημος δ' ἀνὰ πάντας ἰὼν βοάασκεν ἑταίρους,
ἐμβαλέειν κώπῃσιν ὅσον σθένος· οἱ δ' ἀλαλητῷ
κόπτον ὕδωρ. ὅσσον δ' ἂν ὑπείκαθε νηῦς ἐρέτῃσιν,
δὶς τόσον ἂψ ἀπόρουσεν· ἐπεγνάμπτοντο δὲ κῶπαι
ἠύτε καμπύλα τόξα, βιαζομένων ἡρώων.
ἔνθεν δ' αὐτίκ' ἔπειτα κατηρεφὲς ἔσσυτο κῦμα,
ἡ δ' ἄφαρ ὥστε κύλινδρος ἐπέτρεχε κύματι λάβρῳ
προπροκαταΐγδην κοίλης ἁλός. ἐν δ' ἄρα μέσσαις
Πληγάσι δινήεις εἶχεν ῥόος· αἱ δ' ἑκάτερθεν
σειόμεναι βρόμεον· πεπέδητο δὲ νήια δοῦρα.
καὶ τότ' Ἀθηναίη στιβαρῆς ἀντέσπασε πέτρης
σκαιῇ, δεξιτερῇ δὲ διαμπερὲς ὦσε φέρεσθαι.
ἡ δ' ἰκέλη πτερόεντι μετήορος ἔσσυτ' ὀιστῷ.

590. ἄρ' ὑπείκαθε Herwerden : δὲ παρείκαθε Paris. unus, Brunck.
593. καταρρεπὲς gramm. ap. Cramer *Anecd. Paris.* IV 55 et 67, quod recepit Merkel.

which was labouring under the strain of the oars.

586. ἐκ δ' αὐτήν κ.τ.λ. : *οὕτω φησίν, ἐπῆρεν τὸ κῦμα τὴν ναῦν ὡς καὶ ὑπὲρ τὰς πέτρας αὐτὴν γενέσθαι.* Schol.

587. μεταχρονίη : = *μετέωρος*, v.n. 300.

588. Cf. *Aen.* 5. 188, At media socios incedens nave per ipsos Hortatur Mnestheus : nunc, nunc insurgite remis.

590. ὅσσον . . . ἀπόρουσεν : 'as far as the ship would yield to the rowers, twice as far did it leap back at once' i.e. when they made a little way with the oars, the force of the waves carried them back twice as far. For ἄν with iterative secondary tenses v. Monro, *H. G.* 324.

591. ἐπεγνάμπτοντο : cf. *Il.* 13. 134, ἔγγχεα δὲ πτύσσοντο θρασειάων ἀπὸ χειρῶν : Cat. 64. 183, lentos incurvans gurgite remos.

592. ἠύτε τόξα : cf. Eur. *Bacch.* 1066, κυκλοῦτο δ' ὥστε τόξον.

593. κατηρεφὲς . . . κῦμα : from *Od.* 5. 367. The passage is well rendered by Way, "On-rushing, up-towering, a breaker came, overarched like a cave; But suddenly light as a roller she rode the furious wave. Forward through yawning gulfs she plunged; but caught was her prow By a whirlpool sea-rush betwixt the Clashers."

595. προπροκαταΐγδην : ἅπ. λεγ. See on 95 supr. Another new compound with προπρο- is προπροβιαζόμενοι (1. 386) on the analogy of προπροκυλινδόμενος in Hom.

596. Πληγάσι : Ap. alone uses Πληγάδες for Συμπληγάδες, cf. 645.

597. σειόμεναι βρόμεον : 'swayed and thundered.' **πεπέδητο** : 'were held fast,' i.e. the Argo could make no way on account of the current (*ῥόος*, 571).

598. ἀντέσπασε : *τῆς πέτρας ἀντελάβετο καὶ κατέσχε.* Schol. "Then did Athene backward thrust one massy rock With her left hand, touching their bark with her right to speed her through" (Way). For ἀντισπάω 'to pull in an opposite direction' cf. Aesch. *Pr.* 337, ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς. Only here c. gen. Most edd. supply νήια δοῦρα as obj., 'snatched the vessel away from the rock which was holding it fast.' Such a constr. is also unique, and the use of the sing. πέτρης is a strong objection to this view. Val. Fl. makes both Hera and Pallas hold the rocks apart while the vessel passed through. For the agency of Hera cf. 4. 786 ; *Od.* 12. 71, καί νύ κε τὴν ἔνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας Ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

599. ὦσε : we have ἔωσαν, 4. 104 ; so ἔαξε, 2. 1109, but ἄξεν, 1. 1168.

600. ὀιστῷ : imitated in *Aen.* 5. 214,

ἔμπης δ' ἀφλάστοιο παρέθρισαν ἄκρα κόρυμβα
νωλεμὲς ἐμπλήξασαι ἐναντίαι. αὐτὰρ Ἀθήνη
Οὔλυμπόνδ' ἀνόρουσεν, ὅτ' ἀσκηθεῖς ὑπάλυξαν.
πέτραι δ' εἰς ἕνα χῶρον ἐπισχεδὸν ἀλλήλῃσιν
νωλεμὲς ἐρρίζωθεν, ὃ δὴ καὶ μόρσιμον ἦεν
ἐκ μακάρων, εὖτ' ἄν τις ἰδὼν διὰ νηὶ περήσῃ.
οἱ δέ που ὀκρυόεντος ἀνέπνεον ἄρτι φόβοιο
ἠέρα παπταίνοντες ὁμοῦ πέλαγός τε θαλάσσης
τῆλ' ἀναπεπτάμενον. δὴ γὰρ φάσαν ἐξ Αἴδαο
σώεσθαι· Τῖφυς δὲ παροίτατος ἤρχετο μύθων·
"Ἔλπομαι αὐτῇ νηὶ τόγ' ἔμπεδον ἐξαλέασθαι
ἡμέας· οὐδέ τις ἄλλος ἐπαίτιος, ὅσσον Ἀθήνη,
ἥ οἱ ἐνέπνευσεν θεῖον μένος, εὖτέ μιν Ἄργος
γόμφοισιν συνάρασσε· θέμις δ' οὐκ ἔστιν ἁλῶναι.
Αἰσονίδη, τύνη δὲ τεοῦ βασιλῆος ἐφετμήν,
εὖτε διὲκ πέτρας φυγέειν θεὸς ἧμιν ὄπασσεν,
μηκέτι δείδιθι τοῖον· ἐπεὶ μετόπισθεν ἀέθλους
εὐπαλέας τελέεσθαι Ἀγηνορίδης φάτο Φινεύς."
Ἦ ῥ' ἅμα, καὶ προτέρωσε παραὶ Βιθυνίδα γαῖαν
νῆα διὲκ πέλαγος σεῦεν μέσον. αὐτὰρ ὁ τόνγε
μειλιχίοις ἐπέεσσι παραβλήδην προσέειπεν·
"Τῖφυ, τίη μοι ταῦτα παρηγορέεις ἀχέοντι;
ἤμβροτον ἀασάμην τε κακὴν καὶ ἀμήχανον ἄτην.

605. *νωλεμενὲς* Vind., unde *ἐμμενὲς* Brunck : *νωχελὲς* coni. Merkel.
606. *ἰὼν* Vat. unus, et coni. Wakefield. *περήσῃ* Hermann : *περάσῃ* vel *περάσσῃ* codd.
622. *τίη μοι* L 16 : *τί μοι* L : *τί ἤ μοι* G : *τί μοί τοι* vulg.

Et pater ipse manu magna Portunus euntem Impulit. Illa noto citius volucrique sagitta Ad terram fugit ; also in *Aen.* 10. 246 sqq.

601. Cf. Val. Fl. 4. 691, Saxa sed extremis tamen increpuere corymbis, Parsque (nefas) deprensa iugis. For *ἀφλάστοιο κόρυμβα* v. n. 1. 1089.

παρέθρισαν : 'cut off as the vessel passed,' *ἅπ. λεγ.* We find the syncopated *ἔθρισεν* (*θερίζω*) in Aesch. *Ag.* 541.

604. **ἐπισχεδόν** : v.n. 490.

605. **νωλεμές** : 'immovably,' v.n. 554. The use of the word here after its occurrence in 602 has roused suspicions. From *νωλεμενές* (a corruption in Vind.) Brunck read *ἐμμενές*, and Merkel suggested *νωχελές*, but no change seems necessary.

606. **ἰδών** : "*Nemo ante Iasonem Cyaneas interius vidit ; et ipsae* 'nondum ullas videre rates' (Val. Fl. 4. 563)" Hoelzlin. It cannot mean 'living,' as some have taken it, for this would require a present ptcple.

611. **αὐτῇ νηί** : 'as well as the ship,' v.n. 1. 502. de M. translates "grâce au navire."

613. **Ἄργος** : cf. 1. 226.

614. **ἁλῶναι** : 'to be caught' by the rocks.

618. **εὐπαλέας** : 'easy to contend with (*πάλη*).' The word is used only by Ap. ; cf. *εὐπαλέως*, 4. 193. *δυσπαλής* is much more common.

622. Similarly Agamemnon in *Il.* 2. 110 sqq. pretends to repent of the

χρῆν γὰρ ἐφιεμένοιο καταντικρὺ Πελίαο
αὐτίκ' ἀνήνασθαι τόνδε στόλον, εἰ καὶ ἔμελλον
νηλειῶς μελεϊστὶ κεδαιόμενος θανέεσθαι·
νῦν δὲ περισσὸν δεῖμα καὶ ἀτλήτους μελεδῶνας
ἄγκειμαι, στυγέων μὲν ἁλὸς κρυόεντα κέλευθα
νηὶ διαπλώειν, στυγέων δ', ὅτ' ἐπ' ἠπείροιο
βαίνωμεν. πάντῃ γὰρ ἀνάρσιοι ἄνδρες ἔασιν.
αἰεὶ δὲ στονόεσσαν ἐπ' ἤματι νύκτα φυλάσσω,
ἐξότε τὸ πρώτιστον ἐμὴν χάριν ἠγερέθεσθε,
φραζόμενος τὰ ἕκαστα· σὺ δ' εὐμαρέως ἀγορεύεις
οἷον ἑῆς ψυχῆς ἀλέγων ὕπερ· αὐτὰρ ἔγωγε
εἶο μὲν οὐδ' ἠβαιὸν ἀτύζομαι· ἀμφὶ δὲ τοῖο
καὶ τοῦ ὁμῶς, καὶ σεῖο, καὶ ἄλλων δείδι' ἑταίρων
εἰ μὴ ἐς Ἑλλάδα γαῖαν ἀπήμονας ὔμμε κομίσσω."
Ὣς φάτ' ἀριστήων πειρώμενος· οἱ δ' ὁμάδησαν
θαρσαλέοις ἐπέεσσιν. ὁ δὲ φρένας ἔνδον ἰάνθη
κεκλομένων, καί ῥ' αὖτις ἐπιρρήδην μετέειπεν·
"Ὦ φίλοι, ὑμετέρῃ ἀρετῇ ἔνι θάρσος ἀέξω.
τούνεκα νῦν οὐδ' εἴ κε διὲξ Ἀίδαο βερέθρων
στελλοίμην, ἔτι τάρβος ἀνάψομαι, εὖτε πέλεσθε
ἕμπεδοι ἀργαλέοις ἐνὶ δείμασιν. ἀλλ' ὅτε πέτρας
Πληγάδας ἐξέπλωμεν, ὀίομαι οὐκ ἔτ' ὀπίσσω

628. ἄγχημαι coni. Wellauer: ἔγκειμαι vulg.: ἔσκειμαι Köchly.
637. ὕμμε G, et coni. Brunck: ἄμμε vulg.
642. βέρεθρον O. Schneider.

expedition, and advises the Greeks to return home.

624. **καταντικρύ**: 'in defiance of' 'in sheer opposition to.' In Hom. this prep. means 'sheer down from,' e.g. *Od.* 10. 559, *καταντικρὺ τέγεος πέσεν*.

626. **νηλειῶς . . . θανέεσθαι**: *ἀντὶ τοῦ ἀνηλεῶς καὶ κατὰ μέλος κατακοπτόμενος καὶ κατατεμνόμενος* (*Et. Mag.* 603, 28). *κεδαίω* = *κεδάννυμι*, a late Gr. form; Ap. also uses *κεδώνται* (*κεδάομαι*), 4. 500.

628. **ἄγκειμαι**: 'I have laid on me as a burden.' *ἀνατίθημι* is used of heaping a thing on a person, e.g. *Il.* 22. 100, *Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει*, and so *ἄγκειμαι* is here used as the passive. For the acc. cf. Eur. *Supp.* 717, *ἐπικείμενον κάρα κυνέας*: Ar. *Pax* 542, *κνάθους προσκείμεναι*.

631. 'as each day endeth, I watch in anguish through the night'; cf. *Od.* 22. 195, *νύκτα φυλάξεις*.

634. **ἑῆς**: 'thine own,' v.n. 1. 1113.

635. **εἶο**: *ἀντὶ ἐμαυτοῦ*. Schol. We find *εἶο* in its ordinary sense as 3 sing. refl. in 4. 460; v.n. 1. 362. **ἀμφὶ τοῖο καὶ τοῦ**: 'for this man and for that'; cf. Hdt. 4. 68. *ἐπιώρκηκε ὃς καὶ ὅς*: Dem. 21. 141, *τὰ καὶ τὰ πεπονθώς*.

640. **ἐπιρρήδην**: *φανερώτερον, παρρησιαστικώτερον, οἱονεὶ ἀναφανδόν*. Schol.

642. **βερέθρων**: Ion. for *βαράθρων* 'chasms,' cf *Il.* 8. 14, *τῆλε μάλ' ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον*: Plat. *Phaed.* 112.

643. **τάρβος ἀνάψομαι**: 'shall I let fear get hold of me,' *lit.* 'attach to myself fear.'

645. **Πληγάδας**: v.n. 596.

ἔσσεσθαι τοιόνδ' ἕτερον φόβον, εἰ ἐτεόν γε
φραδμοσύνῃ Φινῆος ἐπισπόμενοι νεόμεσθα."
Ὣς φάτο, καὶ τοίων μὲν ἐλώφεον αὐτίκα μύθων,
εἰρεσίῃ δ' ἀλίαστον ἔχον πόνον· αἶψα δὲ τοίγε
Ῥήβαν ὠκυρόην ποταμὸν σκόπελόν τε Κολώνης,
ἄκρην δ' οὐ μετὰ δηθὰ παρεξενέοντο Μέλαιναν,
τῇ δ' ἄρ' ἐπὶ προχοὰς Φυλληίδας, ἔνθα πάροιθεν
Διψακὸς υἱ' Ἀθάμαντος ἑοῖς ὑπέδεκτο δόμοισιν,
ὁππόθ' ἅμα κριῷ φεῦγεν πόλιν Ὀρχομενοῖο·
τίκτε δέ μιν νύμφη λειμωνιάς· οὐδέ οἱ ὕβρις
ἤνδανεν, ἀλλ' ἐθελημὸς ἐφ' ὕδασι πατρὸς ἑοῖο
μητέρι συννaίεσκεν ἐπάκτια πώεα φέρβων.
τοῦ μέν θ' ἱερὸν αἶψα, καὶ εὐρείας ποταμοῖο
ἠιόνας πεδίον τε, βαθυρρείοντά τε Κάλπην
δερκόμενοι παράμειβον, ὁμῶς δ' ἐπὶ ἤματι νύκτα
νήνεμον ἀκαμάτῃσιν ἐπερρώοντ' ἐλάτῃσιν.
οἷον δὲ πλαδόωσαν ἐπισχίζοντες ἄρουραν
ἐργατίναι μογέουσι βόες, περὶ δ' ἄσπετος ἱδρὼς

652. Ψιλληίδας coni. Brunck.
654. φεῦγε πόλιν L : φεῦγε πτόλιν Pariss. duo.
659. Κάλπην Vind., Vrat. : Κάλπιν L, G, vulg.

647. ἐπισπόμενοι : cf. 327.

650. Ῥήβαν : v.n. 349. **Κολώνης** : ἄκρα οὕτω καλουμένη περὶ τὸν Λύκον ποταμόν· μέμνηται αὐτῆς Νύμφις ὁ Ἡρακλεώτης ἐν τῷ περὶ Ἡρακλείας. Schol.

651. παρεξενέοντο : the comp. παρεκνέομαι is peculiar to Ap., cf. 941, 1243. **Μέλαιναν** : v.n. 349.

652. τῇ . . . ἐπί : 'after passing this,' cf. 357.

Φυλληίδας : Φύλλις ποταμὸς Βιθυνίας. Schol.

653. υἱ' Ἀθάμαντος : i.e. Phrixus. According to the legend, Athamas married Nephele by the command of Hera, and she bore him Phrixus and Helle. He was, however, really enamoured of the mortal Ino, by whom he begat Melicertes. Nephele, in her jealousy, returned to the gods and tried to compass the ruin of Athamas. When famine broke out in the land, Ino bribed the messengers to Delphi to bring back an oracle that Phrixus must be sacrificed. Nephele rescued Phrixus and Helle, and sent them to Colchis on the ram with the golden fleece.

654. Ὀρχομενοῖο : cf. Müller, *Orchomenos* p. 161.

655. νύμφη λειμωνιάς : 'meadow-nymph,' cf. Soph. *Ph.* 1454, νύμφαι τ' ἔνυδροι λειμωνιάδες : *Il.* 20. 8, νυμφάων, αἳ . . . νέμονται . . . πίσεα ποιήεντα.

656. πατρός : the river Phyllis.

659. Κάλπην : the Calpe (or Calpas, Strab. 465, 20) was a river of Bithynia. There was also a port of Calpe, midway between Byzantium and Heraclea, which Xenophon mentions on the retreat (*Anab.* 6. 4).

660. ὁμῶς κ.τ.λ. : cf. *Od.* 10. 28, ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ.

661. ἐπερρώοντ' ἐλάτῃσιν : 'worked hard at the oars'; cf. *Od.* 20. 107, μύλαις δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες. We have this verb also in 677, and in 1. 385, and the simple ῥώομαι (cf. *ruo*) in 4. 942.

662. πλαδόωσαν : ἔνυγρον ἔτι οὖσαν. Schol. πεπλαδηκώς· σεσηπώς, ὑγρανθείς. Hesych. The word is prosaic, and is often used by Hippocrates of flaccid or flabby flesh. Cf. πλαδαρός, 3. 1398.

εἴβεται ἐκ λαγόνων τε καὶ αὐχένος· ὄμματα δέ σφιν
λοξὰ παραστρωφῶνται ὑπὸ ζυγοῦ· αὐτὰρ ἀυτμὴ
αὐαλέη στομάτων ἄμοτον βρέμει· οἱ δ' ἐνὶ γαίῃ
χηλὰς σκηρίπτοντε πανημέριοι πονέονται.
τοῖς ἴκελοι ἥρωες ὑπὲξ ἁλὸς εἶλκον ἐρετμά.
Ἧμος δ' οὔτ' ἄρ πω φάος ἄμβροτον, οὔτ' ἔτι λίην
ὀρφναίη πέλεται, λεπτὸν δ' ἐπιδέδρομε νυκτὶ
φέγγος, ὅτ' ἀμφιλύκην μιν ἀνεγρόμενοι καλέουσιν,
τῆμος ἐρημαίης νήσου λιμέν' εἰσελάσαντες
Θυνιάδος, καμάτῳ πολυπήμονι βαῖνον ἔραζε.
τοῖσι δὲ Λητοῦς υἱός, ἀνερχόμενος Λυκίηθεν
τῆλ' ἐπ' ἀπείρονα δῆμον Ὑπερβορέων ἀνθρώπων,
ἐξεφάνη· χρύσεοι δὲ παρειάων ἑκάτερθεν
πλοχμοὶ βοτρυόεντες ἐπερρώοντο κιόντι·
λαιῇ δ' ἀργύρεον νώμα βιόν, ἀμφὶ δὲ νώτοις
ἰοδόκη τετάνυστο κατωμαδόν· ἡ δ' ὑπὸ ποσσὶν
σείετο νῆσος ὅλη, κλύζεν δ' ἐπὶ κύματα χέρσῳ.
τοὺς δ' ἕλε θάμβος ἰδόντας ἀμήχανον· οὐδέ τις ἔτλη
ἀντίον αὐγάσσασθαι ἐς ὄμματα καλὰ θεοῖο.

674. Λιβύηθεν Pariss., Brunck.
682. αὐγάσσασθαι Pariss. duo : ἀγάσασθαι L : αὐγάσασθαι vulg.

665. **παραστρωφῶνται** : this verb is ἅπ. λεγ. ; cf. Nic. *Th.* 758, *παρέστραπται δὲ καὶ ὄσσε.*

666. **ἀυτμὴ . . . βρέμει** : 'the dry breath comes in loud gasps from their mouths.' For *ἄμοτον* v.n. 1. 513.

668. **ὑπέξ** : 'under and out' of the water.

670. **ὀρφναίη** : this absolute use for *ὀρφναίη νύξ* is only found here. **ἐπιδέδρομε** : 'overspreads,' cf. 1. 645.

671. **ἀμφιλύκην** : cf. *Il.* 7. 433, *ἦμος δ' οὔτ' ἄρ πω ἠὼς, ἔτι δ' ἀμφιλύκη νύξ,* with Leaf's note. *ἀμφι-* denotes 'half' light, cf. twilight, Zwielicht. For the vague *μιν* v.n. 1. 941.

672. **νήσου . . . Θυνιάδος** : v.n. 350.

674. **Λυκίηθεν** : cf. 1. 309. Jebb, on Soph. *Phil.* 1461, suggests that the name of the country Lycia was derived from the cult of Apollo *Λύκιος* 'the god of light' ; so too the epithet *λυκηγενής* applied to Apollo in *Il.* 4. 101 may mean 'born of, or in, light.'

675. **Ὑπερβορέων** : not mentioned in Hom., but in the poems of the Epigoni and Hesiod (Hdt. 4. 32). They dwelt beyond the northern blast, favoured by the Sun-god, in blissful serenity in a fruitful land ; cf. Pind. *P.* 10. 56 sqq. The worship of Apollo was by some derived from them. The oracle of Delphi was founded by them (Paus. 10. 5. 4), and Leto came from the Hyperboreans to Delos (Hdt. 4. 33, Paus. 1. 18. 4) : so too Diodorus (2. 47) says that they worshipped Apollo more zealously than any other people, being all, as it were, priests of Apollo.

677. **βοτρυόεντες** : properly used of clustering grapes, cf. *Anth. P.* 5. 287, *βότρυς χαίτης* : Milton, *P. L.* IV. 301, 'hyacinthine locks Round from his parted forelock manly hung Clustering.' **ἐπερρώοντο** : 'floated,' v. n. 661. Cf. *Il.* 1. 529, *ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος Κρονίδεω ἀπ' ἀθανάτοιο.*

679. **κατωμαδόν** : 'hanging from his shoulder.'

680. **σείετο** : cf. *Il.* 13. 18, *τρέμε δ' οὔρεα μακρὰ καὶ ὕλη Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.* See also on 3. 1218.

στὰν δὲ κάτω νεύσαντες ἐπὶ χθονός· αὐτὰρ ὁ τηλοῦ
βῆ ῥ' ἴμεναι πόντονδε δι' ἠέρος· ὀψὲ δὲ τοῖον
'Ορφεὺς ἔκφατο μῦθον ἀριστήεσσι πιφαύσκων·
"Εἰ δ' ἄγε δὴ νῆσον μὲν Ἑωίου Ἀπόλλωνος
τήνδ' ἱερὴν κλείωμεν, ἐπεὶ πάντεσσι φαάνθη
ἠῷος μετιών· τὰ δὲ ῥέξομεν οἷα πάρεστιν,
βωμὸν ἀναστήσαντες ἐπάκτιον· εἰ δ' ἂν ὀπίσσω
γαῖαν ἐς Λίμονίην ἀσκηθέα νόστον ὀπάσσῃ,
δὴ τότε οἱ κεραῶν ἐπὶ μηρία θήσομεν αἰγῶν.
νῦν δ' αὖτως κνίσῃ λοιβῇσί τε μειλίξασθαι
κέκλομαι. ἀλλ' ἴληθι ἄναξ, ἵληθι φαανθείς."
Ὣς ἄρ' ἔφη· καὶ τοὶ μὲν ἄφαρ βωμὸν τετύκοντο
χερμάσιν· οἱ δ' ἀνὰ νῆσον ἐδίνεον, ἐξερέοντες
εἴ κέ τιν' ἢ κεμάδων, ἢ ἀγροτέρων ἐσίδοιεν
αἰγῶν, οἷά τε πολλὰ βαθείῃ βόσκεται ὕλῃ.
τοῖσι δὲ Λητοΐδης ἄγρην πόρεν· ἐκ δέ νυ πάντων
εὐαγέως ἱερῷ ἀνὰ διπλόα μηρία βωμῷ
καῖον, ἐπικλείοντες Ἑώιον Ἀπόλλωνα.
ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐστήσαντο,
καλὸν Ἰηπαιήον' Ἰηπαιήονα Φοῖβον

683. *νεύοντες* coni. Brunck.
686. Ἑωίου Wellauer: Ἑφου vulg.
691. *θύσομεν* G, vulg.

686. Ἑωίου: Ἡρόδωρος οὖν φησιν Ἑῷον Ἀπόλλωνα προσαγορεύεσθαι καὶ βωμὸν αὐτοῦ εἶναι ἐν τῇ νήσῳ, οὐ καθὸ ὄρθρου ἐφάνη αὐτοῖς, ἀλλὰ καθὸ οἱ Ἀργοναῦται ὄρθρου εἰς αὐτὴν κατέπλευσαν. Schol. Ἑώιος for ἑῷος is only found in Ap., cf. 700. The Homeric form is ἠοῖος; v. n. 4. 841.

690. Λίμονίην: v. n. 504.

692. αὖτως: *sic* (*ut possumus*).

693. κέκλομαι: v. n. 1. 716. **ἴληθι**: 'be gracious,' cf. *Od.* 3. 380. Ap. also uses ἵλαθι (4. 1014), and ἵλατε (4. 984), which represent the regular formation from the stem *ἰλα*, and are found in Callimachus (e.g. *Cer.* 139). We also find *ἰλάεσθαι* (2. 847), *ἰλάσκονται* (1. 1139), *ἰλήκοις* (2. 708).

695. χερμάσιν: λίθοις μικροῖς. Schol. L. and S. wrongly explain 'large blocks of stone,' as *χερμάς*, like the Homeric *χερμάδιον*, means strictly a stone that can be grasped by the hand, cf. *Il.* 16. 735, *πέτρος . . . τόν οἱ περὶ χεὶρ ἐκάλυψεν.* For a similar altar v. 1170 infr. **ἐδίνεον**: *versabantur*; cf. *Od.* 9. 153, ἐδινεόμεσθα κατ' αὐτὴν (νῆσον).

696. κεμάδων: κεμάς· ἡ νέα ἔλαφος. Schol.: cf. *Il.* 10. 361: *Et. Mag.* 503, 7, διαφορὰν δέ φασιν εἶναι κεμάδος καὶ νεβροῦ. κεμάδα γὰρ εἶναι τὴν ἐπικοιμωμένην τῷ στηλαίῳ· νεβρὸν δὲ τὸν μείζονα καὶ ἐπὶ βορὰν νεμόμενον. Ap. uses the word again in 3. 879, 4. 12.

698. ἄγρην πόρεν: *Od.* 9. 158, αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

699. διπλόα μηρία: i.e. thigh-bones wrapped in a double layer of fat, *δίπλαξ δημός* (*Il.* 23. 243); cf. 1. 434. The Schol. suggests another explanation, ὅτι δύο εἰσίν. For the difference between the forms *μηροί*, *μῆρα*, and *μηρία*, see M. and R. on *Od.* 3. 456.

702. Ἰηπαιήονα: cf. h. Hom. *Ap.* 272, ἀλλ' ἀκέων προσάγοιεν Ἰηπαίηονι δῶρα. Apollo was invoked with the cry

μελπόμενοι· σὺν δέ σφιν ἐὺς πάις Οἰάγροιο
Βιστονίῃ φόρμιγγι λιγείης ἦρχεν ἀοιδῆς·
ὣς ποτε πετραίῃ ὑπὸ δειράδι Παρνησσοῖο
Δελφύνην τόξοισι πελώριον ἐξενάριξεν,
κοῦρος ἐὼν ἔτι γυμνός, ἔτι πλοκάμοισι γεγηθώς.
ἰλήκοις· αἰεί τοι, ἄναξ, ἄτμητοι ἔθειραι,
αἰὲν ἀδήλητοι· τὼς γὰρ θέμις. οἰόθι δ' αὐτὴ
Λητὼ Κοιογένεια φίλαις ἐν χερσὶν ἀφάσσει.
πολλὰ δὲ Κωρύκιαι νύμφαι, Πλείστοιο θύγατρες,
θαρσύνεσκον ἔπεσσιν, Ἰήιε κεκληγυῖαι·
ἔνθεν δὴ τόδε καλὸν ἐφύμνιον ἔπλετο Φοίβῳ.
Αὐτὰρ ἐπειδὴ τόνγε χορείῃ μέλψαν ἀοιδῇ,
λοιβαῖς εὐαγέεσσιν ἐπώμοσαν, ἦ μὲν ἀρήξειν
ἀλλήλοις εἰσαιὲν ὁμοφροσύνῃσι νόοιο,
ἁπτόμενοι θυέων· καί τ' εἰσέτι νῦν γε τέτυκται
κεῖσ' Ὁμονοίης ἱρὸν εὐφρονος, ὅ ῥ' ἐκάμοντο
αὐτοὶ κυδίστην τότε δαίμονα πορσαίνοντες.

704. καλῆς ἐξῆρχεν (ἐξῆδεν) ἀοιδῆς Tzetz. ad Lycophr. 417.
706. Δελφίνην G, Pariss., Vatt. tres.
707. ἔτι τυννός O. Schneider.
718. ἱρὸν Brunck: ἱερὸν codd. ἔμφρονος G.

ἰὴ παιών or ἰὼ παιάν, 'Praise to the Healer'; cf. Call. *Ap.* 21, Soph. *Tr.* 221, *O. T.* 154 (ἰήιος). Aristoph. has ἰηπαιωνίζω, *Eq.* 408. καλόν is probably an adv. as in *Il.* 1. 473, καλὸν ἀείδοντες παιήονα.

703. πάις Οἰάγροιο: Orpheus, cf. 1. 25.

704. Βιστονίῃ: v.n. 1. 34.

706. Δελφύνην: the dragon guarding the shrine at Delphi, slain by Apollo. It is doubtful whether the nom. is Δελφύνης or Δελφύνη. Callimachus makes it fem. (*fr.* 364), and also Dion. P. (442). If it is feminine in our passage, πελώριος must be of two terminations as in Hes. *Th.* 179. The dragon was usually called Python.

707. γυμνός: probably 'beardless,' a meaning only found here; cf. Hesych. γυμνή· ἄνηβος, Lat. *investis*. Others explain it literally as 'naked.' Schneider suggested τυννός, *infans*.

708. ἄτμητοι: cf. Φοῖβος ἀκερσεκόμης *Il.* 20. 39. Ennius has 'crinitus Apollo' (*Fab.* 247, Mueller).

710. Κοιογένεια: Leto was the daughter of the Titan Coeus, cf. Hes. *Th.* 404. **ἀφάσσει**: 'strokes,' 'fondles.'

711. Κωρύκιαι: Κωρύκιον ἄντρον ἐν Παρνασσῷ. Schol.; cf. Sandys on Eur. *Bacch.* 559. **Πλείστοιο**: ποταμὸς Δελφίδος. Schol.

712. θαρσύνεσκον: cheered him on in his struggle with the dragon; cf. Varro Atac. *fr.* 5, Te nunc Coryciae tendentem spicula nymphae Hortantes 'O Phoebe' et 'ieie' conclamarunt.

713. 'and thence this fair refrain in honour of Phoebus had its birth'; cf. Call. *Ap.* 96, ἰὴ, ἰὴ Παιῆον; ἀκούομεν, οὕνεκα τοῦτο Δελφός τοι πρώτιστον ἐφύμνιον εὕρετο λαός.

714. μέλψαν: μέλπω included both song and dance, e.g. *Il.* 1. 471.

715. λοιβαῖς εὐαγέεσσιν: 'with holy libations'; dat. of attendant circumstances.

717. ἁπτόμενοι θυέων: cf. Aesch. *Th.* 44, θιγγάνοντες χερσὶ ταυρείου φόνου; *Aen.* 12. 201, Tango aras, medios ignes et numina testor.

718. κεῖσε: = ἐκεῖ. **Ὁμονοίης ἱρόν**: Dio Cass. (49. 18) uses Ὁμονοεῖον = *templum Concordiae*.

719. πορσαίνοντες: τιμῶντες. Schol., cf. 3. 1124, 4. 897.

Ἦμος δὲ τρίτατον φάος ἤλυθε, δὴ τότ' ἔπειτα
ἀκραεῖ ζεφύρῳ νῆσον λίπον αἰπήεσσαν.
ἔνθεν δ' ἀντιπέρην ποταμοῦ στόμα Σαγγαρίοιο
καὶ Μαριανδυνῶν ἀνδρῶν ἐριθηλέα γαῖαν
ἠδὲ Λύκοιο ῥέεθρα καὶ Ἀνθεμοεισίδα λίμνην
δερκόμενοι παράμειβον· ὑπὸ πνοιῇ δὲ κάλωες
ὅπλα τε νήια πάντα τινάσσετο νισσομένοισιν.
ἠῶθεν δ' ἀνέμοιο διὰ κνέφας εὐνηθέντος
ἀσπασίως ἄκρης Ἀχερουσίδος ὅρμον ἵκοντο.
ἡ μέν τε κρημνοῖσιν ἀνίσχεται ἠλιβάτοισιν,
εἰς ἅλα δερκομένη Βιθυνίδα· τῇ δ' ὑπὸ πέτραι
λισσάδες ἐρρίζωνται ἁλίβροχοι· ἀμφὶ δὲ τῇσιν
κῦμα κυλινδόμενον μεγάλα βρέμει· αὐτὰρ ὕπερθεν
ἀμφιλαφεῖς πλατάνιστοι ἐπ' ἀκροτάτῃ πεφύασιν.
ἐκ δ' αὐτῆς εἴσω κατακέκλιται ἠπειρόνδε
κοίλη ὕπαιθα νάπη, ἵνα τε σπέος ἔστ' Ἀίδαο
ὕλῃ καὶ πέτρῃσιν ἐπηρεφές, ἔνθεν ἀυτμὴ
πηγυλίς, ὀκρυόεντος ἀναπνείουσα μυχοῖο
συνεχές, ἀργινόεσσαν ἀεὶ περιτέτροφε πάχνην,

721. ἀκραέι G.
725. κάλωες vulg.: κάλωας L, G.
730. κεκλιμένη Pariss. duo, Brunck.

721. ἀκραεῖ ζεφύρῳ: cf. *Od.* 2. 421, ἀκραῆ Ζέφυρον, where M. and R. explain ἀκραῆ 'a wind that sets exactly in the right quarter'; Hesych. ἀκραῆ· ἄκρως πνέοντα, οὔτε σφοδρῶς, οὔτε ἐλλειπόντως.

722. ἀντιπέρην: v.n. 177. **Σαγγαρίοιο**: a large river flowing from Phrygia through Bithynia into the Euxine; cf. *Il.* 3. 187, Ov. *P.* 4. 10. 47 (where it is called Sagaris).

723. Μαριανδυνῶν: v.n. 352. **ἐριθηλέα**: *Il.* 5. 90, ἀλωάων ἐριθηλέων, (θάλλω).

724. Λύκοιο: a river in Bithynia bearing the same name as the king of the Mariandyni (v. 752); cf. Xen. *An.* 6. 2. 3.

Ἀνθεμοεισίδα: the Schol. says that the name of this marsh was derived from the daughter of king Lycus.

725. κάλωες: the ropes of the sail (v.n. 1. 1276); ὅπλα is a general term for the tackle.

728. ἄκρης Ἀχερουσίδος: through this headland the Acheron discharged itself into the sea; v. 355.

729. ἠλιβάτοισιν: v.n. 1. 739.

731. λισσάδες: v.n. 382. **ἁλίβροχοι**: = ἁλίκλυστοι, ἅπ. λεγ.

733. ἀμφιλαφεῖς: 'wide-spreading.' This epithet is applied to the plane-tree in Plat. *Phaedr.* 230 B, πλάτανος . . . ἀμφιλαφής τε καὶ ὑψηλή. For other uses v. 4. 983, 1366. **πεφύασιν**: cf. *Od.* 7. 128, παντοῖαι πεφύασιν ἐπηετανὸν γανόωσαι.

734. 'and from this headland, and away from the base of it, a hollow glen runs sloping inward from the coast.' ὕπαιθα is difficult: I take it in the Homeric sense 'from under.' One of the explanations given by the Schol. is ἐκ πλαγίου, and, apparently on the strength of this, Lehrs translates '*cava ex obliquo convallis*'; de M., 'à l'intérieur, tournée vers le continent, se creuse obliquement une vallée où est l'antre d'Adès.'

735. σπέος Ἀίδαο: Virg. imitates this passage in describing the cave of Avernus, *Aen.* 6. 237.

736. ἐπηρεφές: v.n. 1. 1121.

738. περιτέτροφε: 'maketh the hoar-

ἦ τε μεσημβριόωντος ἰαίνεται ἠελίοιο.
σιγὴ δ' οὔποτε τήνγε κατὰ βλοσυρὴν ἔχει ἄκρην,
ἀλλ' ἄμυδις πόντοιό θ' ὑπὸ στένει ἠχήεντος,
φύλλων τε πνοιῇσι τινασσομένων μυχίῃσιν.
ἔνθα δὲ καὶ προχοαὶ ποταμοῦ Ἀχέροντος ἔασιν,
ὅς τε διὲξ ἄκρης ἀνερεύγεται εἰς ἅλα βάλλων
ἠῴην· κοίλη δὲ φάραγξ κατάγει μιν ἄνωθεν.
τὸν μὲν ἐν ὀψιγόνοισι Σοωναύτην ὀνόμηναν
Νισαῖοι Μεγαρῆες, ὅτε νάσσεσθαι ἔμελλον
γῆν Μαριανδυνῶν. δὴ γάρ σφεας ἐξεσάωσεν
αὐτῇσιν νήεσσι, κακῇ χρίμψαντας ἀέλλῃ.
τῇ ῥ' οἵγ' αὐτίκα νηὶ διὲξ Ἀχερουσίδος ἄκρης
εἰσωποὶ ἀνέμοιο νέον λήγοντος ἔκελσαν.
Οὐδ' ἄρα δηθὰ Λύκον, κείνης πρόμον ἠπείροιο,
καὶ Μαριανδυνοὺς λάθον ἀνέρας ὁρμισθέντες
αὐθέναι Ἀμύκοιο κατὰ κλέος, ὃ πρὶν ἄκουον·

745. ἠῴην Vatt. duo, Pariss. : ἠοίην vulg. : Ἰονίην Merkel.
747. ὅτ' ἐννάσσεσθαι . . . γῆ Spitzner.
753. ὁρμισθέντες Segaar : ὁρμηθέντες codd.

frost congeal about it.' In Hom. the passive is used, e.g. *Od.* 14. 477, *σακέεσσι περιτρέφετο κρύσταλλος*. For the quantity of *συνεχές* v.n. 1. 1271.

740. βλοσυρήν : 'bluff.' In Hom. only used of the 'grim' appearance of human beings. Curtius connects it with *βλάστη, βλωθρός*, so that the primary meaning would be 'big,' 'burly.'

742. πνοιῇσι μυχίῃσιν: the breezes from the recesses of the chasm of Hades.

744. διέξ : 'through and out of.'

745. ἠῴην : 'the eastern sea,' i.e. the Pontus. Though this reading is defended by the schol., *εἰς τὴν πρὸς ἀνατολὰς θάλασσαν*, Merkel would read either Ἠοίην, as the name of the gulf into which the Acheron discharges, or Ἰονίην (v. 4. 289).

746. Σοωναύτην: 'Saviour of sailors,' *ἅπ. λεγ.* Pliny, *N.H.* 6. 1, also calls the Acheron 'Sonautes.'

747. Νισαῖοι Μεγαρῆες : Nisaea was the port of Megara; cf. Theocr. 12. 27, *Νισαῖοι Μεγαρῆες ἀριστεύοντες ἐρετμοῖς*. The epithet is added to distinguish the Megarians from their colonists in Hyblaean Megara in Sicily (Thuc. 6. 4). The Megarians, along with the Tanagraeans from Boeotia, founded Heraclea Pontica on the coasts of the Mariandyni (Paus. 5. 26. 6). Sailing thither the colonists were caught in a storm and took refuge in the Acheron.

749. αὐτῇσιν : v.n. 1. 502.

750. 'thither the sailors ran straight in with their vessel through the Acherusian promontory.' The meaning and derivation of *εἰσωποί* in *Il.* 15. 653, *εἰσωποὶ δ' ἐγένοντο νεῶν*, are quite uncertain (v. Leaf). In our passage the meaning seems to be 'straight forward.' The Schol. explains: *ἐναντίοι, ἐσώτεροι γενόμενοι*. If the meaning in *Il.* l.c. is that they had the ships before their faces, i.e. got behind them, the meaning here may be that they ran in behind the promontory. Way translates, "Through the gorge of the cape Acherusian ran the heroes their prow, And *seaward-facing* abode."

753. ὁρμισθέντες : this correction is necessary as *ὁρμηθέντες* cannot mean *advecti*. The corruption was due to 537 supr.

754. αὐθέναι : *οἱ φονευταί*. Schol.; cf. Hdt. 1. 117. Soph. uses the form *αὐτοέντης, O.T.* 107. For the termination *-εντης* cf. Hesych. *συνέντης· συνεργός*.

ἀλλὰ καὶ ἀρθμὸν ἔθεντο μετὰ σφίσι τοῖο ἔκητι.
αὐτὸν δ' ὥστε θεὸν Πολυδεύκεα δεξιόωντο
πάντοθεν ἀγρόμενοι· ἐπεὶ ἦ μάλα τοίγ' ἐπὶ δηρὸν
ἀντιβίην Βέβρυξιν ὑπερφιάλοις πολέμιζον.
καὶ δὴ πασσυδίῃ μεγάρων ἔντοσθε Λύκοιο
κεῖν' ἦμαρ φιλότητι, μετὰ πτολίεθρον ἰόντες,
δαίτην ἀμφίεπον, τέρποντό τε θυμὸν ἔπεσσιν.
Αἰσονίδης μέν οἱ γενεὴν καὶ οὔνομ' ἑκάστου
σφωιτέρων μυθεῖθ' ἑτάρων, Πελίαό τ' ἐφετμάς,
ἠδ' ὡς Λημνιάδεσσιν ἐπεξεινοῦντο γυναιξίν,
ὅσσα τε Κύζικον ἀμφὶ Δολιονίην ἐτελεσσαν·
Μυσίδα δ' ὡς ἀφίκοντο Κίον θ', ὅθι κάλλιπον ἥρω
Ἡρακλέην ἀέκοντι νόῳ, Γλαύκοιό τε βάξιν
πέφραδε, καὶ Βέβρυκας ὅπως Ἄμυκόν τ' ἐδάιξαν,
καὶ Φινῆος ἔειπε θεοπροπίας τε δύην τε,
ἠδ' ὡς Κυανέας πέτρας φύγον, ὥς τ' ἀβόλησαν
Λητοΐδῃ κατὰ νῆσον. ὁ δ' ἐξείης ἐνέποντος
θέλγετ' ἀκουῇ θυμόν· ἄχος δ' ἔλεν Ἡρακλῆι
λειπομένῳ, καὶ τοῖον ἔπος πάντεσσι μετηύδα·
"Ὦ φίλοι, οἷου φωτὸς ἀποπλαγχθέντες ἀρωγῆς
πείρετ' ἐς Αἰήτην τόσσον πλόον. εὖ γὰρ ἐγώ μιν
Δασκύλου ἐν μεγάροισι καταυτόθι πατρὸς ἐμοῖο
οἶδ' ἐσιδών, ὅτε δεῦρο δι' Ἀσίδος ἠπείροιο
πεζὸς ἔβη ζωστῆρα φιλοπτολέμοιο κομίζων
Ἱππολύτης· ἐμὲ δ' εὗρε νέον χνοάοντα ἰούλους.

766. Μυσίδα τ' L.
776. ἐμοῖο Pariss. quatt.: ἑοῖο (μ al. man. supr. scr.) L: ἐμεῖο G, vulg.: ἑοῖο Brugmann.
779. χνοάοντα ἰούλους Vatt. duo, Pariss. duo: χνοάοντας ἰούλους vulg.: χνοάοντος ἰούλου Hermann: χνοάοντα παρειάς *Et. Mag.* 813, 11.

755. ἀρθμὸν ἔθεντο: 'they established friendship'; cf. Call. *fr.* 199, ἀρθμὸν δ' ἀμφοτέροις καὶ φιλίην ἔταμον: h. Hom. *Merc.* 524.
758. ὑπερφιάλοις: v.n. 1. 1334.
763. σφωιτέρων: v.n. 1. 643.
765. Κύζικον: the city. The Schol. wrongly says, τὸν βασιλέα φησίν, οὐ τὴν πόλιν. **Κίον**: v.n. 1. 1177.
767. Γλαύκοιο βάξιν: v. 1. 1315.
770. ἀβόλησαν: for ἀβολέω = ἀντιβολέω 'meet' cf. 3. 1145, Call. *fr.* 455, ἀβάλε (= utinam) μηδ' ἀβόλησαν.
772. Ἡρακλῆι: for the unusual causal dative cf. 1. 449. Hom. has the gen., e.g. *Il.* 8. 124, Ἕκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἠνιόχοιο.
775. πείρετε: v.n. 326.
778. ζωστῆρα . . . Ἱππολύτης: the queen of the Amazons had received the girdle from Ares, and when the daughter of Eurystheus coveted it, Heracles was sent in quest of it. In 966 sqq. we are told how he won it; cf. also Eur. *H. F.* 407, Diod. 4. 16, Hdt. 4. 9, 10.
779. χνοάοντα: cf. 43 supr., 1. 672 n.; *Aen.* 8. 160, tum mihi prima genas vestibat flore iuventa. This use of χνοάω

ἔνθα δ' ἐπὶ Πριόλαο κασιγνήτοιο θανόντος
ἡμετέρου Μυσοῖσιν ὑπ' ἀνδράσιν, ὄντινα λαὸς
οἰκτίστοις ἐλέγοισιν ὀδύρεται ἐξέτι κείνου,
ἀθλεύων Τιτίην ἀπεκαίνυτο πυγμαχέοντα
καρτερόν, ὃς πάντεσσι μετέπρεπεν ἠιθέοισιν
εἶδός τ' ἠδὲ βίην· χαμάδις δέ οἱ ἤλασ' ὀδόντας.
αὐτὰρ ὁμοῦ Μυσοῖσιν ἐμῷ ὑπὸ πατρὶ δάμασσεν
καὶ Φρύγας, οἳ ναίουσιν ὁμώλακας ἧμιν ἀρούρας,
φῦλά τε Βιθυνῶν αὐτῇ κτεατίσσατο γαίῃ,
ἔστ' ἐπὶ Ῥηβαίου προχοὰς σκόπελόν τε Κολώνης·
Παφλαγόνες τ' ἐπὶ τοῖς Πελοπήιοι εἴκαθον αὔτως,
ὅσσους Βιλλαίοιο μέλαν περιάγνυται ὕδωρ.
ἀλλά με νῦν Βέβρυκες ὑπερβασίη τ' Ἀμύκοιο
τηλόθι ναιετάοντος, ἐνόσφισαν, Ἡρακλῆος,
δὴν ἀποτεμνόμενοι γαίης ἄλις, ὄφρ' ἐβάλοντο
οὖρα βαθυρρείοντος ὑφ' εἱαμεναῖς Ὑπίοιο.
ἔμπης δ' ἐξ ὑμέων ἔδοσαν τίσιν· οὐδέ ἑ φημι
ἤματι τῷδ' ἀέκητι θεῶν ἐπελάσσαι ἄρηα,
Τυνδαρίδην Βέβρυξιν, ὅτ' ἀνέρα κεῖνον ἔπεφνεν.
τῶ νῦν ἤντιν' ἐγὼ τῖσαι χάριν ἄρκιός εἰμι,

787. Μύγδονας v. l. pro καὶ Φρύγας in schol.
795. ἐφ' O. Schneider.
796. οὐδέ σε φημὶ et v. 798 Τυνδαρίδη . . . ἔπεφνες vulg.
798. ἔπεφνες L.

is imitated in Opp. *Cyn.* 4. 347, παῖδες ἔτι χνοάοντες ἰούλους.

780. ἐπὶ . . . θανόντος: 'at the time of the death of.'

782. ἐλέγοισιν: θρήνοις· τὰ γὰρ ἐλεγεῖα ἐπὶ ἐπιτυμβίοις ἐχρῶντο οἱ παλαιοί. Schol. The word was not used earlier than the fifth century, and was generally derived from ἒ ἒ λέγειν 'to cry woe! woe!' Eur. *I.T.* 146.

783. ἀθλεύων: i.e. at the funeral games, cf. 1. 1304.

Τιτίην: οἱ μέν φασι Διὸς παῖδα, ἕνα τῶν Ἰδαίων Δακτύλων (1. 1126), οἱ δὲ τὸν πρεσβύτατον τῶν Μαριανδυνοῦ παίδων. ὁ δὲ Μαριανδυνὸς Φινέως ἢ Φρίξου ἢ Κιμμερίου λέγεται παῖς εἶναι. Schol.

787. ὁμώλακας: v.n. 396.

788. αὐτῇ: v.n. 1. 502.

789. Ῥηβαίου . . . Κολώνης: v. 650.

790. ἐπὶ τοῖς: 'after them.' **Πελοπήιοι**: v.n. 358. **αὔτως**: 'in like fashion'; others explain 'without resistance,' *ultro*.

791. Βιλλαίοιο: a river of Bithynia, mod. Filyás.

περιάγνυται: 'encompasses in its winding course.'

793. 'have despoiled me, while H. was far off, gradually cutting away large slices of my kingdom.'

795. οὖρα: 'boundary-stones' (= ὅροι). In Hom. οὖρον is a measure of distance, e.g. *Il.* 10. 351, οὖρα . . . ἡμιόνων (v. Leaf), 23. 431, δίσκου οὖρα. Ap. was thinking of *Il.* 22. 489, ἀπουρίσσουσιν ἀρούρας. **εἱαμεναῖς**: 'low-lying marshy meadows,' καθύγροις τόποις. Schol.: cf. *Il.* 4. 483, Theocr. 25. 16. From Theocr. 13. 40, ἡμένῳ ἐν χώρῳ, the word has been usually connected with *sedere*. Buttm. connects it with ἠιών, Classen with ἕννυμι (i.e. well-watered meadows clad with verdure). **Ὑπίοιο**: Scylax mentions this river as the boundary between the territory of the Bithyni and Mariandyni.

797. ἀέκητι θεῶν: cf. *Aen.* 2. 777,

τίσω προφρονέως. ἡ γὰρ θέμις ἠπεδανοῖσιν
ἀνδράσιν, εὖτ' ἄρξωσιν ἀρείονες ἄλλοι ὀφέλλειν.
ξυνῇ μὲν πάντεσσιν ὁμόστολον ὔμμιν ἕπεσθαι
Δάσκυλον ὀτρυνέω, ἐμὸν υἱέα· τοῖο δ' ἰόντος,
ἦ τ' ἂν ἐυξείνοισι διὲξ ἁλὸς ἀντιάοιτε
ἀνδράσιν, ὄφρ' αὐτοῖο ποτὶ στόμα Θερμώδοντος.
νόσφι δὲ Τυνδαρίδαις Ἀχερουσίδος ὑψόθεν ἄκρης
εἴσομαι ἱερὸν αἰπύ· τὸ μὲν μάλα τηλόθι πάντες
ναυτίλοι ἂμ πέλαγος θηεύμενοι ἱλάξονται·
καί κέ σφιν μετέπειτα πρὸ ἄστεος, οἷα θεοῖσιν,
πίονας εὐαρότοιο γύας πεδίοιο τεμοίμην."

Ὣς τότε μὲν δαῖτ' ἀμφὶ πανήμεροι ἐψιόωντο.
ἦρί γε μὴν ἐπὶ νῆα κατήισαν ἐγκονέοντες·
καὶ δ' αὐτὸς σὺν τοῖσι Λύκος κίε, μυρί' ὀπάσσας
δῶρα φέρειν· ἅμα δ' υἷα δόμων ἔκπεμπε νέεσθαι.
Ἔνθα δ' Ἀβαντιάδην πεπρωμένη ἤλασε μοῖρα
Ἴδμονα, μαντοσύνῃσι κεκασμένον. ἀλλά μιν οὔτι
μαντοσύναι ἐσάωσαν, ἐπεὶ χρεὼ ἦγε δαμῆναι·
κεῖτο γὰρ εἰαμενῇ δονακώδεος ἐν ποταμοῖο
ψυχόμενος λαγόνας τε καὶ ἄσπετον ἰλύι νηδὺν
κάπριος ἀργιόδων, ὀλοὸν τέρας, ὅν ῥα καὶ αὐταὶ
νύμφαι ἑλειονόμοι ὑπεδείδισαν· οὐδέ τις ἀνδρῶν
ἠείδει· οἷος δὲ κατὰ πλατὺ βόσκετο τῖφος.
αὐτὰρ ὅγ' ἰλυόεντος ἀνὰ θρωσμοὺς ποταμοῖο

804. δι' ἐξ ἁλὸς supr. scr. man. sec. *γρ.* διαμπερὲς L : διαμπερὲς in marg. Paris. unius, Brunck.
806. ἄκρης ex schol. reponendum vidit Pierson : ἀκτῆς codd.
807. om. L. ; εἴσομαι G : εἴσομαι Stephanus.
823. πεδίοιο Stephanus, Brunck.

non haec sine numine divum Eveniunt. **ἐπελάσσαι ἄρηα** : *bellum intulisse.*

800. ἠπεδανοῖσιν : 'weak' ; (1) from ἀ-πέδον 'not standing firm,' (2) a lengthening of ἤπιος, cf. οὐτιδανός.

802. ὁμόστολον ὔμμιν : 'as one of your company' ; cf. Soph. *O.T.* 212, Βάκχον . . . Μαινάδων ὁμόστολον. The constr. c. dat. is peculiar to Ap., cf. 3. 558.

805. ὄφρα ποτί : = *usque ad* ; a unique use of ὄφρα. **Θερμώδοντος** : v.n. 370.

806 νόσφι : 'apart,' 'separately,' *seorsum.*

807. εἴσομαι : a fut. mid. from ἵζω only found here.

808. ἱλάξονται : a rare Dor. fut. for ἱλάσονται or ἱλάσσονται, v.n. 693.

810. τεμοίμην : i.e. as a τέμενος.

811. ἐψιόωντο : v.n. 1. 458.

816. Ἴδμονα : cf. 1. 140.

817. χρεὼ ἦγε δαμῆναι : cf. *Il.* 13. 602, τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε.

818. εἰαμενῇ : v.n. 795.

820. ἀργιόδων : 'white-tusked' ; ἀργιόδους is the Hom. form.

821. ἑλειονόμοι : haunting the marshes or meadows (λειμωνιάδες), v.n. 655.

822. ἠείδει : 'knew its lair.' **τῖφος** : ὁ ἑλώδης τόπος. Schol., cf. 1. 127.

823. θρωσμούς : the 'risings' either

νίσσετ' Ἀβαντιάδης· ὁ δ' ἄρ' ἔκποθεν ἀφράστοιο
ὕψι μάλ' ἐκ δονάκων ἀνεπάλμενος ἤλασε μηρὸν
ἀίγδην, μέσσας δὲ σὺν ὀστέῳ ἶνας ἔκερσεν.
ὀξὺ δ' ὄγε κλάγξας οὔδει πέσεν· οἱ δὲ τυπέντος
ἀθρόοι ἀντιάχησαν. ὀρέξατο δ' αἶψ' ὀλοοῖο
Πηλεὺς αἰγανέῃ φύγαδ' εἰς ἕλος ὁρμηθέντος
καπρίου· ἔσσυτο δ' αὖτις ἐναντίος· ἀλλά μιν Ἴδας
οὔτασε, βεβρυχὼς δὲ θοῷ περικάππεσε δουρί.
καὶ τὸν μὲν χαμάδις λίπον αὐτόθι πεπτηῶτα·
τὸν δ' ἕταροι ἐπὶ νῆα φέρον ψυχορραγέοντα,
ἀχνύμενοι, χείρεσσι δ' ἑῶν ἐνικάτθαν' ἑταίρων.
Ἔνθα δὲ ναυτιλίης μὲν ἐρητύοντο μέλεσθαι,
ἀμφὶ δὲ κηδείῃ νέκυος μένον ἀσχαλόωντες.
ἤματα δὲ τρία πάντα γόων· ἑτέρῳ δέ μιν ἤδη
τάρχυον μεγαλωστί· συνεκτερέιζε δὲ λαὸς
αὐτῷ ὁμοῦ βασιλῆι Λύκῳ· παρὰ δ' ἄσπετα μῆλα,
ἣ θέμις οἰχομένοισι, ταφήια λαιμοτόμησαν.
καὶ δή τοι κέχυται τοῦδ' ἀνέρος ἐν χθονὶ κείνῃ
τύμβος· σῆμα δ' ἔπεστι καὶ ὀψιγόνοισιν ἰδέσθαι,

829. αἰγανέῃ Merkel : αἰγανέην codd. φύγαδ' G : φυγάδ' vulg.
841. καὶ δ' ἤτοι Hermann.

in the uneven bed of the river or along its banks. It means rising ground also in *Il.* 10. 160, ἐπὶ θρωσμῷ πεδίοιο.

824. ἔκποθεν ἀφράστοιο : v.n. 224.

825. ἀνεπάλμενος: this form is interesting as showing that Ap. regarded the Homeric ἀνέπαλτο (ἀνεπᾶλτο), *Il.* 8. 85, 20. 424, etc., as coming, not from ἀναπάλλομαι, as is generally assumed from *Il.* 23. 692, but from ἀνεφάλλομαι.

826. Cf. *Il.* 13. 546, οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν.

828. ὀρέξατο : as this verb in Hom. takes the dat. of the weapon with which the thrust is made, Merkel restored αἰγανέῃ ; cf. *Il.* 4. 307, ἔγχει ὀρεξάσθω.

829. φύγαδε : adv. 'in flight,' cf. *Il.* 11. 446, φύγαδ' . . ὑποστρέψας. The adj. φυγάς is not epic.

831. περικάππεσε δουρί : cf. 3. 543, ἀφλάστῳ περικάππεσεν : Soph. *Aj.* 828, πεπτῶτα περὶ ξίφει.

833. ψυχορραγέοντα : cf. Eur. *Alc.* 19, ἥ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται Ψυχορραγοῦσα.

834. χείρεσσι . . . ἐνικάτθανε : cf. Eur. *Heracl.* 560, σῇ γὰρ ἐνθανεῖν χερὶ Θέλω. Ap. forms several new compounds with ἐγκατα viz. ἐγκαταβάλλω, -θνήσκω, -λέγω, -ναίω, -πίπτω.

835. ἐρητύοντο μέλεσθαι : this constr. is only found here, and is on the analogy of κωλύεσθαι c. inf.

836. ἀμφὶ κηδείῃ : *prae dolore*, v.n. 96 ; so the Schol. κηδείῃ : τῷ πένθει τῷ περὶ τοῦ νεκροῦ. L. and S., with most editors, translate it 'funeral' here. Homer uses κῆδος for grief for a dead comrade, e.g. *Il.* 22. 272, κήδε' ἐμῶν ἑτάρων (mourning *for* them).

838. τάρχυον : v.n. 1. 83. **μεγαλωστί** : = μεγαλοπρεπῶς. For this usage, foreign to Homer, cf. Hdt. 6. 70, ὁ δὲ ὑπεδέξατο αὐτὸν μεγαλωστί. **συνεκτερέιζε** : this comp. is ἅπ. λεγ.

840. ταφήια : offerings at his tomb. In *Od.* 2. 99 ταφήιον φᾶρος is a winding-sheet. **λαιμοτόμησαν** : cf. 4. 1601.

841. κέχυται . . . τύμβος : 'a barrow was raised' ; cf. *Il.* 7. 336, τύμβον . . . χεύομεν.

842. σῆμα κ.τ.λ. : cf. *Il.* 7. 86, σῆμά

νηίου ἐκ κοτίνοιο φάλαγξ· θαλέθει δέ τε φύλλοις
ἄκρης τυτθὸν ἔνερθ' Ἀχερουσίδος. εἰ δέ με καὶ τὸ
χρειὼ ἀπηλεγέως Μουσέων ὕπο γηρύσασθαι,
τόνδε πολισσοῦχον διεπέφραδε Βοιωτοῖσιν
Νισαίοισί τε Φοῖβος ἐπιρρήδην ἱλάεσθαι,
ἀμφὶ δὲ τήνγε φάλαγγα παλαιγενέος κοτίνοιο
ἄστυ βαλεῖν· οἱ δ' ἀντὶ θεουδέος Αἰολίδαο
Ἴδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν.

Τίς γὰρ δὴ θάνεν ἄλλος; ἐπεὶ καὶ ἔτ' αὖτις ἔχευαν
ἥρωες τότε τύμβον ἀποφθιμένου ἑτάροιο.
δοιὰ γὰρ οὖν κείνων ἔτι σήματα φαίνεται ἀνδρῶν.
Ἀγνιάδην Τῖφυν θανέειν φάτις· οὐδέ οἱ ἦεν
μοῖρ' ἔτι ναυτίλλεσθαι ἑκαστέρω. ἀλλά νυ καὶ τὸν
αὖθι μινυνθαδίη πάτρης ἑκὰς εὖνασε νοῦσος,
εἰσότ' Ἀβαντιάδαο νέκυν κτερέιξεν ὅμιλος.
ἄτλητον δ' ὀλοῷ ἐπὶ πήματι κῆδος ἔλοντο.
δὴ γὰρ ἐπεὶ καὶ τόνδε παρασχεδὸν ἐκτερέιξαν

843. *νήιος* Merkel. *φάλαγγι θαλέει* G.
851. *ἐσαῦτις* Brunck.

τέ οἱ χεύωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ· Καὶ ποτέ τις εἴπῃσι καὶ ὀψιγόνων ἀνθρώπων Νηὶ πολυκλήιδι πλέων ἐπὶ οἴνοπα πόντον. See also 4. 252.

843. νηίου ἐκ κοτίνοιο φάλαγξ: 'a ship's roller of wild olive wood.' For *κοτίνοιο* v.n. 34. For *φάλαγξ* v.n. 1. 375. We have *ἐκ* denoting material again in 3. 1325 and in *Il.* 22. 152, *ἐξ ὕδατος κρυστάλλῳ*. The Schol. says that it was one of the rollers used at the launching of the Argo which was now set up as a *σῆμα*. Merkel needlessly reads *νήιος*, as the hypallage is quite justifiable, cf. 4. 4, etc. de M. thinks that it was the trunk of a wild olive cut into the shape of a *φάλαγξ*, arguing that it was improbable that the Argonauts would carry these rollers with them, as they had not even a spare oar to replace that broken by Heracles (1. 1170); v. Seaton, *Cl. Rev.* x. 169. The general notion of the *σῆμα* is derived from *Od.* 12. 14, where an oar is set up over the barrow of Elpenor.

844. Ἀχερουσίδος: v.n. 728. **εἰ . . . γηρύσασθαι**: 'if this too I must declare unswervingly as the minister of the Muses.' See on 1. 22.

846. Βοιωτοῖσιν Νισαίοισί τε: v.n. 747.

847. ἐπιρρήδην: 'directly' (with *διεπέφραδε*), v.n. 640.

849. ἄστυ: Heraclea Pontica. **βαλεῖν**: here used like *βαλέσθαι*, 'to lay the foundations.' **Αἰολίδαο**: v. 1. 143.

850. The inhabitants of Heraclea were bidden by an oracle of Apollo to make offerings to their *πολισσοῦχος* (guardian of the city) who was buried there. They, not knowing that the tomb was the tomb of Idmon, and believing that it was the tomb of Agamestor, a local hero, made offerings to him.

851. For this form of question addressed to the Muses who prompt his song cf. 1090.

854. Ἀγνιάδην: v. 1. 105.

855. καί: i.e. as well as Idmon.

856. μινυνθαδίη: 'brief'; in Hom. usually an epithet of men 'shortlived.' Cf 3. 690. **εὖνασε**: here, and in 4. 1060, Ap. uses *εὐνάζω*, elsewhere *εὐνάω*.

857. εἰσότε: *ἐν ὅσῳ ἔθαψαν τὸν Ἴδμονα, ἐν τοσούτῳ καὶ ὁ Τῖφυς νοσήσας ἐτελεύτησεν.* Schol. This use of *εἰσότε* is very strained; in 4. 800, 1212 it has its normal meaning 'until.' In *Od.* 2. 99 *εἰς ὅτε* means 'against the time when.'

859. δὴ γάρ: 'in very truth'; cf. *Il.*

αὐτοῦ, ἀμηχανίῃσιν ἁλὸς προπάροιθε πεσόντες,
ἐντυπὰς εὐκήλως εἰλυμένοι οὔτε τι σίτου
μνώοντ᾽ οὔτε ποτοῖο· κατήμυσαν δ᾽ ἀχέεσσιν
θυμόν, ἐπεὶ μάλα πολλὸν ἀπ᾽ ἐλπίδος ἔπλετο νόστος.
καί νύ κ᾽ ἔτι προτέρω τετιημένοι ἰσχανόωντο,
εἰ μὴ ἄρ᾽ Ἀγκαίῳ περιώσιον ἔμβαλεν Ἥρη
θάρσος, ὃν Ἰμβρασίοισι παρ᾽ ὕδασιν Ἀστυπάλαια
τίκτε Ποσειδάωνι· περιπρὸ γὰρ εὖ ἐκέκαστο
ἰθύνειν, Πηλῆα δ᾽ ἐπεσσύμενος προσέειπεν·
"Αἰακίδη, πῶς καλὸν ἀφειδήσαντας ἀέθλων
γαίῃ ἐν ἀλλοδαπῇ δὴν ἔμμεναι; οὐ μὲν ἄρηος
ἴδριν ἐόντά με τόσσον ἄγει μετὰ κῶας Ἰήσων
Παρθενίης ἀπάνευθεν, ὅσον τ᾽ ἐπίστορα νηῶν.
τῶ μή μοι τυτθόν γε δέος περὶ νηὶ πελέσθω.
ὣς δὲ καὶ ἄλλοι δεῦρο δαήμονες ἄνδρες ἔασιν,
τῶν ὅτινα πρύμνης ἐπιβήσομεν, οὔτις ἰάψει
ναυτιλίην. ἀλλ᾽ ὦκα, παραιφάμενος τάδε πάντα,
θαρσαλέως ὀρόθυννον ἐπιμνήσασθαι ἀέθλου."
Ὣς φάτο· τοῖο δὲ θυμὸς ὀρέξατο γηθοσύνῃσιν.
αὐτίκα δ᾽ οὐ μετὰ δηρὸν ἐνὶ μέσσοις ἀγόρευσεν·
"Δαιμόνιοι, τί νυ πένθος ἐτώσιον ἴσχομεν αὔτως;
οἱ μὲν γάρ ποθι τοῦτον, ὃν ἔλλαχον, οἶτον ὄλοντο·

873. μοι G : τοι supr. scr. μοι L : τοι vulg.
878. ὀρέξετο G : ἀέξατο Pierson : ὀρίνετο coni. Merkel.
881. uncis inclusit Wellauer.

15. 488, δὴ γὰρ ἴδον ὀφθαλμοῖσι. **παρασχεδόν** : v.n. 1. 354.

861. ἐντυπάς : v.n. 1. 264. **εὐκήλως** : 'in silence.' The adv. is ἅπ. λεγ., for the adj. v.n. 935.

862. κατήμυσαν . . . θυμόν : 'were downcast in spirit.' L. and S. unnecessarily assume that the verb is trans. here. The compound is peculiar to Ap., and is intrans. in 3. 1400.

863. ἀπ᾽ ἐλπίδος : for ἀπό 'away from' cf. ἀπὸ θυμοῦ, 253.

864. 'still further would they have been stayed in their anguish.'

865. περιώσιον : v.n. 1. 466.

866. Ἰμβρασίοισι : v.n. 1. 187.

867. περιπρό : ἀντὶ τοῦ διαφερόντως. Schol.; cf. *Il.* 16. 699, περιπρὸ γὰρ ἔγχεϊ θῦεν. For the accentuation of such forms as περιπρό, ἀποπρό, διαπρό, ἐπιπρό, v. La Roche, *Textkr.* p. 200.

869. ἀφειδήσαντες ἀέθλων : 'heedless of our emprise'; v.n. 98.

872. Παρθενίης : v.n. 1. 187. **ἐπίστορα** : ἐπίσταωρ has three meanings in Ap. : (1) *peritus*, here and in 4. 1558, (2) *conscius*, 4. 16, cf. *Od.* 21. 26, (3) *testis*, 4. 89.

875. ἰάψει : the Alexandrian use of ἰάπτειν *iacĕre* in the sense of βλάπτειν is never found in Homer.

876. παραιφάμενος τάδε πάντα : 'using all these words of exhortation'; cf. παραιφασίῃσι, 324.

878. θυμὸς ὀρέξατο : 'his heart bounded with joy,' or 'went out to him in his joy'; cf. ὀρέχθει, 49.

880. Δαιμόνιοι : v.n. 1. 476.

881. οἶτον ὄλοντο : for the constr. cf. 326, 4. 1261, *Il.* 3. 417. We find the dat. in 4. 401, ὀλοίμεθα πάντες ὀλέθρῳ. Gerhard and Wellauer regard this line as a survival from the first recension.

ἡμῖν δ' ἐν γὰρ ἔασι κυβερνητῆρες ὁμίλῳ,
καὶ πολέες. τῶ μή τι διατριβώμεθα πείρης·
ἀλλ' ἔγρεσθ' εἰς ἔργον, ἀπορρίψαντες ἀνίας."
Τὸν δ' αὖτ' Αἴσονος υἱὸς ἀμηχανέων προσέειπεν·
"Αἰακίδη, πῇ δ' οἵδε κυβερνητῆρες ἔασιν;
οὓς μὲν γὰρ τὸ πάροιθε δαήμονας εὐχόμεθ' εἶναι,
οἱ δὲ κατηφήσαντες ἐμεῦ πλέον ἀσχαλόωσιν.
τῶ καὶ ὁμοῦ φθιμένοισι κακὴν προτιόσσομαι ἄτην,
εἰ δὴ μήτ' ὀλοοῖο μετὰ πτόλιν Αἰήταο
ἔσσεται, ἠὲ καὶ αὖτις ἐς Ἑλλάδα γαῖαν ἱκέσθαι
πετράων ἔκτοσθε, κατ' αὐτόθι δ' ἄμμε καλύψει
ἀκλειῶς κακὸς οἶτος, ἐτώσια γηράσκοντας."
Ὣς ἔφατ'· Ἀγκαῖος δὲ μάλ' ἐσσυμένως ὑπέδεκτο
νῆα θοὴν ἄξειν· δὴ γὰρ θεοῦ ἐτράπετ' ὁρμῇ.
τὸν δὲ μετ' Ἐργῖνος καὶ Ναύπλιος Εὔφημός τε
ὦρνυντ', ἰθύνειν λελιημένοι. ἀλλ' ἄρα τούσγε
ἔσχεθον· Ἀγκαίῳ δὲ πολεῖς ἤνησαν ἑταίρων.
Ἧῳοι δἤπειτα δυωδεκάτῳ ἐπέβαινον
ἤματι· δὴ γάρ σφιν ζεφύρου μέγας οὖρος ἄητο.
καρπαλίμως δ' Ἀχέροντα διεξεπέρησαν ἐρετμοῖς,
ἐκ δ' ἔχεαν πίσυνοι ἀνέμῳ λίνα, πουλὺ δ' ἐπιπρὸ
λαιφέων πεπταμένων τέμνον πλόον εὐδιόωντες.
ὦκα δὲ Καλλιχόροιο παρὰ προχοὰς ποταμοῖο

882. δ' ἐν Merkel : μὲν codd. : δ' ἄλλοι ἔασι Brunck : δ' αὖ παρέασι Köchly.
888. οἱ δὲ Vrat., Wellauer : οἵδε vulg. πλόον G.
892. καταυτόθι L.
900. Ζέφυρος Pariss. tres, Brunck.

882. Cf. *Il.* 7. 73, ὑμῖν μὲν γὰρ ἔασιν ἀριστῆες Παναχαιῶν· Τῶν νῦν ὅν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει, κ.τ.λ. If we retain μὲν of the MSS., which is supported by the Homeric parallel, we must eject line 881, but ἐν seems to be required by the constr.

883. διατριβώμεθα πείρης : for the gen. cf. *Od.* 2. 404, μὴ δηθὰ διατρίβωμεν ὁδοῖο.

884. ἀπορρίψαντες : cf. *Il.* 9. 517, μῆνιν ἀπορρίψαντα : *Aen.* 1. 202, revocate animos, maestumque timorem Mittite.

888. οἱ δέ : for this use of δέ in the apodosis cf. 1. 681. ἐμεῦ . . . ἀσχαλόωσιν : 'are more afflicted even than I.'

889. 'wherefore I forebode for us a doom as dire as that of the dead.' For προτιόσσομαι v.n. 1. 895.

891. ἔσσεται : *licebit*.

895. θεοῦ : i.e. Hera, v. 865.

896. Ἐργῖνος : according to Herodorus it was Erginus who took the helm after the death of Tiphys; so too Val. Fl. (5. 65) says that the oaken beam of the Argo demanded that he should succeed.

898. Ἀγκαίῳ . . . ἤνησαν : Ap. here uses the dat. with αἰνέω on the analogy of ἐπαινέω 'to approve of,' e.g. *Il.* 18. 312, Ἕκτορι μὲν γὰρ ἐπήνησαν. When it means 'to praise' it takes the acc., 4. 503, 748.

903. εὐδιόωντες : 'with fair weather.' See on 1. 424.

904. Καλλιχόροιο : a river in Paphlagonia; cf. Val. Fl. 5. 73, Inde, premente noto, tristes Acherusidos oras Praeterit et festa vulgatum nocte Lyaei Callichoron.

ἦλυθον, ἔνθ' ἐνέπουσι Διὸς Νυσήιον υἷα,
Ἰνδῶν ἡνίκα φῦλα λιπὼν κατενάσσατο Θήβας,
ὀργιάσαι, στῆσαί τε χοροὺς ἄντροιο πάροιθεν,
ᾧ ἐν ἀμειδήτους ἁγίας ηὐλίζετο νύκτας,
ἐξ οὗ Καλλίχορον ποταμὸν περιναιετάοντες
ἠδὲ καὶ Αὐλίον ἄντρον ἐπωνυμίην καλέουσιν.
Ἔνθεν δὲ Σθενέλου τάφον ἔδρακον Ἀκτορίδαο,
ὅς ῥά τ' Ἀμαζονίδων πολυθαρσέος ἐκ πολέμοιο
ἆψ ἀνιὼν—δὴ γὰρ συνανήλυθεν Ἡρακλῆι—
βλήμενος ἰῷ κεῖθεν ἐπ' ἀγχιάλου θάνεν ἀκτῆς.
οὐ μέν θην προτέρω ἔτ' ἐμέτρεον. ἦκε γὰρ αὐτὴ
Φερσεφόνη ψυχὴν πολυδάκρυον Ἀκτορίδαο
λισσομένην τυτθόν περ ὁμήθεας ἄνδρας ἰδέσθαι.
τύμβου δὲ στεφάνης ἐπιβὰς σκοπιάζετο νῆα
τοῖος ἐών, οἷος πόλεμόνδ' ἴεν· ἀμφὶ δὲ καλὴ
τετράφαλος φοίνικι λόφῳ ἐπελάμπετο πήληξ.
καί ῥ' ὁ μὲν αὖτις ἔδυνε μέγαν ζόφον· οἱ δ' ἐσιδόντες

905

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908. ηὐλίζετο *Et. Mag.* 82, 28: εὐνάζετο codd.
915. προτέρω ἀνεμέτρεον schol. utr.
921. μέγαν Vat. unus: μέλαν vulg.: ἔδυ μέλανα Bywater: μελάνζοφον Samuelsson.

905. Νυσήιον: the mountain Nysa, from which Dionysus was supposed to have derived his name, was variously placed in Thrace, Libya, India, etc., wherever the worship of the god prevailed; v. Sandys on Eur. *Bacch.* 556.

906. Ἰνδῶν: cf. Arrian, *Indica* 5, καὶ πρὸ Ἀλεξάνδρου Διονύσου μὲν πέρι πολλὰς λόγος κατέχει ὡς καὶ τούτου στρατεύσαντος ἐς Ἰνδοὺς καὶ καταστρεψαμένου Ἰνδούς, κ.τ.λ.: Diod. 2. 38: Prop. 3. 17. 22, Indica Nysaeis arma fugata choris. **Θήβας**: for the worship of Dionysus at Thebes v. Eur. *Bacchae*; Verrall, *The Bacchants of Euripides*; Norwood, *The Riddle of the Bacchae.*

908. ἀμειδήτους: ἤτοι φοβερὰς διὰ τὰ μυστήρια τοῦ θεοῦ, ἢ ὅτι φοβεραί εἰσιν αἱ νύκτες. Εὐριπίδης (*Bacch.* 486), Νύκτωρ τὰ πολλὰ σεμνότητ' ἔχει σκότος. Schol.

910. Αὐλίον: 'the Resting Place'; cf. Amm. Marc. 22. 8. 22, Aulion antrum est, et fluenta Callichori ex facto cognominati quod superatis post triennium Indicis nationibus, ad eos tractus Liber reversus, circa huius ripas virides et opacas orgia pristina reparavit et choros.

911. Of this account of Sthenelus the Schol. says: τὴν δὲ περὶ τοῦ Σθενέλου τάφου ἱστορίαν ἔλαβε παρὰ Προμαθίδα, τὰ δὲ περὶ τοῦ εἰδώλου αὐτὸς ἔπλασεν. See Introd., p. 22.

912. Cf. Val. Fl. 5. 89, Sthenelus, qualem Mavortia vidit Amazon Cumque suis comitem Alcides ut condidit armis, Talis ab aequorei consurgens aggere busti Emicuit. For Heracles' encounter with the Amazons v. 778, 966.

916. Φερσεφόνη: the Homeric form is Περσεφόνεια. Pindar first uses Φερσεφόνα. For the various forms v. Jebb on Soph. *Ant.* 894, where the name is explained as "she who brings (vegetation) to the light (φαν)."

918. στεφάνης: in *Il.* 13. 138 used of the brow of a hill.

920. τετράφαλος: the meaning of this word in Hom. is quite uncertain. Autenrieth explains it "with the crest fashioned in four ridges or bands"; Leaf (*Il.* Vol. I, App. B) says that the φάλοι were metallic projections, survivals of the horns which formed an ornament on the helmet of the primitive peoples on the coasts of the Mediterranean. Cf. τρυφαλείας, 1060.

921. μέγαν: Merkel defends this against

θάμβησαν· τοὺς δ' ὦρσε θεοπροπέων ἐπικέλσαι
Ἀμπυκίδης Μόψος λοιβῇσί τε μειλίξασθαι.
οἱ δ' ἀνὰ μὲν κραιπνῶς λαῖφος σπάσαν, ἐκ δὲ βαλόντες
πείσματ' ἐν αἰγιαλῷ Σθενέλου τάφον ἀμφεπένοντο,
χύτλα τέ οἱ χεύοντο, καὶ ἥγνισαν ἔντομα μήλων.
ἄνδιχα δ' αὖ χύτλων νηοσσόῳ Ἀπόλλωνι
βωμὸν δειμάμενοι μῆρ' ἔφλεγον· ἂν δὲ καὶ Ὀρφεὺς
θῆκε λύρην· ἐκ τοῦ δὲ Λύρη πέλει οὔνομα χώρῳ.
Αὐτίκα δ' οἵγ' ἀνέμοιο κατασπέρχοντος ἔβησαν
νῆ' ἔπι· κὰδ δ' ἄρα λαῖφος ἐρυσσάμενοι τανύοντο
ἐς πόδας ἀμφοτέρους· ἥ δ' ἐς πέλαγος πεφόρητο
ἐντενές, ἠύτε τίς τε δι' ἠέρος ὑψόθι κίρκος
ταρσὸν ἐφεὶς πνοιῇ φέρεται ταχύς, οὐδὲ τινάσσει
ῥιπήν, εὐκήλοισιν ἐνευδιόων πτερύγεσσιν.
καὶ δὴ Παρθενίοιο ῥοὰς ἁλιμυρήεντος,

926. ἤγισαν Rutgers.
928. μῆρ' Vat. unus, et coni. Brunck: μῆλ' vulg.

μέλαν by comparing μέγας αἰθήρ, 2. 567, μέγας βυθός, 4. 1618.

924. ἀνὰ . . . σπάσαν: 'furled'; the opposite verb is κατερύω, 931.

926. χύτλα: cf. 1. 1075, 4. 708. **ἥγνισαν**: ἁγνίζειν meant to purify the corpse by the rites which religion required (v. Jebb, Soph. *Ant.* 545); then from giving the corpse the rite of fire it came to mean 'to burn' as here; cf. Eur. *Suppl.* 1211, ἵν' αὐτῶν σώματ' ἡγνίσθη πυρί. **ἔντομα**: v.n. 1. 587.

927. ἄνδιχα: 'apart from,' cf. 1. 908. **νηοσσόῳ**: v.n. 1. 570.

928. μῆρ' ἔφλεγον: cf. 1. 433; 2. 691, 699. **ἂν . . . θῆκε**: 'dedicated.'

929. Λύρη: cf. Val. Fl. 5. 100, Odrysius dux (i.e. Orpheus) . . . Percutit . . . lyram nomenque relinquit harenis.

932. πόδας: the sheet-lines, v.n. 1. 566–7, 1276–7. Cf. *Aen.* 5. 830, Una omnes fecere pedem, pariterque sinistros, Nunc dextros solvere sinus.

933. ἐντενές: *συντόνως*. Schol., ἅπ. λεγ.

934. "setting its wings to the blast it is borne swiftly on, and there is no tremor in its flight, as it floats serenely on its motionless pinions." **ταρσόν**: the flat surface of the outspread wings, cf. *Anth. P.* 12. 144, διφυῆ ταρσὸν ἀνεὶς πτερύγων. **ἐφείς**: used also of setting sails, *Anth. P.* 10. 1, πᾶσαν ἐφεὶς ὀθόνην.

οὐδὲ τινάσσει: cf. *Aen.* 5. 216, mox aere lapsa quieto Radit iter liquidum, celeres neque commovet alas: Aesch. *Pr.* 394, λευρὸν οἶμον αἰθέρος ψαίρει πτεροῖς: Arat. *Phaen.* 278, αὐτὰρ ὅγ' εὐδιόωντι ποτὴν ὄρνιθι ἐοικώς (which Ap. is imitating).

935. ῥιπήν: *τὴν ὁρμήν*. Schol. In Aesch. *Pr.* 126, ῥιπαὶ πτερύγων means the rustling of wings. L. and S. assume a special meaning for ῥιπή in our passage, 'the wing as an instrument of swift motion.' **εὐκήλοισιν**: the Alex. poets used this adj. of things, whereas earlier it was always confined to persons. In Hom. it implies mental tranquillity, never mere silence as in 861 supr., 3. 219 (v. Buttm. *Lexil.*). **ἐνευδιόων**: the comp. ἐνευδιάω 'to float in the clear sky' is ἅπ. λεγ.

936. Παρθενίοιο: this Paphlagonian river derived its name (1) from Artemis having bathed there, (2) from the virgin freshness of the country through which it flowed, διὰ χαρίων ἀνθηρῶν φερόμενος καὶ διὰ τοῦτο τοῦ ὀνόματος τετυχηκώς, Strab. 465, 40. There was a river of the same name in Samos, v.n. 1. 187. **ἁλιμυρήεντος**: 'flowing into the sea,' cf. *Od.* 5. 460. Elsewhere Ap. always uses ἁλιμυρής (= ἅλιος), v.n. 1. 913.

πρηυτάτου ποταμοῦ, παρεμέτρεον, ᾧ ἔνι κούρη
Λητωΐς, ἄγρηθεν ὅτ' οὐρανὸν εἰσαναβαίνῃ,
ὃν δέμας ἱμερτοῖσιν ἀναψύχει ὑδάτεσσιν.
νυκτί δ' ἔπειτ' ἄλληκτον ἐπιπροτέρωσε θέοντες
Σήσαμον αἰπεινούς τε παρεξενέοντ' Ἐρυθίνους,
Κρωβίαλον, Κρώμναν τε καὶ ὑλήεντα Κύτωρον.
ἔνθεν δ' αὖτε Κάραμβιν ἅμ' ἠελίοιο βολῇσιν
γνάμψαντες παρὰ πουλὺν ἔπειτ' ἤλαυνον ἐρετμοῖς
Αἰγιαλὸν πρόπαν ἦμαρ ὁμῶς καὶ ἐπ' ἤματι νύκτα.
Αὐτίκα δ' Ἀσσυρίης ἐπέβαν χθονός, ἔνθα Σινώπην,
θυγατέρ' Ἀσωποῖο, καθίσσατο, καί οἱ ὄπασσεν
παρθενίην Ζεὺς αὐτός, ὑποσχεσίῃσι δολωθείς.
δὴ γὰρ ὁ μὲν φιλότητος ἐέλδετο· νεῦσε δ' ὅγ' αὐτῇ
δωσέμεναι, ὅ κεν ἧσι μετὰ φρεσὶν ἰθύσειεν.
ἡ δέ ἑ παρθενίην ἠτήσατο κερδοσύνῃσιν.
ὣς δὲ καὶ Ἀπόλλωνα παρήπαφεν εὐνηθῆναι
ἱέμενον, ποταμόν τ' ἐπὶ τοῖς Ἅλυν· οὐδὲ μὲν ἀνδρῶν
τήνγε τις ἱμερτῇσιν ἐν ἀγκοίνῃσι δάμασσεν.
ἔνθα δὲ Τρικκαίοιο ἀγαυοῦ Δημάχοιο

940. δ' O. Schneider: τ' codd.

945. Αἰγιαλὸν littera maiuscula scripsit O. Schneider. ὁμῶς ἐπ' ἤματι L: ὁμῶς ἐπὶ ἤματι Pariss., unde Brunck ὁμῶς τ' ἐπὶ ἤματι: ὁμῶς ἐπί τ' ἤματι νύκτα coni. Wellauer.

937. **παρεμέτρεον**: v.n. 1. 595.

938. **ἄγρηθεν**: 'from the chase,' ἅπ. λεγ.

939. **ἀναψύχει**: v.n. 525.

941. **Σήσαμον**: a town of Paphlagonia mentioned in *Il.* 2. 853. Sesamus was afterwards called Amastris (Strab. 466, 42). **Ἐρυθίνους**: Strabo (467, 6) says that the town was situated on two rocks called from their colour Ἐρυθρῖνοι. The five towns mentioned in these two lines are all found in the list of the Paphlagonians in *Il.* 2. 851 sqq.

942. **ὑλήεντα Κύτωρον**: the box-trees of Cytorus were famous; cf. Virg. *G.* 2. 437, undantem buxo . . . Cytorum: Cat. 4. 13, buxifer Cytorus. πύξον εἰς Κύτωρον ἄγειν = 'to carry coals to Newcastle.'

943. **Κάραμβιν**: v.n. 361.

945. **Αἰγιαλόν**: v.n. 365.

946. **Ἀσσυρίης**: Dion. P. (975) also uses the term Assyrian of the Leuco-Syrians of Pontus and Cappadocia, amongst whose towns Sinope was included. The Cappadocians were called Λευκόσυροι to distinguish them from the darker southern Syrians.

947. According to the general legend it was Apollo who carried off Sinope (daughter of the river-god Asopus) from Boeotia to the place which afterwards bore her name.

948. **ὑποσχεσίῃσι δολωθείς**: 'outwitted by the promise she had secured.'

949. **φιλότητος**: cf. the Homeric ἐν φιλότητι μιγῆναι.

950. **ὅ . . . ἰθύσειεν**: only here have we the acc. with ἰθύω, which elsewhere (e.g. 3. 1060) takes the gen. of the object directly aimed at or sought.

953. **ἐπὶ τοῖς**: after Zeus and Apollo.

954. **ἀγκοίνῃσι**: cf. *Il.* 14. 213, Ζηνὸς . . . ἐν ἀγκοίνῃσιν ἰαύεις.

955. **Τρικκαίοιο**: Tricca was a city in Thessaly on the Peneius; cf. *Il.* 2. 729.

υἷες, Δηιλέων τε καὶ Αὐτόλυκος Φλογίος τε
τῆμος ἔθ', Ἡρακλῆος ἀποπλαγχθέντες, ἔναιον·
οἵ ῥα τόθ', ὡς ἐνόησαν ἀριστήων στόλον ἀνδρῶν,
σφᾶς αὐτοὺς νημερτὲς ἐπέφραδον ἀντιάσαντες·
οὐδ' ἔτι μιμνάζειν θέλον ἔμπεδον, ἀλλ' ἐνὶ νηί,
Ἀργέσταο παρᾶσσον ἐπιπνείοντος, ἔβησαν.
τοῖσι δ' ὁμοῦ μετέπειτα θοῇ πεφορημένοι αὔρῃ
λεῖπον Ἅλυν ποταμόν, λεῖπον δ' ἀγχίρροον Ἶριν,
ἠδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός· ἤματι δ' αὐτῷ
γνάμψαν Ἀμαζονίδων ἔκαθεν λιμενήοχον ἄκρην.
Ἔνθα ποτὲ προμολοῦσαν Ἀρητιάδα Μελανίππην
ἦρως Ἡρακλέης ἐλοχήσατο, καί οἱ ἄποινα
Ἱππολύτη ζωστῆρα παναίολον ἐγγυάλιξεν
ἀμφὶ κασιγνήτης· ὁ δ' ἀπήμονα πέμψεν ὀπίσσω.
τῆς οἵγ' ἐν κόλπῳ, προχοαῖς ἔπι Θερμώδοντος,
κέλσαν, ἐπεὶ καὶ πόντος ὀρίνετο νισσομένοισιν.
τῷ δ' οὔτις ποταμῶν ἐναλίγκιος, οὐδὲ ῥέεθρα
τόσσ' ἐπὶ γαῖαν ἵησι παρὲξ ἔθεν ἄνδιχα βάλλων.
τετράκις εἰς ἑκατὸν δεύοιτό κεν, εἴ τις ἕκαστα

957. ἔθ' Merkel : ὅθ' codd. : τῆμόσδ' Gerhard.
961. παρᾶσσον Pariss. tres : παρ' ἄσσον vulg., *Et. Mag.* 136, 26.
974. τετράδος Merkel.

957. Having been separated from Heracles in his expedition against the Amazons they had settled at Sinope. For ἀποπλαγχθέντες cf. 1. 316.

959. 'going forth to meet them they showed them truly who they themselves were.' **σφᾶς αὐτούς**: cf. Hes. *Th.* 34, σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὕστατον αἰὲν ἀείδειν. In Hom. σφας only occurs once (*Il.* 5. 567), and is enclitic with short vowel, elsewhere σφεας.

960. Val. Fl. (5. 115) also mentions that the sons of Deimachus left Sinope and joined the Argonauts. **θέλον**: Ap. did not follow Aristarchus' canon by which these shorter forms were banished from Hom. Gerhard shows that the majority of the later epic poets adhered to this canon.

961. **Ἀργέσταο**: Ζεφύρου. Schol., cf. Hes. *Th.* 379, Ἀργέστην Ζέφυρον; strictly the N. W. wind, Pliny *N. H.* 18. 34, Corus, Graecis dictus Argestes. In Hom. ἀργέστης is an epithet of Νότος, so too in Ap. 4. 1628; cf. Hor. *C.* 1. 7. 15, Albus ut obscuro deterget nubila caelo Saepe Notus. **παρᾶσσον**: v.n. 1. 383.

963. For these rivers v.n. 366–7.

964. **πρόχυσιν**: the alluvial deposit at the mouths of these rivers forming Leucosyria (946 n.).

965. **λιμενήοχον**: 'enclosing a harbour,' ἅπ. λεγ. The headland is Themiscyra, cf. 371.

966. **ποτέ**: 'once on a time.' **Μελανίππην**: Diodorus (4. 16) also tells how Melanippe, daughter of Ares and queen of the Amazons, was ransomed from Heracles by her sister. Cf. 778.

968. **παναίολον**: a constant epithet of ζωστήρ in Hom.

970. **τῆς ἐν κόλπῳ**: τῆς προειρημένης ἄκρας (965). Schol. **Θερμώδοντος**: v.n. 370.

971. **ὀρίνετο νισσομένοισιν**: 'was stirred up against their going further.' νισσ. is *dat. incomm.*

972. **οὐδὲ ῥέεθρα κ.τ.λ.**: 'and no river sends forth over the earth so many diverse streams all issuing from itself.'

974. 'it would lack four of a hundred,

πεμπάζοι· μία δ' οἵη ἐτήτυμος ἔπλετο πηγή.
ἡ μέν τ' ἐξ ὀρέων κατανίσσεται ἠπειρόνδε
ὑψηλῶν, ἅ τέ φασιν Ἀμαζόνια κλείεσθαι.
ἔνθεν δ' αἰπυτέρην ἐπικίδναται ἔνδοθι γαῖαν
ἀντικρύ· τῶ καί οἱ ἐπίστροφοί εἰσι κέλευθοι·
αἰεὶ δ' ἄλλυδις ἄλλη, ὅπῃ κύρσειε μάλιστα
ἠπείρου χθαμαλῆς, εἰλίσσεται· ἡ μὲν ἄπωθεν,
ἡ δὲ πέλας· πολέες δὲ πόροι νώνυμνοι ἔασιν,
ὅππῃ ὑπεξαφύονται· ὁ δ' ἀμφαδὸν ἄμμιγα παύροις
Πόντον ἐς Ἄξεινον κυρτὴν ὑπερεύγεται ἄκρην.
καί νύ κε δηθύνοντες Ἀμαζονίδεσσιν ἔμιξαν
ὑσμίνην, καὶ δ' οὔ κεν ἀναιμωτί γ' ἐρίδηναν—
οὐ γὰρ Ἀμαζονίδες μάλ' ἐπήτιδες, οὐδὲ θέμιστας
τίουσαι πεδίον Δοιάντιον ἀμφενέμοντο·
ἀλλ' ὕβρις στονόεσσα καὶ Ἄρεος ἔργα μεμήλει·
δὴ γὰρ καὶ γενεὴν ἔσαν Ἄρεος Ἁρμονίης τε

984. ἄχνην Ruhnken, Wakefield.
987. ἐπήτιδες Lobeck : ἐπητέες vel ἐπήτιες codd.
989. μεμήλει Brunck : μέμηλε codd.

were one to reckon each.' **τετράκις** : *lit.* 'four times,' i.e. the unit would require to be repeated four times more before reaching a hundred. Merkel reads *τετράδος*, but the use of *τετράς* would be as irregular as *τετράκις*. *τετράκις* for *τέσσαρες* is defended by *ἑπτά* for *ἑπτάκις* in 3. 860.

975. πεμπάζοι : *lit.* 'reckon on the five fingers' ; cf. *Od.* 4. 412, *ἐπὴν πάσας πεμπάσσεται* : Aesch. *Eum.* 751, *πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων.*

977. Cf. Plin. *N.H.* 6. 4, Thermodon . . . praeterque radices Amazonii montis lapsus : *Aen.* 11. 659, cum flumina Thermodontis Pulsant et pictis bellantur Amazones armis, etc.

978 sqq. 'Thence it spreads over the rising country which lieth opposite extending inland. Wherefore its channels are tortuous, and it winds unceasingly, now this way, and now that, wherever it can find low-lying land, one stream afar off, and another near. Many of its branches have no name ; we know not where they are drained off. But the river itself, uniting with a few of its streams, discharges its waters openly into the inhospitable Pontus beneath the arching headland.'

979. ἐπίστροφοι : 'tortuous,' cf. Dion. P. 75, *ἐπίστροφον ὅρμον ἔχουσα.* Elsewhere this adj. means 'conversant with,' e.g. *Od.* 1. 177, *ἐπίστροφος ἦν ἀνθρώπων.*

983. ὑπεξαφύονται : *ἅπ. λεγ.* The streams are swallowed up by the sands. **ἄμμιγα** : v.n. 1. 573.

984. Ἄξεινον : Strabo (248, 21) mentions how this name, which was given to the Pontus owing to the rigour of the climate and the fierceness of the Scythians, was afterwards changed to *Εὔξεινος* when the Ionians founded cities on its shores. **κυρτὴν ἄκρην** : *λιμενήοχον ἄκρην*, 965. **ὑπερεύγεται** : *ἅπ. λεγ.*

986. ἀναιμωτί : cf. *Il.* 17. 363, *οὐ γὰρ ἀναιμωτί γ' ἐμάχοντο.*

987. ἐπήτιδες : 'gentle,' *lit.* 'affable' ; cf. *Od.* 18. 128, *ἐπητῇ ἀνδρὶ ἔοικας* : *Aen.* 3. 621, nec dictu affabilis ulli. In *Od.* 21. 306 we have *ἐπητύς* 'courtesy.' **οὐδὲ θέμιστας τίουσαι** : cf. *Od.* 9. 112, *τοῖσιν . . . οὔτε θέμιστες* (of the Cyclopes).

988. πεδίον Δοιάντιον : a plain near the Thermodon mentioned by Pherecydes. Doias and Acmon (992) are said by the Schol. to have been brothers.

990. Ἁρμονίης : usually said to be the daughter, not the wife, of Ares. Ap.

νύμφης, ἥ τ' Ἄρηϊ φιλοπτολέμους τέκε κούρας,
ἄλσεος Ἀκμονίοιο κατὰ πτύχας εὐνηθεῖσα—
εἰ μὴ ἄρ' ἐκ Διόθεν πνοιαὶ πάλιν Ἀργέσταο
ἤλυθον· οἱ δ' ἀνέμῳ περιηγέα κάλλιπον ἀκτήν,
ἔνθα Θεμισκύρειαι Ἀμαζόνες ὡπλίζοντο.
οὐ γὰρ ὁμηγερέες μίαν ἂμ πόλιν, ἀλλ' ἀνὰ γαῖαν
κεκριμέναι κατὰ φῦλα διάτριχα ναιετάασκον·
νόσφι μὲν αἵδ' αὐταί, τῇσιν τότε κοιρανέεσκεν
Ἱππολύτη, νόσφιν δὲ Λυκάστιαι ἀμφενέμοντο,
νόσφι δ' ἀκοντοβόλοι Χαδήσιαι. ἤματι δ' ἄλλῳ
νυκτί τ' ἐπιπλομένῃ Χαλύβων παρὰ γαῖαν ἵκοντο.
Τοῖσι μὲν οὔτε βοῶν ἄροτος μέλει, οὔτε τις ἄλλη
φυταλιὴ καρποῖο μελίφρονος· οὐδὲ μὲν οἵγε
ποίμνας ἑρσήεντι νομῷ ἔνι ποιμαίνουσιν.
ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες
ὦνον ἀμείβονται βιοτήσιον, οὐδέ ποτέ σφιν
ἠὼς ἀντέλλει καμάτων ἄτερ, ἀλλὰ κελαινῇ
λιγνύι καὶ καπνῷ κάματον βαρὺν ὀτλεύουσιν.

993. ἄρ' ἐκ om. L, G: ἄρ' om. omnes codd. praeter Vat. unum.
994. ἥ δ' . . . κάλλιπον L, unde Merkel ἥ δ' . . . κάλλιπεν. ἀκτήν Brunck: ἄκρην codd.
997. διὰ τρίχα Brunck.
1005. λατομέοντες O. Schneider.

follows Pherecydes in deriving the Amazons from Ares and Harmonia.

993. Ἀργέσταο: v.n. 961.

994. περιηγέα: 'curving,' cf. 1. 559.

997. διάτριχα: Brunck reads διὰ τρίχα, i.e. διακεκριμέναι τρίχα, but the MSS. are against him, and also the fact that κεκρ. κατὰ φῦλα is modelled on *Il.* 2. 362, κρῖν' ἄνδρας κατὰ φῦλα. Since Wolf's day διὰ τρίχα has always been read in Hom., v. Spitzner on *Il.* 2. 655, διὰ τρίχα κοσμηθέντες (= τρίχα διακοσμηθέντες).

999. Λυκάστιαι: Pherecydes, according to the Schol., mentioned a town Lycastis, inhabited by Amazons, between Themiscyra and Chalybia. Hecataeus mentioned Chadesia as a city of the Leucosyri, i.e. Cappadocians (v.n. 946).

1000. ἀκοντοβόλοι: ἅπ. λεγ.

1001. Χαλύβων: cf. 375.

1003. φυταλιή: only here of the act of planting. In Hom. it is used for a plantation, orchard, etc., as opposed to ἄρουρα.

1005. σιδηροφόρον: v.n. 141. **στυφελὴν χθόνα**: cf. ἀτειρέα γαῖαν, 375; στυφλὸς γῆ, Soph. *Ant.* 250. **γατομέοντες**: 'cleaving the earth,' a verb first used by Alex. writers.

1006. ὦνον ἀμείβονται βιοτήσιον: 'receive in exchange a price by which they live.' ὦνος is explained by the Schol. as τὸ τῆς τροφῆς τίμημα. L. and S. wrongly, 'articles of traffic.' βιοτήσιος is ἅπ. λεγ.

1008. ὀτλεύουσιν: elsewhere (e.g. 3. 769) Ap. always uses ὀτλέω, which is found also in Call. and Lyc. ὄτλος is used in Tragedy, e.g. Aesch. *Th.* 18, παιδείας ὄτλον. Curtius derives these words from the rt. τελ, ταλ (τλάω) with prothetic ο. Shaw suggests that the spondaic ending of the line emphasizes the weary hardships of their lives; cf. 1. 272, where we have the same effect.

Τοὺς δὲ μετ' αὐτίκ' ἔπειτα Γενηταίου Διὸς ἄκρην
γνάμψαντες σώοντο παρὲκ Τιβαρηνίδα γαῖαν.
ἔνθ' ἐπεὶ ἄρ κε τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες,
αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέεσσι πεσόντες,
κράατα δησάμενοι· ταὶ δ' εὖ κομέουσιν ἐδωδῇ
ἀνέρας, ἠδὲ λοετρὰ λεχώια τοῖσι πένονται.
Ἰρὸν δ' αὖτ' ἐπὶ τοῖσιν ὄρος καὶ γαῖαν ἄμειβον,
ᾗ ἔνι Μοσσύνοικοι ἀν' οὔρεα ναιετάουσιν
μόσσυνας, καὶ δ' αὐτοὶ ἐπώνυμοι ἔνθεν ἔασιν.
ἀλλοίη δὲ δίκη καὶ θέσμια τοῖσι τέτυκται.
ὅσσα μὲν ἀμφαδίην ῥέζειν θέμις, ἢ ἐνὶ δήμῳ,
ἢ ἀγορῇ, τάδε πάντα δόμοις ἔνι μηχανόωνται·
ὅσσα δ' ἐνὶ μεγάροις πεπονήμεθα, κεῖνα θύραζε
ἀψεγέως μέσσῃσιν ἐνὶ ῥέζουσιν ἀγυιαῖς.
οὐδ' εὐνῆς αἰδὼς ἐπιδήμιος, ἀλλά, σύες ὣς
φορβάδες, οὐδ' ἠβαιὸν ἀτυζόμενοι παρεόντας,
μίσγονται χαμάδις ξυνῇ φιλότητι γυναικῶν.
αὐτὰρ ἐν ὑψίστῳ βασιλεὺς μόσσυνι θαάσσων
ἰθείας πολέεσσι δίκας λαοῖσι δικάζει,

1010. *σεύοντο* Rzach. *παρὲκ* Seaton: *παρὲξ* codd.
1015. 'Ιρὸν O. Schneider: 'Ιερὸν δ' αὖτ' vulg.: 'Ιερὸν αὖτ' Paris. unus.
1016. Post h.v. Brunck inseruit eum, quem post v. 381 expulerat, *κάλλινα καὶ* in *δουρατέους* mutatis.
1019. ἀμφαδίῃ L.
1020. ἢ 'ν ἀγορῇ Naber.

1009. Γενηταίου: v.n. 378.

1010. σώοντο: 'sped their course'; v.n. 296.

1011. This curious custom of the *couvade* or 'man-childbed,' by which the father of a new-born child pretends to endure the pains of maternity, was observed amongst the Corsicans (Diod. 5. 14), and Strabo (137, 4) mentions it as prevailing amongst the Celtiberi. In modern times travellers, from Marco Polo downwards, tell of it in China, Assam, Borneo, Guiana, etc.; v. Tylor, *Early History of Mankind* p. 293.

1013. κράατα δησάμενοι: 'swathing their heads.'

1014. λεχώια: 'after child-birth'; cf. Ter. *Andr.* 3. 2. 3, *Eun.* 3. 5. 47.

1015. Ἰρόν: a mountain near Trapezus; Arrian *Peripl.* 12, Ἰερόν, ἐν ᾧ ναός ἐστι Διὸς Οὐρίου.

1016. Μοσσύνοικοι: v.n. 379.

1017. μόσσυνας: this subst. is an *ν*-stem in Ap.; Xen., who is the first to use it, has it as an *ν*-stem in sing. and an *ο*-stem in pl., *An.* 5. 4. 26, *μόσσυνι . . . μοσσύνοις*.

1018. ἀλλοίη: different from other tribes. **δίκη**: 'usage,' 'custom,' *lit.* 'a way pointed out (*δείκνυμι*).' In the sense of 'justice' it was 'the course which usage prescribed,' v. Jebb, *Introd. Hom.* p. 48.

1019. So Xen. (*l.c.*) says of them: *ἐν ὄχλῳ ὄντες ἐποίουν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, μόνοι τε ὄντες ἔπραττον ἅπερ ἂν μετ' ἄλλων ὄντες*.

1023. Xen.: *ἐζήτουν δὲ καὶ ταῖς ἑταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς ξυγγίνεσθαι, νόμος γὰρ ἦν οὗτός σφισι*.

1025. χαμάδις: cf. *Od.* 10. 243, *χαμαιευνάδες σύες*.

1027. ἰθείας δίκας: cf. Hes. *Op.* 36,

σχέτλιος. ἦν γάρ πού τί θεμιστεύων ἀλίτηται,
λιμῷ μιν κεῖν' ἦμαρ ἐνικλείσαντες ἔχουσιν.
Τοὺς παρανισσόμενοι καὶ δὴ σχεδὸν ἀντιπέρηθεν
νήσου Ἀρητιάδος τέμνον πλόον εἰρεσίῃσιν
ἠμάτιοι· λιαρὴ γὰρ ὑπὸ κνέφας ἔλλιπεν αὔρη.
ἤδη καί τιν' ὕπερθεν Ἀρήιον ἀίσσοντα
ἐνναέτην νήσοιο δι' ἠέρος ὄρνιν ἴδοντο,
ὅς ῥα τιναξάμενος πτέρυγας κατὰ νῆα θέουσαν
ἦκ' ἐπί οἱ πτερὸν ὀξύ· τὸ δ' ἐν λαιῷ πέσεν ὤμῳ
δίου Ὀιλῆος· μεθέηκε δὲ χερσὶν ἐρετμὸν
βλήμενος· οἱ δὲ τάφον πτερόεν βέλος εἰσορόωντες.
καὶ τὸ μὲν ἐξείρυσσε παρεδριόων Ἐρυβώτης,
ἕλκος δὲ ξυνέδησεν, ἀπὸ σφετέρου κολεοῖο
λυσάμενος τελαμῶνα κατήορον· ἐκ δ' ἐφαάνθη
ἄλλος ἐπὶ προτέρῳ πεποτημένος· ἀλλά μιν ἥρως
Εὐρυτίδης Κλυτίος—πρὸ γὰρ ἀγκύλα τείνατο τόξα,
ἧκε δ' ἐπ' οἰωνὸν ταχινὸν βέλος—αὐτὰρ ἔπειτα
πλῆξεν· δινηθεὶς δὲ θοῆς πέσεν ἀγχόθι νηός.

1030. παρανισσόμενοι Vatt. tres, Pariss.: παραμισόμενοι (-μειβο. supr. scr. man. sec.) L: παραμειβόμενοι vulg.
1032. διερὴ Vatt. tres, Vrat., Vind.
1042. ἀλλὰ μὲν Brunck: ἀλλ' ὁ μὲν Gerhard.
1043. πρόπαρ Gerhard.
1044. ἦκεν ἐπ' Pariss. quatt., Brunck. αὐτίκ' ἔπειτα Matthiae: εἶθαρ ἔπειτα O. Schneider: εὖτ' ἄρ ἐπέπτη Merkel: versum eiciendum censet Herwerden.
1045. ἐγγύθι Pariss., Brunck.

διακρινώμεθα νεῖκος Ἰθείῃσι δίκαις (opp. to σκολιαὶ δίκαι, 219): *Il.* 23. 580.

1028. σχέτλιος: 'wretched man!' There is no sure instance of this meaning in Hom., the meaning there being 'hard,' either in the physical sense 'full of endurance' (καρτερικός), or 'hard-hearted'; v. Leaf on *Il.* 10. 164.

1029. Cf. Mela 1. 19, reges suffragio deligunt, vinculisque et arctissima custodia tenent, atque ubi culpam prave quid imperando meruere, inedia totius diei afficiunt.

1030. καὶ δή: v.n. 1. 1161.

ἀντιπέρηθεν: 'opposite to.' For another meaning v. 1. 977.

1031. Ἀρητιάδος: v.n. 384.

1032. ὑπὸ κνέφας: 'near dawn,' *sub diluculum*. For κνέφας in this sense, cf. Ar. *Eccl.* 291, πρῷ πάνυ τοῦ κνέφους, so ἅμα κνέφᾳ = ἅμ' ἡμέρᾳ, Xen. *Hell.* 7. 1. 15. **ἔλλιπεν**: Ap. was the first to form this aorist on the analogy of ἔλλαβε, ἔλλαχε.

1035. See on 384.

1039. Cf. *Il.* 13. 598, καὶ τὸ μὲν (ἔγχος) ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγήνωρ, Αὐτὴν δὲ ξυνέδησεν ἐυστρεφεῖ οἰὸς ἀώτῳ, Σφενδόνῃ.

1041. τελαμῶνα: 'baldrick,' 'sword-belt.' Used for a bandage also in Eur. *Phoen.* 1669, ἀμφὶ τραύματα . . . τελαμῶνας βαλεῖν.

1043. πρό: i.e. before the bird could discharge its shaft.

1044. αὐτὰρ ἔπειτα: these words have been generally suspected and variously emended. The whole line could well be done without. If the text is sound, αὐτάρ must be used taking up the previous ἀλλά, in the same way as δέ is used after parentheses, and ἔπειτα must mean 'forthwith' (Hesych. ἔπειτα· τάχιστα). This meaning may be found in 558 supr., and in *Il.*

τοῖσιν δ' Ἀμφιδάμας μυθήσατο, παῖς Ἀλεοῖο·
"Νῆσος μὲν πέλας ἡμιν Ἀρητιάς· ἴστε καὶ αὐτοὶ
τούσδ' ὄρνιθας ἰδόντες. ἐγὼ δ' οὐκ ἔλπομαι ἰοὺς
τόσσον ἐπαρκέσσειν εἰς ἔκβασιν. ἀλλά τιν' ἄλλην
μῆτιν πορσύνωμεν ἐπίρροθον, εἴ γ' ἐπικέλσαι
μέλλετε, Φινῆος μεμνημένοι, ὡς ἐπέτελλεν.
οὐδὲ γὰρ Ἡρακλέης, ὁπότ' ἤλυθεν Ἀρκαδίηνδε,
πλωίδας ὄρνιθας Στυμφαλίδας ἔσθενε λίμνης
ὤσασθαι τόξοισι, τὸ μέν τ' ἐγὼ αὐτὸς ὄπωπα.
ἀλλ' ὅγε χαλκείην πλατάγην ἐνὶ χερσὶ τινάσσων
δούπει ἐπὶ σκοπιῆς περιμήκεος· αἱ δ' ἐφέβοντο
τηλοῦ, ἀτυζηλῷ ὑπὸ δείματι κεκληγυῖαι.
τῷ καὶ νῦν τοίην τιν' ἐπιφραζώμεθα μῆτιν·
αὐτὸς δ' ἂν τὸ πάροιθεν ἐπιφρασθεὶς ἐνέποιμι.
ἀνθέμενοι κεφαλῇσιν ἀερσιλόφους τρυφαλείας,
ἡμίσεες μὲν ἐρέσσετ' ἀμοιβαδίς, ἡμίσεες δὲ
δούρασί τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα.
αὐτὰρ πασσυδίῃ περιώσιον ὄρνυτ' ἀυτὴν
ἀθρόοι, ὄφρα κολῳὸν ἀηθείῃ φοβέωνται

1050. γ' Brunck: κ' codd.
1053. πλωάδας *Et. Mag.* 731, 40.
1055. πλαταγὴν vulg., *Et. Mag.* 674, 37.

18. 357 Schol. A.B. explain ἔπειτα by *παραυτίκα, νῦν*.

1050. μῆτιν . . . ἐπίρροθον: cf. 225.

1051. ὡς ἐπέτελλεν: v. 388.

1053. πλωίδας ὄρνιθας: the birds floating on the Stymphalian mere; cf. Lucr. 5. 131, uncisque timendae Unguibus Arcadiae volucres Stymphala colentes. For this labour of Heracles v. Apollod. 2. 5. 6.

1055. πλατάγην: this bronze rattle, fashioned by Hephaestus, was given for the purpose to Heracles by Athene. According to others H. devised it for himself, cf. Diod. 4. 13, *κατασκευάσας χαλκῆν πλαταγὴν . . . ἐξεφόβει τὰ ζῷα, καὶ πέρας τῇ συνεχείᾳ τοῦ κρότου ῥᾳδίως ἐκπολεμήσας καθαρὰν ἐποίησε τὴν λίμνην*. Our MSS. strongly favour the paroxytone accent, and the Schol. Par. says *Ἡρωδιανὸς τὴν πλαταγὴν ὀξύνεσθαι φησὶν ἐν τῇ καθόλου· βέλτιον δὲ ἴσως τὴν μὲν πλαταγήν, τὸν ἦχον, ὀξύνειν, τὴν δὲ πλατάγην, τὸ κρόταλον, παροξύνειν*.

1057. ἀτυζηλῷ: *ἐκπληκτικῷ*. Schol., *ἅπ. λεγ.*

1060. ἀερσιλόφους: a compound formed by Ap. on the analogy of *ἀερσίποδες, Il.* 18. 532. **τρυφαλείας**: 'helmets.' Fick explains the word as *τετρυφάλεια* 'having four *φάλοι*', cf. *τετράφαλος* 920 supr. The old view was that it stood for *τριφάλεια*, 'having three *φάλοι*.' Buttm. derived it from *τρύω*, a helmet having its *φάλος* pierced to receive the *λόφος*.

1062. ἄρσετε: Rzach rightly explains this as the pl. of the aor. imper. *ἄρσον*, which we find in *Od.* 2. 353. For the sigmatic aor. with thematic vowel ε (cf. *ἄξετε, Il.* 3. 105) v. Monro, *H.G.* 41, Curt. *G.V.* ii 282 sqq. Wellauer takes *ἄρσετε* as *futurum pro imperativo*, but there is no epic fut. *ἄρσω*, and the imperatives in 1061, 1063 preclude this possibility. Similarly *ὄρσετε* in 1067 is an aor. imper.

1063. περιώσιον: v.n. 1. 466.

1064. κολῳόν: v.n. 1. 1284.

νεύοντάς τε λόφους καὶ ἐπήορα δούραθ' ὕπερθεν.
εἰ δέ κεν αὐτὴν νῆσον ἱκώμεθα, δὴ τότ' ἔπειτα
σὺν κελάδῳ σακέεσσι πελώριον ὄρσετε δοῦπον."
Ὣς ἄρ' ἔφη· πάντεσσι δ' ἐπίρροθος ἤνδανε μῆτις.
ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῇσιν ἔθεντο
δεινὸν λαμπομένας, ἐπὶ δὲ λόφοι ἐσσείοντο
φοινίκεοι. καὶ τοὶ μὲν ἀμοιβήδην ἐλάασκον·
τοὶ δ' αὖτ' ἐγχείῃσι καὶ ἀσπίσι νῆ' ἐκάλυψαν.
ὡς δ' ὅτε τις κεράμῳ κατερέψεται ἐρκίον ἀνήρ,
δώματος ἀγλαΐην τε καὶ ὑετοῦ ἔμμεναι ἄλκαρ,
ἄλλῳ δ' ἔμπεδον ἄλλος ὁμῶς ἐπαμοιβὸς ἄρηρεν·
ὣς οἵγ' ἀσπίσι νῆα συναρτύναντες ἔρεψαν.
οἵη δὲ κλαγγὴ δῄου πέλει ἐξ ὁμάδοιο
ἀνδρῶν κινυμένων, ὁπότε ξυνίωσι φάλαγγες,
τοίη ἄρ' ὑψόθι νηὸς ἐς ἠέρα κίδνατ' αὐτή.
οὐδέ τιν' οἰωνῶν ἔτ' ἐσέδρακον, ἀλλ' ὅτε νήσῳ
χρίμψαντες σακέεσσιν ἐπέκτυπον, αὐτίκ' ἄρ' οἵγε
μυρίοι ἔνθα καὶ ἔνθα πεφυζότες ἠερέθοντο.
ὡς δ' ὁπότε Κρονίδης πυκινὴν ἐφέηκε χάλαζαν
ἐκ νεφέων ἀνά τ' ἄστυ καὶ οἰκία, τοὶ δ' ὑπὸ τοῖσιν
ἐνναέται κόναβον τεγέων ὕπερ εἰσαΐοντες
ἧνται ἀκήν, ἐπεὶ οὔ σφε κατέλλαβε χείματος ὥρη
ἀπροφάτως, ἀλλὰ πρὶν ἐκαρτύναντο μέλαθρον·

1067. ὄρσατε L man. sec., G, vulg.
1086. σφε Pariss. quatt.: σφι vulg.

1065. ἐπήορα: contrast *κατήορον*, 1041.
1070. λαμπομένας: cf. *Il.* 16. 71, *λαμπομένης κόρυθος*.
1071. φοινίκεοι: scanned as a trisyllable. **ἀμοιβήδην**: Ap. uses three other forms of this adv., *ἀμοιβαδίς*, *ἀμοιβαδόν*, *ἀμοιβηδίς*.
1073. This simile is from *Il.* 16. 212, *ὡς δ' ὅτε τοῖχον ἀνὴρ ἁράρῃ πυκινοῖσι λίθοισι Δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων, Ὣς ἄραρον κόρυθες τε καὶ ἀσπίδες ὀμφαλόεσσαι.* **κατερέψεται**: = *κατερέψηται*; cf. Ar. *Vesp.* 1294, *ὡς εὖ κατηρέψασθε καὶ νουβυστικῶς Κεράμῳ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν.* **ἐρκίον**: 'dwelling'; in Hom. a fence or enclosure, *ἐρκίον αὐλῆς*, *Il.* 9. 476.
1075. 'one tile succeeds another continuously and is joined thereto.'
1081. χρίμψαντες: 'drawing near to.' de M., "après avoir échoué (i.e. beached) le navire," adopting from Vars a distinction between *κέλλω aborder* and *χρίμπτω échouer*, for which there seems no sufficient justification. Vars says (*op. cit.* 151), "à côtè de l'expression *νῆα κέλσαι* ou *ἐπικέλσαι* (Homère), on peut considérer le mot *χρίμψασθαι* commune expression technique signifiant *échouer* sur le sable, h. Hom. *Ap.* 439, *ἣ δ' ἀμάθοισιν ἐχρίμψατο ποντοπόρος νηῦς.*" *κέλσαι*, however, is used of this landing, 1090 infr.
1084. τοῖσιν: *sc. οἰκίοις*.
1086. ἀκήν: 'peacefully,' v.n. 3.521; cf. Soph. *fr.* 563, *ὑπὸ στέγῃ Πυκνῆς ἀκούειν ψακάδος εὐδούσῃ φρενί.*
1087. ἀπροφάτως: v.n. 1.1201. Cf.

ὣς πυκιναὶ πτεραὶ τοῖσιν ἐφίεσαν ἀίσσοντες
ὕψι μάλ' ἀμ πέλαγος περάτης εἰς οὔρεα γαίης.
Τίς γὰρ δὴ Φινῆος ἔην νόος, ἐνθάδε κέλσαι
ἀνδρῶν ἡρώων θεῖον στόλον; ἦ καὶ ἔπειτα
ποῖον ὄνειαρ ἔμελλεν ἐελδομένοισιν ἱκέσθαι;
Υἱῆες Φρίξοιο μετὰ πτόλιν Ὀρχομενοῖο
ἐξ Αἴης ἐνέοντο παρ' Αἰήταο Κυταίου,
Κολχίδα νῆ' ἐπιβάντες, ἵν' ἄσπετον ὄλβον ἄρωνται
πατρός· ὁ γὰρ θνήσκων ἐπετείλατο τήνδε κέλευθον.
καὶ δὴ ἔσαν νήσοιο μάλα σχεδὸν ἤματι κείνῳ.
Ζεὺς δ' ἀνέμου βορέαο μένος κίνησεν ἀῆναι,
ὕδατι σημαίνων διερὴν ὁδὸν Ἀρκτούροιο·
αὐτὰρ ὅγ' ἠμάτιος μὲν ἐν οὔρεσι φύλλ' ἐτίνασσεν
τυτθὸν ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν·
νυκτὶ δ' ἔβη πόντονδε πελώριος, ὦρσε δὲ κῦμα
κεκληγὼς πνοιῇσι· κελαινὴ δ' οὐρανὸν ἀχλὺς
ἄμπεχεν, οὐδέ πῃ ἄστρα διαυγέα φαίνετ' ἰδέσθαι
ἐκ νεφέων, σκοτόεις δὲ περὶ ζόφος ἠρήρειστο.
οἱ δ' ἄρα μυδαλέοι, στυγερὸν τρομέοντες ὄλεθρον,

1094. *ἐνέοντο* Pariss.: *ἐνέποντο* L, Vatt., Vrat., Vind.: *ἐνέμοντο* G.
1095. *ἄροιντο* Brunck.

Virg. *G.* 1.373, nunquam imprudentibus imber Obfuit.

1088. 'so the birds discharged shaft after shaft upon the Argonauts, flying high up over the sea towards the mountains of the land beyond the waves.' They flew to Scythia whence they had come.

1089. περάτης: cf. 1.1281.

1090. Τίς γάρ: cf. 851. For the counsel of Phineus v. 388 sqq.

1093. Υἱῆες: like *υἱῆας*, 1119, this is a new formation from a stem *υἱευ*—. Ap. also uses forms from three other stems: (*a*) stem *υἱ*: *υἷος, υἷα, υἷε, υἷες, υἱάσιν, υἷας*, (*b*) stem *υἱο*: *υἱός, υἱόν, υἱέ* (voc.) (*c*) stem *υἱυ*: *υἱέος, υἱέα, υἱέε, υἱέες, υἱέας, υἱεῖς* (voc.); v. Rzach. **Φρίξοιο**: v.n. 653.

1094. Αἴης: v.n. 417. **Κυταίου**: v.n. 399. These lines closely resemble Call. *fr.* 113, 'Ἀρχόμεν', *ὡς ἥρωες ἀπ' Αἰήταο Κυταίου Αὔθις ἐς ἀρχαίαν ἔπλεον Αἰμονίην.*

1096. ἐπετείλατο: 'laid as a charge upon them'; cf. *Od.* 1.327, *νόστον . . . ὃν . . . ἐπετείλατο Παλλάς.*

1097. ἤματι κείνῳ: i.e. the day on which the heroes landed.

1099. 'marking the watery path of Arcturus by the rain.' For **διερήν** v.n. 1.184. The storms attending the rising of Arcturus are referred to in the Prol. to Plaut. *Rudens* spoken by Arcturus; cf. Virg. *G.* 1.204.

1100. 'now throughout the day Boreas made the leaves to rustle softly on the mountains, breathing lightly through the ends of the branches.'

1101. ἀήσυρος: *ὁ ἐλαφρῶς πνέων, ἀπὸ τοῦ ἄω τὸ πνέω.* Schol. L. and S. wrongly 'aloft.' The word occurs in Aesch. *Pr.* 452, *ἀήσυροι μύρμηκες* where it is explained (1) 'light as air,' 'tiny,' (2) 'moved by the wind,' 'agile.' Curtius finds the same termination in *βλοσυρός.*

1102. πελώριος: 'in giant might.' To this passage belongs Varro Atac. *fr.* 6, frigidus et silvis Aquilo decussit honorem.

1103. κεκληγὼς πνοιῇσι: 'with roaring blasts;' cf. *Od.* 12.408, *κεκληγὼς Ζέφυρος.*

1105. σκοτόεις . . . ἠρήρειστο: 'and the murky blackness was fixed like a wall about them.'

1106. μυδαλέοι: *κάθυγροι.* Schol., cf. 191.

υἵῃες Φρίξοιο φέρονθ' ὑπὸ κύμασιν αὖτως.
ἱστία δ' ἐξήρπαξ' ἀνέμου μένος, ἠδὲ καὶ αὐτὴν
νῆα διάνδιχ' ἔαξε τινασσομένην ῥοθίοισιν.
ἔνθα δ' ὑπ' ἐννεσίῃσι θεῶν πίσυρές περ ἐόντες
δούρατος ὠρέξαντο πελωρίου, οἷά τε πολλὰ
ῥαισθείσης κεκέδαστο θόοις συναρηρότα γόμφοις.
καὶ τοὺς μὲν νῆσόνδε, παρὲξ ὀλίγον θανάτοιο,
κύματα καὶ ῥιπαὶ ἀνέμου φέρον ἀσχαλόωντας.
αὐτίκα δ' ἐρράγη ὄμβρος ἀθέσφατος, ὗε δὲ πόντον
καὶ νῆσον καὶ πᾶσαν ὅσην κατεναντία νήσου
χώρην Μοσσύνοικοι ὑπέρβιοι ἀμφενέμοντο.
τοὺς δ' ἄμυδις κρατερῷ σὺν δούρατι κύματος ὁρμὴ
υἵῃας Φρίξοιο μετ' ἠιόνας βάλε νήσου
νύχθ' ὕπο λυγαίην· τὸ δὲ μυρίον ἐκ Διὸς ὕδωρ
λῆξεν ἅμ' ἠελίῳ· τάχα δ' ἐγγύθεν ἀντεβόλησαν
ἀλλήλοις, Ἄργος δὲ παροίτατος ἔκφατο μῦθον·
"'Αντόμεθα πρὸς Ζηνὸς Ἐποψίου, οἵτινές ἐστε
ἀνδρῶν, εὐμενέειν τε καὶ ἀρκέσσαι χατέουσιν.
πόντῳ γὰρ τρηχεῖαι ἐπιβρίσασαι ἄελλαι
νηὸς ἀεικελίης διὰ δούρατα πάντ' ἐκέδασσαν,
ᾗ ἔνι πείρομεν οἶμον ἐπὶ χρέος ἐμβεβαῶτες.

1107. ἐπὶ O. Schneider.
1108. αὐτὴν Brunck: αὖτως vulg.
1113–14. eliminandos aut loco 1118–19 ponendos censet Bernhardy.
1116. Post h. v. vulgo legitur νῆσόν τ' ἤπειρόν τε περαίης ἀγχόθι νήσου e Vat. uno et marg. L, G, quem versum expulit Brunck.
1127. πείρομεν οἶμον ἐπὶ Merkel: τειρόμενοι ἅμ' ἐπὶ codd.: πείρομεν οἶδμα κατὰ Köchly: πείρομεν ἄμμιγ' ἐπὶ Ziegler: versum om. Brunck.

1107. ὑπὸ κύμασιν: v. n. 1. 794. αὖτως: 'helplessly.'
1110. πίσυρες: v.n. 1. 671.
1112. ῥαισθείσης: *sc.* νηός.
1113. παρὲξ ὀλίγον: 'within a little of death;' παρ' ὀλίγον ἐκ τοῦ θανάτου. Schol. παρέξ is not used elsewhere in this sense; παρὰ μικρόν, παρ' ὀλίγον, παρὰ βραχύ are common.
1114. ἀσχαλόωντας: 'in dire distress.'
1115. ὗε δὲ πόντον: for the acc. cf. Hdt. 4. 151, ἑπτὰ ἐτέων οὐκ ὗε τὴν Θήρην: *Od.* 6. 131, λέων ὑόμενος. For ἀθέσφατος cf. *Il.* 3. 4, χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον. Hesych. ἀθέσφατον· ὅσον οὐδ' ἂν θεὸς φατίσειεν δι' ὑπερβολὴν πλήθους (v. the discussion in Buttm. *Lexil.*).
1121. ἠελίῳ: i.e. the rising sun.
1122. ἀλλήλοις: the shipwrecked men and the Argonauts. Ἄργος: one of the sons of Phrixus and Chalciope, daughter of Aeetes. παροίτατος: v.n. 1. 910.
1123. Ἐποψίου: cf. Call. *Jov.* 81, ἔζεο δ' αὐτός, Ἄκρης ἐν πολίεσσιν, ἐπόψιος οἵ τε δίκῃσιν Λαὸν ὑπὸ σκολιῆς οἵ τ' ἔμπαλιν ἰθύνουσιν.
1125. ἐπιβρίσασαι: cf. *Il.* 5. 91, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος. See 1. 678, 3. 344.
1126. νηὸς ἀεικελίης: 'our sorry craft'; Aeetes, apparently, had given them a crazy vessel for their voyage, wishing to compass their death, as an oracle had warned him of dangers to himself from his own family.
1127. πείρομεν οἶμον: this conjecture

τούνεκα νῦν ὑμέας γουναζόμεθ', αἴ κε πίθησθε,
δοῦναι ὅσον τ' εἴλυμα περὶ χροός, ἠδὲ κομίσσαι
ἀνέρας οἰκτείραντας ὁμήλικας ἐν κακότητι.
ἀλλ' ἱκέτας ξείνους Διὸς εἵνεκεν αἰδέσσασθε
Ξεινίου Ἱκεσίου τε· Διὸς δ' ἄμφω ἱκέται τε
καὶ ξεῖνοι· ὁ δέ που καὶ ἐπόψιος ἄμμι τέτυκται."
Τὸν δ' αὖτ' Αἴσονος υἱὸς ἐπιφραδέως ἐρέεινεν,
μαντοσύνας Φινῆος ὀισσάμενος τελέεσθαι·
"Ταῦτα μὲν αὐτίκα πάντα παρέξομεν εὐμενέοντες.
ἀλλ' ἄγε μοι κατάλεξον ἐτήτυμον, ὁππόθι γαίης
ναίετε, καὶ χρέος οἷον ὑπεὶρ ἅλα νεῖσθαι ἀνώγει,
αὐτῶν θ' ὑμείων ὄνομα κλυτόν, ἠδὲ γενέθλην."
Τὸν δ' Ἄργος προσέειπεν ἀμηχανέων κακότητι·
"Αἰολίδην Φρίξον τιν' ἀφ' Ἑλλάδος Αἶαν ἱκέσθαι
ἀτρεκέως δοκέω που ἀκούετε καὶ πάρος αὐτοί,
Φρίξον, ὅτις πτολίεθρον ἀνήλυθεν Αἰήταο,
κριοῦ ἐπεμβεβαώς, τόν ῥα χρύσειον ἔθηκεν
Ἑρμείας· κῶας δὲ καὶ εἰσέτι νῦν κεν ἴδοισθε.
τὸν μὲν ἔπειτ' ἔρρεξεν ἑῆς ὑποθημοσύνῃσιν
Φυξίῳ ἐκ πάντων Κρονίδῃ Διί. καί μιν ἔδεκτο

1137. ὁππόθι Brunck : ὥπποθι L : ὅς πόθι G, vulg.
1145. ἴδοισθε Pariss., et reposuerat Stephanus : ἴδησθε L, G. Post hunc versum irrepsit in codd. is qui legitur infra 1270; hoc loco alienum vidit Brunck.

of Merkel is, on the whole, the most satisfactory; v.n. 326. **χρέος**: for the object of their voyage v. 1095.

1129. εἴλυμα: this appeal closely resembles that of Odysseus to Nausicaa, *Od.* 6. 178, δὸς δὲ βάκος ἀμφιβαλέσθαι, Εἴ τί που εἴλυμα σπείρων (i.e. wrapper of the linen) ἔχες ἐνθάδ' ἰοῦσα. **κομίσσαι**: 'to take us with you.'

1131. Cf. *Od.* 9. 269, Ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν, Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, Ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ: *Aen.* 1. 731, Iuppiter, hospitibus nam te dare iura loquuntur.

1134. ἐπιφραδέως: v.n. 1. 1336.

1135. μαντοσύνας: v. 388.

1139. ὄνομα κλυτόν: cf. *Od.* 9. 364, εἰρωτᾷς μ' ὄνομα κλυτόν, where some of the old commentators explain "the name by which I am called," but more probably κλυτόν means 'illustrious.' This is the only place where Ap. uses ὄνομα not οὔνομα.

1141. Φρίξον: v.n. 653.

1142. Cf. Ov. *Met.* 15. 497, Fando aliquem Hippolytum vestras, puto, contigit aures, etc.; *Aen.* 2. 81, Fando aliquod si forte tuas pervenit ad aures Belidae nomen Palamedis.

1146. ἑῆς ὑποθημοσύνῃσιν: as in 4. 120 the poet says that the ram was slain by command of Hermes, while here it asks itself to be slain, de M. assumes that these contradictory traditions represent different recensions. Seaton (*Cl. Rev.* vi 396) points out that this is not a necessary assumption, any more than when we are told (2. 602) that it was Athene, and again (4. 786) that it was Hera who helped the Argo through the Symplegades.

1147. Φυξίῳ: 'the god of flight'; Φύξιος Ζεὺς παρὰ Θεσσαλοῖς, ἤτοι ἐπειδὴ

Αἰήτης μεγάρῳ, κούρην τέ οἱ ἐγγυάλιξεν
Χαλκιόπην ἀνάεδνον ἐυφροσύνῃσι νόοιο.
τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. ἀλλ' ὁ μὲν ἤδη
γηραιὸς θάνε Φρίξος ἐν Αἰήταο δόμοισιν·
ἡμεῖς δ' αὐτίκα πατρὸς ἐφετμάων ἀλέγοντες
νεύμεθ' ἐς Ὀρχομενὸν κτεάνων Ἀθάμαντος ἔκητι.
εἰ δὲ καὶ οὔνομα δῆθεν ἐπιθύεις δεδαῆσθαι,
τῷδε Κυτίσσωρος πέλει οὔνομα, τῷ δέ τε Φρόντις,
τῷ δὲ Μέλας· ἐμὲ δ' αὐτὸν ἐπικλείοιτέ κεν Ἄργον."
Ὣς φάτ'· ἀριστῆες δὲ συνηβολίῃ κεχάροντο,
καί σφεας ἀμφίεπον περιθαμβέες. αὐτὰρ Ἰήσων
ἐξαῦτις κατὰ μοῖραν ἀμείψατο τοῖσδ' ἐπέεσσιν·
"Ἦ ἄρα δὴ γνωτοὶ πατρώιοι ἄμμιν ἐόντες
λίσσεσθ' εὐμενέοντας ἐπαρκέσσαι κακότητα.
Κρηθεὺς γάρ ῥ' Ἀθάμας τε κασίγνητοι γεγάασιν.
Κρηθῆος δ' υἱωνὸς ἐγὼ σὺν τοισίδ' ἑταίροις
Ἑλλάδος ἐξ αὐτῆς νέομ' ἐς πόλιν Αἰήταο.
ἀλλὰ τὰ μὲν καὶ ἐσαῦτις ἐνίψομεν ἀλλήλοισιν.
νῦν δ' ἔσσασθε πάροιθεν· ὑπ' ἐννεσίῃσι δ' ὀίω
ἀθανάτων ἐς χεῖρας ἐμὰς χατέοντας ἱκέσθαι."
Ἦ ῥα, καὶ ἐκ νηὸς δῶκέ σφισιν εἵματα δῦναι.
πασσυδίῃ δ' ἔπειτα κίον μετὰ νηὸν Ἄρηος,

1153. κτεάτων Pariss. quatt., Brunck.
1160. ἐόντες Vat. unus, Pariss. tres : ἰόντες L, G.
1166. ἐννεσίῃσιν ὀίω L.

τὸν ἐπὶ Δευκαλίωνος κατέφυγον κατακλυσμόν, ἢ διὰ τὸ φυγεῖν τὸν Φρίξον αὐτόν. Schol. Cf. Lyc. 288, καλῶν ἐπ' εὐχαῖς πλεῖστα Φύξιον Δία. **ἐκ πάντων** : 'above all other gods'; cf. *Od.* 2. 432, λεῖβον . . . Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.

1149. ἀνάεδνον : without asking the usual ἔδνα (v.n. 1. 977); cf. *Il.* 9. 146, τάων ἥν κ' ἐθέλῃσι, φίλην ἀνάεδνον ἀγέσθω. Bentley altered the form in Hom. to ἀνέεδνος, i.e. ἀν-έϝεδνος, and was followed by Bekker. See Curtius, *Et.* 579.

1153. ἔκητι : in Hom. always used of the gods.

1154. δῆθεν : 'as thou sayest.' **ἐπιθύεις** : cf. *Il.* 18. 175, ἐρύσσασθαι . . . Τρῶες ἐπιθύουσι. On the disputed point whether the compound is to be resolved into ἐπι-θύω (with ι lengthened in arsis) or into ἐπ-ιθύω (with υ irreg. lengthened) v. L. and S. and Leaf on *Il.* l.c.

1157. συνηβολίῃ : 'meeting,' ἅπ. λεγ.

1158. ἀμφίεπον : 'busied themselves about,' 'ministered unto them' (Way); de M. wrongly 'embrassèrent.' Ap., like Hom., uses this verb of a great variety of activities, e.g. 1. 562, 571 : 2. 761 : 4. 1145 (ἄμφεπεν). He also uses it in the post-Homeric sense of 'worshipping,' 'paying homage to,' 1. 1102. See on 3. 547.

1159. κατὰ μοῖραν : κατὰ τὸ πρέπον. Schol.

1160. γνωτοί : 'kinsmen,' v.n. 1. 53. Cretheus and Athamas were brothers, and Jason was the grandson of Cretheus, Argus of Athamas.

1164. Ἑλλάδος : v.n. 1. 904.

1166. ἔσσασθε : 'don raiment.'

μῆλ' ἱερευσόμενοι· περὶ δ' ἐσχάρῃ ἐστήσαντο
ἐσσυμένως, ἤ τ' ἐκτὸς ἀνηρεφέος πέλε νηοῦ
στιάων· εἶσω δὲ μέλας λίθος ἠρήρειστο
ἱερός, ᾧ ποτε πᾶσαι Ἀμαζόνες εὐχετόωντο.
οὐδέ σφιν θέμις ἦεν, ὅτ' ἀντιπέρηθεν ἵκοιντο,
μήλων τ' ἠδὲ βοῶν τῆδ' ἐσχάρῃ ἱερὰ καίειν·
ἀλλ' ἵππους δαίτρευον, ἐπηετανὸν κομέουσαι.
αὐτὰρ ἐπεὶ ῥέξαντες ἐπαρτέα δαῖτ' ἐπάσαντο,
δὴ τότ ἄρ' Αἰσονίδης μετεφώνεεν, ἦρχέ τε μύθων·
"Ζεὺς ἐτεῇ τὰ ἕκαστ' ἐπιδέρκεται· οὐδέ μιν ἄνδρες
λήθομεν ἔμπεδον, οἵ τε θεουδέες οὐδὲ δίκαιοι.
ὡς μὲν γὰρ πατέρ' ὑμὸν ὑπεξείρυτο φόνοιο

1170. *ἱερευσόμενοι* Pariss. quatt.: *ἱερευσάμενοι* vulg.
1171. *ἐπηρεφέος* Herwerden.
1172. *μέγας* Hoelzlin.
1174. *Ἵκοντο* L.
1175. *μήλων ἠὲ βοῶν* Brunck.
1179. *ἐτεῇ* reponendum videtur: *αἰτεῖ* L, G: *αὐτὸς* Vat. unus, Pariss., vulg.: *ἐτεῖ* Vind.: *ἔτι* Vatt. tres: *αἰεὶ* Wellauer: *ἔτι που* Hermann: *ἀτενὲς* Merkel: *ἐτεὸν* Meineke.
1180. *οἵ τε . . . οἵ τε* L 16: *οἵ τε . . . ἠδὲ* Stephanus: *οἵ γε . . . ἠδὲ* Struve: *οἵ τε . . . οἵ τ' ἀλιτηροὶ* Matthiae.
1181. *ὑμὶν* Vatt., Pariss. quatt., Brunck, Wellauer.

1170. ἐστήσαντο ἐσσυμένως: 'eagerly they placed themselves round the altar.'

1171. ἀνηρεφέος: 'roofless,' *ἅπ. λεγ.* Roofless temples are often mentioned in Pausanias, e.g. 2. 18. 3, 24. 4.

1172. στιάων: the altar was made of pebbles, cf. 694. For other instances of the *gen. materiae* v. 231, 3. 232, 1285. **μέλας**: there is no reason to alter this to *μέγας*, as Brunck and others have done, to produce a contrast between the size of this stone and the small pebbles of which the altar was made. The rude image of the Mother of the Gods at Pessinus was a black stone, cf. Arnob. 7. 49, lapis quidam non magnus . . . coloris furvi atque atri.

1173. Ἀμαζόνες: cf. 995.

1174. ἀντιπέρηθεν: 'from the mainland opposite'; cf. 1. 977.

1176. ἵππους δαίτρευον: the Armenians sacrificed horses (Xen. *An.* 4. 5. 35); so too the Massagetae (Hdt. 1. 216). "Horse sacrifices are said to prevail among the modern Parsees" (Rawlinson). **ἐπηετανὸν κομέουσαι**: 'of which they tend unfailing herds'; cf. *Od.* 7. 99, *πίνοντες καὶ ἔδοντες, ἐπηετανὸν γὰρ ἔχεσκον.* Curtius derives *ἐπηετανόν* from *ἐπί* and *αἰεί* (Boeot. *ἠτί*), the ending being the same as the Lat. *-tinus*. de M. tr. "elles sacrifiaient des chevaux qu'elles avaient nourri pendant une année," following the old deriv. from *ἐπί* and *ἔτος*.

1179. Cf. Call. quoted on 1123.

1180. οἵ τε θεουδέες οὐδὲ δίκαιοι: 'who are god-fearing and unjust,' = *οἵ τε θεουδέες καὶ οὐ δίκαιοι* (Merkel). Wellauer wrongly construes *οἵ τε θεουδέες ἐσμὲν οὐ λήθομεν Διά, οὐδὲ δίκαιοι λήθουσι.* Our poet had in mind *Od.* 9. 174, *πειρήσομαι οἵ τινές εἰσιν Ἥ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι (= καὶ ἄδικοι) Ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.* The conjecture *ἠδέ* for *οὐδέ* is easy but bad.

1181. ὑπεξείρυτο: 'he snatched your father from death at the hands of a stepmother (i.e. Ino)'; v.n. 653. Cf. Pind. *P.* 4. 161, *κριοῦ . . . τῷ ποτ' ἐκ πόντου σαώθη ἔκ τε ματρυιᾶς ἀθέων βελέων.*

μητρυιῆς, καὶ νόσφιν ἀπειρέσιον πόρεν ὄλβον·
ὣς δὲ καὶ ὑμέας αὖτις ἀπήμονας ἐξεσάωσεν
χείματος οὐλομένοιο. πάρεστι δὲ τῆσδ' ἐπὶ νηὸς
ἔνθα καὶ ἔνθα νέεσθαι, ὅπῃ φίλον, εἴτε μετ' Αἶαν,
εἶτε μετ' ἀφνειὴν θείου πόλιν Ὀρχομενοῖο.
τὴν γὰρ Ἀθηναίη τεχνήσατο, καὶ τάμε χαλκῷ
δούρατα Πηλιάδος κορυφῆς πέρι· σὺν δέ οἱ Ἄργος
τεῦξεν. ἀτὰρ κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν,
πρὶν καὶ πετράων σχεδὸν ἐλθεῖν, αἵ τ' ἐνὶ πόντῳ
στεινωπῷ συνίασι πανήμεροι ἀλλήλῃσιν.
ἀλλ' ἄγεθ' ὧδε καὶ αὐτοὶ ἐς Ἑλλάδα μαιομένοισιν
κῶας ἄγειν χρύσειον ἐπίρροθοι ἄμμι πέλεσθε
καὶ πλόου ἡγεμονῆες, ἐπεὶ Φρίξοιο θυηλὰς
στέλλομαι ἀμπλήσων, Ζηνὸς χόλον Αἰολίδῃσιν."
Ἴσκε παρηγορέων· οἱ δ' ἔστυγον εἰσαΐοντες.
οὐ γὰρ ἔφαν τεύξεσθαι ἐνηέος Αἰήταο
κῶας ἄγειν κριοῖο μεμαότας, ὧδε δ' ἔειπεν
Ἄργος, ἀτεμβόμενος τοῖον στόλον ἀμφιπένεσθαι·
"Ὦ φίλοι, ἡμέτερον μὲν ὅσον σθένος, οὔποτ' ἀρωγῆς

1186. μετ' ἀφνειὴν Brunck : μετὰ φθίην vulg. : μεταφθειὴν L.
1188. πάρα Vat. unus, Pariss., Brunck, Wellauer.
1190. ἐλθέμεν coni. Brunck. πόντου Köchly.
1195. ἀλθήσων Merkel.
1200. ἀρωγῇ L : ἀρωγὴ Par. unus, Brunck.

1182. νόσφιν : i.e. far away from Ino.
1188. Πηλιάδος : cf. 1. 386, Eur. *Med.* 3, Cat. 64. 1, Peliaco quondam prognatae vertice pinus Dicuntur liquidas Neptuni nasse per undas Phasidos ad fluctus et fines Aeetaeos.
1189. κείνην : 'that vessel of yours.'
1194. ἐπεί κ.τ.λ. : 'for I am sent to fulfil sacrifices of atonement to Phrixus, the cause of the wrath of Zeus against the sons of Aeolus.' Cf. Pind. *P.* 4. 158, where Pelias says to Jason, δύνασαι δ' ἀφελεῖν | μᾶνιν χθονίων, κέλεται γὰρ ἐὰν ψυχὰν κομίξαι (to 'lay') | Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους. Brunck says Φρίξοιο depends on ὑπέρ understood, but it seems to be a possessive gen. 'the sacrifices which belong unto, or, are due to, P.' Way mistranslates "Lo, thus do I sail to atone for their deed Who would sacrifice Phrixus."
1195. ἀμπλήσων : 'to accomplish.' Merkel reads ἀλθήσων from ἀλθαίνω 'to heal' which is used of expiation in Lyc. 1122, κακὸν μίασμ' ἕμφυλον ἀλθαίνων κακῷ, so de M. "accomplir des sacrifices expiatoires." χόλον is acc. in apposition to the sentence, but it is a very harsh use, as it is the fact that the spirit of P. has *not* been appeased, and that the fleece has *not* been brought back, which is the cause of the wrath of Zeus. **Αἰολίδῃσιν** : v.n. 1. 143.
1196. Ἴσκε : v.n. 1. 834. **ἔστυγον** : 'loathed the thought;' cf. 4. 512.
1197. ἔφαν : 'deemed.' **ἐνηέος** : v.n. 1. 1338.
1199. ἀτεμβόμενος κ.τ.λ. : 'vexed that they should be busied on such a quest'; v.n. 56.
1200. οὔποτ' ἀρωγῆς σχήσεται : 'shall not hold back from aiding you in the hour of need.'

σχήσεται, οὐδ' ἠβαιόν, ὅτε χρειώ τις ἵκηται.
ἀλλ' αἰνῶς ὀλοῇσιν ἀπηνείῃσιν ἄρηρεν
Αἰήτης· τῷ καὶ περιδείδια ναυτίλλεσθαι.
στεῦται δ' Ἠελίου γόνος ἔμμεναι· ἀμφὶ δὲ Κόλχων
ἔθνεα ναιετάουσιν ἀπείρονα· καὶ δέ κεν Ἄρει
σμερδαλέην ἐνοπὴν μέγα τε σθένος ἰσοφαρίζοι.
οὐ μὰν οὐδ' ἀπάνευθεν ἐλεῖν δέρος Αἰήταο
ῥηίδιον, τοῖός μιν ὄφις περί τ' ἀμφί τ' ἔρυται
ἀθάνατος καὶ ἄυπνος, ὃν αὐτὴ Γαῖ' ἀνέφυσεν
Καυκάσου ἐν κνημοῖσι, Τυφαονίη ὅθι πέτρη,
ἔνθα Τυφάονά φασι Διὸς Κρονίδαο κεραυνῷ
βλήμενον, ὁππότε οἱ στιβαρὰς ἐπορέξατο χεῖρας,
θερμὸν ἀπὸ κρατὸς στάξαι φόνον· ἵκετο δ' αὖτως
οὔρεα καὶ πεδίον Νυσήιον, ἔνθ' ἔτι νῦν περ
κεῖται ὑποβρύχιος Σερβωνίδος ὕδασι λίμνης."
Ὣς ἄρ' ἔφη· πολέεσσι δ' ἐπὶ χλόος εἶλε παρειὰς
αὐτίκα, τοῖον ἄεθλον ὅτ' ἔκλυον. αἶψα δὲ Πηλεὺς
θαρσαλέοις ἐπέεσσιν ἀμείψατο, φώνησέν τε·
"Μηδ' οὕτως, ἠθεῖε, λίην δειδίσσεο θυμῷ.

1210. Τυφωνείῃ Pariss. quatt., Brunck.
1218. θαρσαλέοις Köchly: θαρσαλέως codd.

1202. 'but Aeetes hath rooted in him a spirit of murderous cruelty.' **ἄρηρεν**: 'is endued with,' cf. Pind. *I.* 2. 29, **χαρίτεσσιν ἀραρών**: Eur. *El.* 948, **κάλλει ἀραρώς**.

1204. στεῦται . . . ἔμμεναι: 'he maintains that he is,' 'he avows himself to be,' **διαβεβαιοῦται**. Schol.; cf. 3. 337, 579. Homer uses **στεῦται** c. inf. fut. of boasting, e.g. *Il.* 9. 241, **στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα**. Aristarch. explained it **κατὰ διάνοιαν ὁρίζεσθαι**, i.e. to have the mind determined. Curtius assigns it to the root *stu* 'to set up' (**στῦλος, σταῦρος**, instaurare), Meyer to Skt. *stu* 'celebrare' (**στόμα**, etc.).

1206. ἐνοπήν: 'battle-cry.' For the awful voice of Ares cf. *Il.* 5. 859, **ὁ δ' ἔβραχε χάλκεος Ἄρης Ὅσσον τ' ἐννεάχιλοι ἐπίαχον, κ.τ.λ.** **σθένος ἰσοφαρίζοι**: cf. *Il.* 6. 101, **οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν**.

1208. περί τ' ἀμφί τε: 'around and about,' cf. h. Hom. *Cer.* 277, **περί τ' ἀμφί τε κάλλος ἄητο**. **ἀμφί** properly meant 'on both sides.'

1210. Καυκάσου: **περὶ τὸν Καύκασόν, φασιν, ἐν τῇ Τυφαονίᾳ πέτρᾳ κεραυνωθεὶς ὁ Τυφὼς ἰχῶράς τινας ἀφῆκεν, ἐξ ὧν ἐγένετο ὁ τὸ δέρος φυλάσσων ὄφις.** Schol.

1213. φόνον: i.e. the drops of gore from which the serpent sprang. **αὖτως**: '(wounded) in this wise.'

1214. Νυσήιον: v.n. 905.

1215. Σερβωνίδος . . . λίμνης: this lake, on the confines of Syria and Egypt, was in the centre of a huge morass. Diod. (16. 46) tells how the army of Artaxerxes was almost swallowed up there in 350 B.C.; cf. Milton (*P.L.* II 593), "that Serbonian bog Betwixt Damiata and Mount Casius old Where armies whole have sunk." According to the general legend Typhon was buried under Aetna or Pithecusa (*Aen.* 9. 716).

1216. χλόος: properly a greenish-white colour, *luteus pallor*. Cf. 3. 298, *Aen.* 4. 499, pallor simul occupat ora.

1219. ἠθεῖε: 'my good friend.' In Hom. it is generally used as a term of respect by one who is younger, **νεωτέρου πρὸς πρεσβύτερον σεπτικὴ προσφώνησίς**

οὔτε γὰρ ὧδ' ἀλκὴν ἐπιδευόμεθ', ὥστε χερείους
ἔμμεναι Αἰήταο σὺν ἔντεσι πειρηθῆναι.
ἀλλὰ καὶ ἡμέας οἷω ἐπισταμένους πολέμοιο
κεῖσε μολεῖν, μακάρων σχεδὸν αἵματος ἐκγεγαῶτας.
τῶ εἰ μὴ φιλότητι δέρος χρύσειον ὀπάσσει,
οὔ οἱ χραισμήσειν ἐπιέλπομαι ἔθνεα Κόλχων."
Ὣς οἵγ' ἀλλήλοισιν ἀμοιβαδὸν ἠγορόωντο,
μέσφ' αὖτις δόρποιο κορεσσάμενοι κατέδαρθεν.
ἦρι δ' ἀνεγρομένοισιν ἐυκραὴς ἄεν οὖρος·
ἱστία δ' ἤειραν, τὰ δ' ὑπαὶ ῥιπῆς ἀνέμοιο
τείνετο· ῥίμφα δὲ νῆσον ἀποπροέλειπον Ἄρηος.
Νυκτὶ δ' ἐπιπλομένῃ Φιλυρηίδα νῆσον ἄμειβον·
ἔνθα μὲν Οὐρανίδης Φιλύρῃ Κρόνος, εὖτ' ἐν Ὀλύμπῳ
Τιτήνων ἤνασσεν, ὁ δὲ Κρηταῖον ὑπ' ἄντρον
Ζεὺς ἔτι Κουρήτεσσι μετετρέφετ' Ἰδαίοισιν,
Ῥείην ἐξαπαφὼν παρελέξατο· τοὺς δ' ἐνὶ λέκτροις
τέτμε θεὰ μεσσηγύς· ὁ δ' ἐξ εὐνῆς ἀνορούσας
ἔσσυτο χαιτήεντι φυὴν ἐναλίγκιος ἵππῳ·
ἡ δ' αἰδοῖ χῶρόν τε καὶ ἤθεα κεῖνα λιποῦσα
Ὠκεανὶς Φιλύρη εἰς οὔρεα μακρὰ Πελασγῶν
ἦλθ', ἵνα δὴ Χείρωνα πελώριον, ἄλλα μὲν ἵππῳ,
ἄλλα θεῷ ἀτάλαντον, ἀμοιβαίῃ τέκεν εὐνῇ.

1229. ὑπὸ Brunck.
1231. ἐπιπλομένῃ vulg. : ἐπιπλομένης L : ἐπιπλομένοι G.
1235. ἐξαπάφων codd. : accentum correxit Wellauer.
1240. ἔνθ' ἵνα L, G : ἦλθ' ἵνα Stephanus, Vrat., Vind., Paris. unus.
1241. ἀνοικείῃ Naber.

ἐστι τὸ ἠθεῖε (Ariston. on *Il.* 22. 229). Curtius connects ἠθεῖος 'trusty' with ἦθος (σϜεθ).

1220. ἀλκὴν ἐπιδευόμεθα: in Hom. the gen. is used to express that in which one is inferior, e.g. *Il.* 24. 385, οὔ τι μάχης ἐπιδεύετ' Ἀχαιῶν.

1222. ἐπισταμένους πολέμοιο: for the constr. cf. *Od.* 21. 406, φόρμιγγος ἐπιστάμενος καὶ ἀοιδῆς.

1225. 'I have good hope that the tribes of the Colchians will avail him not.' For χραισμήσειν v.n. 218.

1228. ἐυκραής: cf. ἀκραής, 721; in Hom. only as a v.l. for ἀκραής.

1230. ἀποπροέλειπον: formed on the analogy of ὑπεκπροέλυσαν, *Od.* 6. 88.

1231. ἄμειβον: *praetervecti sunt.* **Φιλυρηίδα**: v.n. 393.

1233. Κρηταῖον ἄντρον: cf. 1. 509.

1234. Κουρήτεσσι: v.n. 1. 1136.

1237. Cf. Virg. *G.* 3. 92, Talis et ipse iubam cervice effundit equina Coniugis adventu pernix Saturnus, et altum Pelion hinnitu fugiens implevit acuto.

1239. οὔρεα . . . Πελασγῶν: Pelion in Thessaly; cf. Call. *Del.* 118, Πήλιον ὦ Φιλύρης νυμφήιον: Ov. *Met.* 7. 352, Pelion umbrosum, Philyreia tecta. For Πελασγῶν v.n. 1. 580.

1240. ἦλθ': it is, perhaps, possible to retain ἔνθ' as Merkel does, supplying the verb of motion. **Χείρωνα**: cf. Hes. *Th.* 1002, Pind. *P.* 3. 1, Ov. *Fast.* 5. 380, Chiron Semivir, et flavi corpore mixtus equi . . . Phillyrides.

1241. ἀμοιβαίῃ . . . εὐνῇ: 'bore as offspring to a changing sire.' Kronos

Κεῖθεν δ' αὖ Μάκρωνας ἀπειρεσίην τε Βεχείρων
γαῖαν ὑπερφιάλους τε παρεξενέοντο Σάπειρας,
Βύζηράς τ' ἐπὶ τοῖσιν· ἐπιπρὸ γὰρ αἰὲν ἔτεμνον
ἐσσυμένως, λιαροῖο φορεύμενοι ἐξ ἀνέμοιο.
καὶ δὴ νισσομένοισι μυχὸς διεφαίνετο Πόντου.
καὶ δὴ Καυκασίων ὀρέων ἀνέτελλον ἐρίπναι
ἠλίβατοι, τόθι γυῖα περὶ στυφελοῖσι πάγοισιν
ἰλλόμενος χαλκέῃσιν ἀλυκτοπέδῃσι Προμηθεὺς
αἰετὸν ἧπατι φέρβε παλιμπετὲς ἀίσσοντα.
τὸν μὲν ἐπ' ἀκροτάτης ἴδον ἔσπερον ὀξέι ῥοίζῳ
νηὸς ὑπερπτάμενον νεφέων σχεδόν· ἀλλὰ καὶ ἔμπης
λαίφεα πάντ' ἐτίναξε, παραιθύξας πτερύγεσσιν.
οὐ γὰρ' ὅγ' αἰθερίοιο φυὴν ἔχεν οἰωνοῖο,
ἶσα δ' ἐυξέστοις ὠκύπτερα πάλλεν ἐρετμοῖς,
δηρὸν δ' οὐ μετέπειτα πολύστονον ἄιον αὐδὴν
ἧπαρ ἀνελκομένοιο Προμηθέος· ἔκτυπε δ' αἰθὴρ
οἰμωγῇ, μέσφ' αὖτις ἀπ' οὔρεος ἀίσσοντα
αἰετὸν ὠμηστὴν αὐτὴν ὁδὸν εἰσενόησαν.
ἐννύχιοι δ' Ἄργοιο δαημοσύνῃσιν ἵκοντο
Φᾶσίν τ' εὐρὺ ῥέοντα, καὶ ἔσχατα πείρατα πόντου.
Αὐτίκα δ' ἱστία μὲν καὶ ἐπίκριον ἔνδοθι κοίλης
ἱστοδόκης στείλαντες ἐκόσμεον· ἐν δὲ καὶ αὐτὸν

1249. *χαλκέῃσιν* Hoelzlin : *χαλκείῃσιν* codd.
1260. *δαημοσύνῃσιν* D'Arnaud : *ἀλημοσύνῃσιν* codd.

changed his form at the moment of generation, and so Chiron was *διφυής*.

1242–4. For these tribes v.n. 394 sqq.

1244. ἔτεμνον : cf. 4. 771, and see on 326 supr.

1247. ἐρίπναι : cf. 434.

1248. ἠλίβατοι : v.n. 1. 739.

1249. ἰλλόμενος: v.n. 1. 129. **ἀλυκτοπέδῃσι** : generally explained 'galling bonds (*ἀλύσσω, πέδη*),' but there is nothing certain known about it. It occurs in Hes. *Th.* 521, where Hesych. explains it as *δεσμοῦ εἶδος ἀναφεύκτου* (?), and the Schol. as = *ἀλυτοπέδη*. Others apparently regarded it as connected with *λυγίζομαι* 'to writhe, wriggle,' i.e. 'fetters out of which one could not wriggle.'

1250. Ap. is imitating Hes. *Th.* 521, *Δῆσε δ' ἀλυκτοπέδῃσι Προμηθέα ποικιλόβουλον Δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας. Καὶ οἱ ἐπ' αἰετὸν ὦρσε τανύπτερον, αὐτὰρ ὅγ' ἦπαρ Ἀθήναθεν ἀθάνατον, τὸ δ' ἀέξετο ἶσον ἁπάντῃ Νυκτός, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις.* Cf. also Aesch. *Pr.* 1022 sqq.

1251. ἐπ' : 'above' the top of the ship. **ἔσπερον** : 'at even'; cf. *κνέφας*, 407.

1253. παραιθύξας : 'whizzing past.'

1255. ἐρετμοῖς : cf. Aesch. *Ag.* 52, *πτερύγων ἐρετμοῖσιν* : *Aen.* 1. 300, volat . . . Remigio alarum.

1259. According to one tradition Heracles when abandoned by the Argonauts (1. 1283) delivered Prometheus from his torments. Val. Fl. (5. 155) represents this deliverance as taking place while the Argonauts, all unconscious of it, were passing by in sight of the Caucasus.

1262. ἐπίκριον : the yard on which the square sail hung ; cf. *Od.* 5. 254.

1263. ἱστοδόκης : the receptacle at the stern which received the mast when

ἱστὸν ἄφαρ χαλάσαντο παρακλιδόν· ὦκα δ' ἐρετμοῖς
εἰσέλασαν ποταμοῖο μέγαν ῥόον· αὐτὰρ ὁ πάντῃ
καχλάζων ὑπόεικεν. ἔχον δ' ἐπ' ἀριστερὰ χειρῶν
Καύκασον αἰπήεντα Κυταιίδα τε πτόλιν Αἴης,
ἔνθεν δ' αὖ πεδίον τὸ Ἀρήιον ἱερά τ' ἄλση
τοῖο θεοῦ, τόθι κῶας ὄφις εἴρυτο δοκεύων
πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν.
αὐτὸς δ' Αἰσονίδης χρυσέῳ ποταμόνδε κυπέλλῳ
οἴνου ἀκηρασίοιο μελισταγέας χέε λοιβὰς
Γαίῃ τ' ἐνναέταις τε θεοῖς ψυχαῖς τε καμόντων
ἡρώων· γουνοῦτο δ' ἀπήμονας εἶναι ἀρωγοὺς
εὐμενέως, καὶ νηὸς ἐναίσιμα πείσματα δέχθαι.
αὐτίκα δ' Ἀγκαῖος τοῖον μετὰ μῦθον ἔειπεν·
"Κολχίδα μὲν δὴ γαῖαν ἱκάνομεν ἠδὲ ῥέεθρα
Φάσιδος· ὥρη δ' ἦμιν ἐνὶ σφίσι μητιάασθαι,
εἴτ' οὖν μειλιχίῃ πειρησόμεθ' Αἰήταο,
εἴτε καὶ ἀλλοίη τις ἐπήβολος ἔσσεται ὁρμή."
Ὣς ἔφατ'· Ἄργου δ' αὖτε παρηγορίῃσιν Ἰήσων
ὑψόθι νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι
δάσκιον εἰσελάσαντας ἕλος· τὸ δ' ἐπισχεδὸν ἦεν
νισσομένων, ἔνθ' οἵγε διὰ κνέφας ηὐλίζοντο.
ἠὼς δ' οὐ μετὰ δηρὸν ἐελδομένοις ἐφαάνθη.

lowered. As its shape is purely conjectural (v. M. and R. *Od.* Appendix), it is impossible to determine how the sails and yard were placed in it, or on it, along with the mast. Vars and Torr identify the *μεσόδμη* and *ἱστοδόκη*, but see *Class. Rev.* x 169.

1264. παρακλιδόν: lowering it backwards till it lay lengthways. For another use see 1. 315.

1266. ἐπ' ἀριστερὰ χειρῶν: cf. *Od.* 5. 277, *ἐπ' ἀριστερὰ χειρός*.

1267. Κυταιίδα: v. n. 399. **Αἴης**: v.n. 417.

1268. ἔνθεν δέ: 'and on the other side.'

1270. πεπτάμενον: v.n. 405.

1273. ἐνναέταις: = *ἐγχωρίοις*. As an instance of this custom the Schol. refers to the sacrifices offered by Alexander the Great at Ilium.

1275. ἐναίσιμα . . . δέχθαι: 'to receive in a good hour the mooring cables of the ship.'

1278. ἦμιν . . . σφίσι: here, as in 3. 909, *σφεῖς* is used of the 1 pers., a use parodied by Lucian, *Pseudosophist.* 576. See on 128.

1280. 'or whether there be some other method of approach which shall secure our ends.' For *ἐπήβολος*, which the Schol. explains by *ἀσφαλής*, v.n. 1. 694.

1282. ὑψόθι: 'afloat,' i.e. the vessel was not drawn up on the shore; cf. *Il.* 14. 77, *ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν.* **εὐναίῃσιν**: v.n. 1. 955.

1283. δάσκιον . . ἕλος: 'a backwater screened by trees.' Preston suggests that this passage may have furnished Virgil with the idea of the description in *Aen.* 7. 30 of the Trojans sailing up the Tiber under the shade of overhanging trees. **ἐπισχεδόν**: v.n. 490.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Γ.

SUMMARY.—Invocation of Erato (1–5)—Hera and Athene take counsel to aid Jason (6–35)—They visit Aphrodite to get the help of Eros (36–110)—Aphrodite persuades Eros (111–166)—Jason reveals his plans to his comrades (167–209)—Jason, with the sons of Phrixus, comes to the palace of Aeetes (210–274)—Medea is smitten by the shafts of Eros (275–298)—Aeetes hears impatiently the words of Argus and Jason, and declares the ordeal for winning the fleece, to which Jason consents (299–438)—Medea's heart is heavy with foreboding (439–470)—Council of the heroes: they resolve to send Argus to Chalciope to win Medea's aid (471–575)—Gathering of the Colchians: Aeetes plots evil against the Argonauts (576–608)—Medea, in her anguish, yields to the entreaties of Chalciope (609–743)—Conflict of emotions in Medea's heart: at last she resolves to bring her magic drugs to Jason (744–824)—Medea goes to the temple of Hecate to meet Jason (825–911)—Meeting of Jason and Medea: Medea gives him the drugs, and Jason vows never to forsake her (912–1145)—Jason rejoins his comrades, and Medea returns to her home (1146–1162)—Telamon and Aethalides receive from Aeetes the dragon's teeth (1163–1190)—Jason sacrifices to Hecate by night (1191–1224)—Aeetes in his panoply goes forth to view the ordeal (1225–1245)—Jason prepares himself for the struggle (1246–1277)—He yokes the fire-breathing bulls, and vanquishes the earth-born warriors who spring from the dragon's teeth (1278–1407).

Εἰ δ' ἄγε νῦν, Ἐρατώ, παρά θ' ἵστασο, καί μοι ἔνισπε,
ἔνθεν ὅπως ἐς Ἰωλκὸν ἀνήγαγε κῶας Ἰήσων
Μηδείης ὑπ' ἔρωτι. σὺ γὰρ καὶ Κύπριδος αἶσαν
ἔμμορες, ἀδμῆτας δὲ θεοῖς μελεδήμασι θέλγεις
παρθενικάς· τῷ καί τοι ἐπήρατον οὔνομ' ἀνῆπται. 5

1. ἐνίσπες Merkel.
4. ἄμμορες cum gl. ἀπέτυχες G.
5. καί οἱ Vatt. tres, Paris. unus, Wellauer.

1. Ἐρατώ: this invocation of Erato, the Muse of love and the poetry of love, is imitated by Virgil, *Aen.* 7. 37, Nunc age, qui reges, Erato, quae tempora rerum, etc., but, as Conington points out, the address to Erato there is much less appropriate. **παρά θ' ἵστασο**: Ap. did not follow Zenod. and Aristarch. who read *παρίστασο* in *Il.* 10. 291. **ἔνισπε**: the same form occurs in 4. 1565; *ἐνίσπες* in 1. 487, 832. Both are found in Hom., *Od.* 3. 101, *νημερτὲς ἐνίσπες*, 4. 642, *νημερτὲς ἔνισπε* (v. Curt. *G.V.* 1 195).

3. σὺ γάρ κ.τ.λ.: 'for thou hast thy portion in the destinies of Cypris also'; cf. Ov. *A.A.* 2. 15, nunc mihi, si quando, Puer et Cytherea, favete: Nunc Erato, nam tu nomen amoris habes.

4. ἔμμορες: Ap. mistook the Homeric perfect *ἔμμορε* for an aorist, and formed *ἔμμορες*. For *ἔμμορε* = **μέμορε* v. Curt. *G.V.* II 131.

5. τῷ . . . ἀνῆπται: 'wherefore there is joined to thee a name whose burden is love (Ἐρατώ, ἔρως).' **τοι**: Rzach shows that Wellauer is quite wrong in reading

Ὣς οἱ μὲν πυκινοῖσιν ἀνωίστως δονάκεσσιν
μίμνον ἀριστῆες λελοχημένοι· αἱ δ' ἐνόησαν
Ἥρη Ἀθηναίη τε, Διὸς δ' αὐτοῖο καὶ ἄλλων
ἀθανάτων ἀπονόσφι θεῶν θάλαμόνδε κιοῦσαι
βούλευον· πείραζε δ' Ἀθηναίην πάρος Ἥρη·
"Αὐτὴ νῦν προτέρη, θύγατερ Διός, ἄρχεο βουλῆς.
τί χρέος; ἠὲ δόλον τινὰ μήσεαι, ᾧ κεν ἑλόντες
χρύσεον Αἰήταο μεθ' Ἑλλάδα κῶας ἄγοιντο,
ἦ καὶ τόνγ' ἐπέεσσι παραιφάμενοι πεπίθοιεν
μειλιχίοις; ἦ γὰρ ὅγ' ὑπερφίαλος πέλει αἰνῶς.
ἔμπης δ' οὔτινα πεῖραν ἀποτρωπᾶσθαι ἔοικεν."
Ὣς φάτο· τὴν δὲ παρᾶσσον Ἀθηναίη προσέειπεν·
"Καὶ δ' αὐτὴν ἐμὲ τοῖα μετὰ φρεσὶν ὁρμαίνουσαν,
Ἥρη, ἀπηλεγέως ἐξείρεαι. ἀλλά τοι οὔπω
φράσσασθαι νοέω τοῦτον δόλον, ὅστις ὀνήσει
θυμὸν ἀριστήων· πολέας δ' ἐπεδοίασα βουλάς."
Ἦ, καὶ ἐπ' οὔδεος αἴγε ποδῶν πάρος ὄμματ' ἔπηξαν,
ἄνδιχα πορφύρουσαι ἐνὶ σφίσιν· αὐτίκα δ' Ἥρη
τοῖον μητιόωσα παροιτέρη ἔκφατο μῦθον·
"Δεῦρ' ἴομεν μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν ἄμφω
παιδὶ ἑῷ εἰπεῖν ὀτρύνομεν, αἴ κε πίθηται

15. γὰρ ὅγ' Paris. unus : γὰρ ὁ μὲν L, G : μὲν γὰρ vulg.
17. παρᾶσσον L, G : παρ' ἄσσον vulg.
21. πολλὰς Pariss., Brunck.
26. ὀτρύνωμεν L. πίθοιτο Brunck.

οἱ on the analogy of 1. 893, as the use of οἱ for the first and second person is only possible in a reflexive sense.

6. ἀνωίστως: ἀνυπονοήτως. Schol., v. n. 1. 680. **δονάκεσσιν**: i.e. the reeds of the δάσκιον ἕλος, 2. 1283.

10. πείραζε: *tentabat*. It takes the gen. in 1. 495, πείραζεν ἀοιδῆς, as always in Hom. From the opening scenes of this book Virgil borrowed the idea of the dialogue between Juno and Venus in *Aen.* 4. 90 sqq.

12. τί χρέος: 'what is to be done?'

14. παραιφάμενοι: cf. 2. 876.

15. ἦ γὰρ ὅγ': the variations in the MSS. are attempts to mend the metre, which is that of *Il.* 1. 342, τοῖς ἄλλοις· ἦ γὰρ ὅγ' ὀλοιῇσι φρεσὶ θύει. **ὑπερφίαλος**: v.n. 1. 1334.

16. ἀποτρωπᾶσθαι: 'to leave untried,' παριέναι. Schol.

17 παρᾶσσον: v.n. 1. 383.

19. ἀπηλεγέως: 'straightly,' 'bluntly,' cf. 1. 439.

21. πολέας: in Hom. πολέες, etc., are always masc., and so Brunck would read πολλάς, but in Alex. writers these forms are often fem., e.g. Call. *Del.* 28, πολέες . . ἀοιδαί, *Dian.* 42, πολέας . . νύμφας. **ἐπεδοίασα**: Ap. formed this compound on the false analogy of ἐνδοιάζω, which was from the Homeric ἐν δοιῇ εἶναι 'to be in doubt.' For δοιάζω see on 770 infra.

22. ὄμματ' ἔπηξαν: cf. *Il.* 3. 217, κατὰ χθονὸς ὄμματα πήξας. See also 1. 784.

23. πορφύρουσαι: v.n. 1. 461.

25. ἐπιπλόμεναι: παραγενόμεναι καὶ ἐπελθοῦσαι. Schol.; in earlier epic used only of things, not persons.

26. παιδὶ ἑῷ: the notion of a god Eros, the child of Cypris, is not found

κούρην Αἰήτεω πολυφάρμακον οἷσι βέλεσσιν
θέλξαι ὀιστεύσας ἐπ' Ἰήσονι. τὸν δ' ἂν ὀίω
κείνης ἐννεσίῃσιν ἐς Ἑλλάδα κῶας ἀνάξειν."
Ὣς ἄρ' ἔφη· πυκινὴ δὲ συνεύαδε μῆτις Ἀθήνῃ,
καί μιν ἔπειτ' ἐξαῦτις ἀμείβετο μειλιχίοισιν·
"Ἥρη, νήιδα μέν με πατὴρ τέκε τοῖο βολάων,
οὐδέ τινα χρειὼ θελκτήριον οἶδα πόθοιο.
εἰ δέ σοι αὐτῇ μῦθος ἐφανδάνει, ἣ τ' ἂν ἔγωγε
ἑσποίμην· σὺ δέ κεν φαίης ἔπος ἀντιόωσα."
Ἦ, καὶ ἀναΐξασαι ἐπὶ μέγα δῶμα νέοντο
Κύπριδος, ὅ ῥά τέ οἱ δεῖμεν πόσις ἀμφιγυήεις,
ὁππότε μιν τὰ πρῶτα παραὶ Διὸς ἦγεν ἄκοιτιν.
ἔρκεα δ' εἰσελθοῦσαι ὑπ' αἰθούσῃ θαλάμοιο
ἔσταν, ἵν' ἐντύνεσκε θεὰ λέχος Ἡφαίστοιο.
ἀλλ' ὁ μὲν ἐς χαλκεῶνα καὶ ἄκμονας ἦρι βεβήκει,
νήσοιο πλαγκτῆς εὐρὺν μυχόν, ᾧ ἔνι πάντα
δαίδαλα χάλκευεν ῥιπῇ πυρός· ἡ δ' ἄρα μούνη
ἧστο δόμῳ δινωτὸν ἀνὰ θρόνον, ἄντα θυράων.

42. *νήσοιο πλωτῆς* schol. Flor.

in Homer. **ὀτρύνομεν**: the only example in Ap. of a subjunctive with short vowel from a non-sigmatic aorist. There is one in Hom. also, *ἐπεντύνονται*, *Od.* 24. 89; v. Curt. *G. V.* II 262.

27. πολυφάρμακον: epithet of Circe in *Od.* 10. 276.

29. ἐννεσίῃσιν: v.n. I. 7.

32. νήιδα: v.n. I. 255. **τοῖο**: *sc.* Ἔρωτος.

33. 'nor know I aught that wakes desire'; cf. Eur. *Hipp.* 478, *φίλτρα θελκτήρια ἔρωτος*. **χρειώ**: used generally like *χρέος* or *χρῆμα* (L. and S. wrongly 'destiny'). Ap. also uses it in the sense of 'purpose' or 'object,' e.g. 173; 'need,' e.g. I. 649; 'fate,' e.g. I. 440.

35. ἀντιόωσα: 'when thou meetest with her'; cf. 880, I. 703.

37. ἀμφιγυήεις: an epithet applied only to Hephaestus and variously explained: (1) *utroque pede claudus*, from *γυιός*; this violates the rule that adjj. in *-εις* are only formed from nouns (v. Ameis-Hentze on *Od.* 8. 300); (2) 'strong-armed' or 'ambidextrous'; so, amongst others, Autenrieth, who says that *γυῖα* primarily meant the hands, as is shown by *ἐγγυαλίζω* and *ἐγγύη*; (3) 'with a crooked limb on each side,' from a noun **γύη* 'crook'; so Leaf on *Il.* I. 607.

39. ἔρκεα: the *ἕρκος* was the wall surrounding the courtyard (*αὐλή*) in the Homeric house, and the word was also used for the *αὐλή* itself. *αἴθουσα* (*sc.* *στοά*) was the open colonnade in the *αὐλή* which received the sun's rays; hence its name.

40. ἐντύνεσκε . . . λέχος: see on 1128 infra.

41. Cf. *Od.* 8. 273, *βῆ δ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,* **Ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα.**

42. νήσοιο: Hiera, or Lipara; cf. *Aen.* 8. 416 sqq. where the forges of the Cyclopes to which Vulcan descends are described. In *Il.* 18. 369 the forge of Hephaestus is in the heavens; in *Od.* 8. 283 it is in Lemnos. **πλαγκτῆς**: 'wandering' (like Delos). For the other interpretation, 'clashing' (*πλήσσω*), v. M. and R. on *Od.* 12. 61.

43. ῥιπῇ πυρός: 'blasts of fire,' cf. I. 1027.

44. δινωτόν: cf. *Od.* 19. 55, *κλισίην*

λευκοῖσιν δ' ἑκάτερθε κόμας ἐπιειμένη ὤμοις
κόσμει χρυσείῃ διὰ κερκίδι, μέλλε δὲ μακροὺς
πλέξασθαι πλοκάμους· τὰς δὲ προπάροιθεν ἰδοῦσα
ἔσχεθεν, εἶσω τέ σφ' ἐκάλει, καὶ ἀπὸ θρόνου ὦρτο,
εἶσέ τ' ἐνὶ κλισμοῖσιν· ἀτὰρ μετέπειτα καὶ αὐτὴ
ἵζανεν, ἀψήκτους δὲ χεροῖν ἀνεδήσατο χαίτας.
τοῖα δὲ μειδιόωσα προσέννεπεν αἰμυλίοισιν·
"Ἠθεῖαι, τίς δεῦρο νόος χρειώ τε κομίζει
δηναιὰς αὖτως; τί δ' ἱκάνετον, οὔτι πάρος γε
λίην φοιτίζουσαι, ἐπεὶ περίεστε θεάων;"
Τὴν δ' Ἥρη τοίοισιν ἀμειβομένη προσέειπεν·
"Κερτομέεις· νῶιν δὲ κέαρ συνορίνεται ἄτῃ.
ἤδη γὰρ ποταμῷ ἐνὶ Φάσιδι νῆα κατίσχει
Αἰσονίδης, ἠδ' ἄλλοι ὅσοι μετὰ κῶας ἔπονται.
τῶν ἤτοι πάντων μέν, ἐπεὶ πέλας ἔργον ὄρωρεν,
δείδιμεν ἐκπάγλως, περὶ δ' Αἰσονίδαο μάλιστα.
τὸν μὲν ἐγών, εἰ καί περ ἐς Ἄιδα ναυτίλληται
λυσόμενος χαλκέων Ἰξίονα νειόθι δεσμῶν,

58. οἱ δ' ἄλλοι Paris. unus : οἵ τ' ἄλλοι Brunck.
61. εἴ κεν Brunck.

. . . δινωτὴν ἐλέφαντι καὶ ἀργύρῳ where Merry says διν. refers to the legs and rails being 'rounded' of ivory and 'decorated' with silver, while Monro explains 'turned with ivory and silver carried round the wood-work'; cf. Leaf on *Il.* 3. 391, δινωτοῖσι λέχεσσιν 'adorned with circles or spirals' of silver or the like, inlaid. See also on 4. 222.

45. **ἐπιειμένη ὤμοις**: *lit.* 'covered with hair over her white shoulders,' ὤμοις being the local dat.; cf. 4. 179. **λευκοῖσιν**: cf. Ov. *Am.* 1. 5. 10, candida dividua colla tegente coma.

46. **κερκίδι**: only used here for a comb for the hair.

48. **ἔσχεθεν**: *destitit.*

49. **κλισμοῖσιν**: v.n. 1. 788.

50. **ἀψήκτους**: 'uncombed,' ἀκτενίστους. Schol. In Ar. *Lys.* 657, where it is used as an epithet of κόθορνος, this adj. means 'untanned.'

51. de M. observes that in the interview which follows we have "un pendant aux Syracusaines du poète alexandrin (Théocrite). Au lieu de deux petites bourgeoises, tracassières et bavardes, Apollonius met en scène de vraies grandes dames de la cour des Ptolemées, telles que les Bérénice ou les Arsinoé." See Introd. p. 34.

52. **Ἠθεῖαι**: for this as a term of respect v.n. 2. 1219. The Schol. observes that it is strictly applicable only to Hera, not Athene, from the Homeric point of view, while later writers regarded both Hera and Athene as younger than Cypris.

53. **δηναιάς**: Ap. is peculiar in using this word to mean 'after a long time,' cf. 4. 645. In 590 infr. δηναιόν means 'for a long time.' The Homeric meaning is 'long-lived.' **τί δ' ἱκάνετον**: cf. *Il.* 18. 385, Τίπτε, Θέτι τανύπεπλε, ἱκάνεις ἡμέτερον δῶ, Αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις.

56. **Κερτομέεις**: *cavillaris*, εἰρωνεύῃ. Schol. **συνορίνεται ἄτῃ**: 'is stirred with fear of a mischance.'

59. **ἐπεὶ . . . ὄρωρεν**: "for that nigh is the deed and the hour of doom" (Way). For ὄρωρεν v.n. 1. 713.

62. **Ἰξίονα**: Ixion had grievously insulted Hera, and was for ever chained to a revolving wheel in Hades; cf. Pind. *P.* 2. 22 sqq. **νειόθι**: 'in the realms below.'

ῥύσομαι, ὅσσον ἐμοῖσιν ἐνὶ σθένος ἔπλετο γυίοις,
ὄφρα μὴ ἐγγελάσῃ Πελίης κακὸν οἶτον ἀλύξας,
ὅς μ᾽ ὑπερηνορέῃ θυέων ἀγέραστον ἔθηκεν.
καὶ δ᾽ ἄλλως ἔτι καὶ πρὶν ἐμοὶ μέγα φίλατ᾽ Ἰήσων
ἐξότ᾽ ἐπὶ προχοῇσιν ἅλις πλήθοντος Ἀναύρου
ἀνδρῶν εὐνομίης πειρωμένῃ ἀντεβόλησεν
θήρης ἐξανιών· νιφετῷ δ᾽ ἐπαλύνετο πάντα
οὔρεα καὶ σκοπιαὶ περιμήκεες, οἱ δὲ κατ᾽ αὐτῶν
χείμαρροι καναχηδὰ κυλινδόμενοι φορέοντο.
γρηὶ δέ μ᾽ εἰσαμένην ὀλοφύρατο, καί μ᾽ ἀναείρας
αὐτὸς ἑοῖς ὤμοισι διὲκ προαλὲς φέρεν ὕδωρ.
τῷ νύ μοι ἄλληκτον περιτίεται· οὐδέ κε λώβην
τίσειεν Πελίης, εἰ μή σύ γε νόστον ὀπάσσεις."
Ὣς ἠῦδα· Κύπριν δ᾽ ἐνεοστασίη λάβε μύθων.
ἄζετο δ᾽ ἀντομένην Ἥρην ἔθεν εἰσορόωσα,
καί μιν ἔπειτ᾽ ἀγανοῖσι προσέννεπεν ἦγ᾽ ἐπέεσσιν·
"Πότνα θεά, μή τοί τι κακώτερον ἄλλο πέλοιτο

73. διεκπροαλὲς L, vulg. : διὲκ προαλὲς Vrat. : δι᾽ ἐκ προαλὲς Pariss. duo.
75. ὀπάσσεις G : ὀπάσσῃς vulg. : ὀπάσσοις Paris unus, Brunck.
76. δ᾽ ἐνεοστασίη Ruhnken : δὲ νεοστασίη vulg. θυμόν Ruhnken.

δεσμῶν: Pindar (*l.c.*) speaks of τὸν τετράκναμον δεσμόν, 'the four-spoked bond,' i.e. the wheel to which Ixion was bound.

64. Πελίης: for his neglect of Hera v. 1. 14.

65. ἀγέραστον: only here c. gen. ; cf. ἄτιμος ἐκφορᾶς, Aesch. *Th.* 1024. The wrath of the gods when deprived of sacrifices is often mentioned, e.g. *Il.* 9. 534, Soph. *Aj.* 175, Eur. *Hipp.* 147.

66. Cf. *Aen.* 11. 537, neque enim novus iste Dianae Venit amor, subitaque animum dulcedine movit.

67. Ἀναύρου: v.n. 1. 9.

68. εὐνομίης πειρωμένῃ: 'as I made trial of the righteousness of men' ; cf. *Od.* 17. 485, καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδαποῖσιν, Παντοῖοι τελέοντες ἐπιστρωφῶσι πόληας, Ἀνθρώπων ὕβριν τε καὶ εὐνομίην ἐφορῶντες.

69. νιφετῷ δ᾽ ἐπαλύνετο: cf. *Il.* 10. 7, χιὼν ἐπάλυνεν ἀρούρας.

71. 'and down the mountain side tumbled the roaring torrents' ; cf. Hes. *Th.* 367, ποταμοὶ καναχηδὰ ῥέοντες.

72. εἰσαμένην: v.n. 1. 718.

73. διέκ: 'through to the other side.'

προαλὲς ὕδωρ: 'the rapids' ; cf. *Il.* 21. 262, χώρῳ ἔνι προαλεῖ (of rapidly falling ground). This adj. is usually connected with ἅλλομαι, but Leaf regards its origin as unknown.

74. περιτίεται: a compound only found here ; cf. *Orph. Arg.* 64, ἔξοχα γὰρ μερόπων ἠγάζετο (*sc.* Ἥρη) καὶ φιλέεσκε Δεινοβίην ἥρωα περικλυτὸν Αἴσονος υἷα.

75. 'nor will Pelias atone for his outrage unless thou vouchsafe the return of Jason.' The vulg. ὀπάσσῃς is solecistic ; for the regular sequence of moods cf. Ar. *Eccl.* 162, οὐκ ἂν προβαίην . . . εἰ μὴ ταῦτ᾽ ἀκριβωθήσεται.

76. ἐνεοστασίη: 'speechless amaze,' *lit.* 'standing dumb (ἐνεός),' ἅπ. λεγ. Cf. 2. 409. Ruhnken was led to this correction by a gloss in Hesych. ἀνεοστασίη· θάμβος, and he himself was inclined to prefer ἀνεοστασίη from ἄνεως (v.n. 503). **μύθων**: the same redundancy occurs in *Od.* 4. 704, δὴν δέ μιν ἀμφασίη ἐπέων λάβε.

77. ἀντομένην: ἱκετεύουσαν. Schol. This meaning, known to Trag., is never found in Hom. ; cf. ἀντιάζω (1. 703 n). **ἔθεν**: v.n. 1. 362.

79. μή τοι κ.τ.λ. : 'mayest thou find

Κύπριδος, εἰ δὴ σεῖο λιλαιομένης ἀθερίζω
ἢ ἔπος ἠέ τι ἔργον, ὅ κεν χέρες αἴγε κάμοιεν
ἠπεδαναί· καὶ μή τις ἀμοιβαίη χάρις ἔστω."
Ὣς ἔφαθ'· Ἥρη δ' αὖτις ἐπιφραδέως ἀγόρευσεν·
"Οὔτι βίης χατέουσαι ἱκάνομεν, οὐδέ τι χειρῶν.
ἀλλ' αὔτως ἀκέουσα τεῷ ἐπικέκλεο παιδὶ
παρθένον Λιήτεω θέλξαι πόθῳ Αἰσονίδαο.
εἰ γάρ οἱ κείνη συμφράσσεται εὐμενέουσα,
ῥηιδίως μιν ἑλόντα δέρος χρύσειον ὀΐω
νοστήσειν ἐς Ἰωλκόν, ἐπεὶ δολόεσσα τέτυκται."
Ὣς ἄρ' ἔφη· Κύπρις δὲ μετ' ἀμφοτέρῃσιν ἔειπεν·
"Ἥρη, Ἀθηναίη τε, πίθοιτό κεν ὔμμι μάλιστα,
ἢ ἐμοί. ὑμείων γὰρ ἀναιδήτῳ περ ἐόντι
τυτθή γ' αἰδὼς ἔσσετ' ἐν ὄμμασιν· αὐτὰρ ἐμεῖο
οὐκ ὄθεται, μάλα δ' αἰὲν ἐριδμαίνων ἀθερίζει.
καὶ δή οἱ μενέηνα, περισχομένη κακότητι,
αὐτοῖσιν τόξοισι δυσηχέας ἆξαι ὀιστοὺς
ἀμφαδίην. τοῖον γὰρ ἐπηπείλησε χαλεφθείς,
εἰ μὴ τηλόθι χεῖρας, ἕως ἔτι θυμὸν ἐρύκει,
ἔξω ἐμάς, μετέπειτά γ' ἀτεμβοίμην ἑοῖ αὐτῇ."

97. *τοῖον δ' ἂρ* O. Schneider.
99. *κ' ἀτεμβοίμην* Madvig.

nought more base than Cypris, if I, when thus entreated, should scorn thee in word or in aught that these frail hands can do; nor ask I favour in return.' Brunck compares Ter. *Heaut.* 1. 1, Malo quidem me dignum quovis deputem, Si id faciam.

82. ἠπεδαναί: v.n. 2. 800. **ἀμοιβαίη χάρις**: cf. *Anth. P.* 7. 657, *εἰσὶν ἀμοιβαῖαι κἀν φθιμένοις χάριτες.*

83. ἐπιφραδέως: v.n. 1. 1336.

85. αὔτως: 'without further effort.' **ἀκέουσα**: 'quietly,' v.n. 1. 765.

91. πίθοιτο: *sc.* Ἔρως. **μάλιστα ἢ ἐμοί**: the nearest parallel to this curious constr. seems to be Eur. *I. A.* 1594, *ταύτην μάλιστα τῆς κόρης ἀσπάζεται*, where *μάλιστα* is treated like *μᾶλλον*. Somewhat similar is the use of the gen. after superlative adjj., e.g. *Od.* 11. 482, *σεῖο . . . οὔτις ἀνὴρ . . . μακάρτατος.* For *ἤ* after a superl. cf. Hdt. 2. 35, *πλεῖστα θωυμάσια ἔχει* [Αἴγυπτος] *ἢ ἡ ἄλλη πᾶσα χώρη*, if the reading is sound (v. Stein).

92. ἀναιδήτῳ: Ap. alone uses *ἀναίδητος* for *ἀναιδής*, cf. 4. 360.

93. ἐν ὄμμασιν: i.e. when he sees you face to face.

94. Similarly in Lucian *Deor. Dial.* xi Cypris complains to Selene of the conduct of her son, and tells her how she had chastised him in vain.

95 sqq. 'and in very truth I was minded in my piteous plight to break his evil-sounding shafts, bow and all, before his face, such grievous threats did he utter in his wrath, that if I kept not my hands far from him while still master of his passion, hereafter I might reproach myself alone.' **περισχομένη κακότητι**: the use of *κακότης* in Ap. is in favour of explaining 'in my helplessness,' though we might render 'plagued with his naughtiness.'

96. αὐτοῖσιν: v.n. 1. 502.

98. χεῖρας . . . ἔξω: cf. *Od.* 22. 70, *οὐ γὰρ σχήσει ἀνὴρ ὅδε χεῖρας ἀάπτους.*

99. ἀτεμβοίμην: v.n. 2. 56; cf. Hdt. 5. 46, *ὅρα μὴ ἐξ ὑστέρης σεωυτὸν ἐν αἰτίῃ ἔχῃς.* **ἑοῖ**: *οὐκ εὖ κεῖται, ἀντὶ τοῦ ἐμοὶ γὰρ λαμβάνεται.* Schol.; v.n. 1. 893.

Ὣς φάτο· μείδησαν δὲ θεαί, καὶ ἐσέδρακον ἄντην
ἀλλήλαις. ἡ δ' αὖτις ἀκηχεμένη προσέειπεν·
"Ἄλλοις ἄλγεα τἀμὰ γέλως πέλει· οὐδέ τί με χρὴ
μυθεῖσθαι πάντεσσιν· ἄλις εἰδυῖα καὶ αὐτή.
νῦν δ' ἐπεὶ ὔμμι φίλον τόδε δὴ πέλει ἀμφοτέρῃσιν,
πειρήσω, καί μιν μειλίξομαι, οὐδ' ἀπιθήσει."
Ὣς φάτο· τὴν δ' Ἥρη ῥαδινῆς ἐπεμάσσατο χειρός,
ἦκα δὲ μειδιόωσα παραβλήδην προσέειπεν·
"Οὕτω νῦν, Κυθέρεια, τόδε χρέος, ὡς ἀγορεύεις,
ἔρξον ἄφαρ· καὶ μή τι χαλέπτεο, μηδ' ἐρίδαινε
χωομένη σῷ παιδί· μεταλλήξει γὰρ ὀπίσσω."
Ἦ ῥα, καὶ ἔλλιπε θῶκον· ἐφωμάρτησε δ' Ἀθήνη·
ἐκ δ' ἴσαν ἄμφω ταίγε παλίσσυτοι. ἡ δὲ καὶ αὐτὴ
βῆ ῥ' ἴμεν Οὐλύμποιο κατὰ πτύχας, εἴ μιν ἐφεύροι.
εὗρε δὲ τόνγ' ἀπάνευθε Διὸς θαλερῇ ἐν ἀλωῇ,
οὐκ οἷον, μετα καὶ Γανυμήδεα, τόν ῥά ποτε Ζεὺς
οὐρανῷ ἐγκατένασσεν ἐφέστιον ἀθανάτοισιν,
κάλλεος ἱμερθείς. ἀμφ' ἀστραγάλοισι δὲ τώγε
χρυσείοις, ἅ τε κοῦροι ὁμήθεες, ἐψιόωντο.

101. ἀλλήλας aut ἐπέδρακον . . ἀλλήλαις Ziegler.
109. ἐρίδηνε L : ἐρίδηνον Pariss., Brunck.
112. ἡ δὲ Vatt. duo, Paris. unus : ἤδη L, G.

100. ἐσέδρακον ἄντην : cf. *Il.* 24. 223, ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην. Ziegler would read ἀλλήλας in 101, as ἄντην in Hom. is always used absolutely (so too 1010, 1066 infr.), and in late epic takes the gen.

103. ἄλις εἰδυῖα καὶ αὐτή: cf. Soph. *O.T.* 1061, ἄλις νοσοῦσ' ἐγώ : Isocr. 2. 7, ἱκανὸς γὰρ αὐτὸς ἔφη ἀτυχῶν εἶναι.

106. ῥαδινῆς : 'slender,' 'delicate,' ἁπαλῆς (Hesych.). **τὴν ἐπεμάσσατο χειρός**: this constr. is on the analogy of χειρὸς ἔχειν, or ἐλεῖν, τινα. In Hom. ἐπιμαίομαι in the sense of 'feeling,' 'handling' takes the acc.; in the sense of 'desiring,' the gen. Ap. uses the acc. in 816 infr., but the gen. in 4. 18.

107. παραβλήδην: v.n. 1. 835.

110. μεταλλήξει : 'he will cease' from his waywardness; cf. 951. In Hom. this verb takes the gen., cf. 1. 1271.

113. Οὐλύμποιο . . πτύχας: cf. *Il.* 11. 77, δώματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.

114. ἀπάνευθε Διός: the Schol. says that these words are ambiguous, meaning either χωρὶς τοῦ Διός or χωρὶς τῶν ἄλλων ἐν τῇ Διὸς ἀλωῇ. The latter meaning seems right, though de M. renders 'loin de Zeus.' Ap. uses ἀπάνευθε, *seorsum*, both as adv. (e.g. 2. 153) and as prep. (e.g. 1. 863).

115. Γανυμήδεα : Ὅμηρος οὐχ ὑπὸ Διὸς ἡρπάσθαι ἀλλ' ὑπὸ θεῶν φησιν, οὐδὲ δι' ἔρωτα καὶ πόθον, ἀλλ' ὥστε Διὶ οἰνοχοεύειν. Schol.; cf. *Il.* 20. 234, τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν, Κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη. The writers after Hom. spoke of Ganymede as the favourite of Zeus, e.g. Plat. *Phaedr.* 255, Eur. *Or.* 1392.

117. ἀστραγάλοισι : the game of 'knuckle-bones' is mentioned in *Il.* 23. 88, ἀμφ' ἀστραγάλοισι χολωθείς. It was a favourite game of boys, cf. Plut. *Alcib.* 2. Pliny (*N.H.* 34. 55) describes the famous statue by Polycletus of the *Astragalizontes*, two boys playing with *astragali*, which Ap. probably had before his mind.

118. ἐψιόωντο : v. n. 1. 459. Cf

καί ῥ' ὁ μὲν ἤδη πάμπαν ἐνίπλεον ᾧ ὑπὸ μαζῷ
μάργος Ἔρως λαιῆς ὑποΐσχανε χειρὸς ἀγοστόν,
ὀρθὸς ἐφεστηώς· γλυκερὸν δέ οἱ ἀμφὶ παρειὰς
χροιῇ θάλλεν ἔρευθος. ὁ δ' ἐγγύθεν ὀκλαδὸν ἧστο
σίγα κατηφιόων· δοιὼ δ' ἔχεν, ἄλλον ἔτ' αὖτως
ἄλλῳ ἐπιπροϊείς, κεχόλωτο δὲ καγχαλόωντι.
καὶ μὴν τούσγε παρᾶσσον ἐπὶ προτέροισιν ὀλέσσας
βῆ κενεαῖς σὺν χερσὶν ἀμήχανος, οὐδ' ἐνόησεν
Κύπριν ἐπιπλομένην. ἡ δ' ἀντίη ἵστατο παιδός,
καί μιν ἄφαρ γναθμοῖο κατασχομένη προσέειπεν·
"Τίπτ' ἐπιμειδιάᾳς, ἄφατον κακόν; ἦέ μιν αὖτως
ἤπαφες, οὐδὲ δίκῃ περιέπλεο νῆιν ἐόντα;
εἰ δ' ἄγε μοι πρόφρων τέλεσον χρέος, ὅττι κεν εἴπω·
καί κέν τοι ὀπάσαιμι Διὸς περικαλλὲς ἄθυρμα
κεῖνο, τό οἱ ποίησε φίλη τροφὸς Ἀδρήστεια

119. ἐπὶ Brunck: κόλπον ἐνίπλεον . . . ἀγοστῷ Hemsterhuis.
120. ἀγοστόν Vat. unus, Pariss.: ἀγοστῷ vulg.
129. ἐπιμειδιάεις Pariss. tres.

Anth. P. 12. 46, Ἔρωτες Ὡς τὸ πάρος παίξεσθ' ἄφρονες ἀστραγάλοις.

119. 'now greedy Eros held beneath his bosom the palm of his left hand filled full with knuckle-bones.' **ἐνίπλεον**: a form only found here; in Hom. ἐνίπλειον. We have ἔμπλειος in 1281.

120. **μάργος**: 'greedy' seems the most appropriate sense here. The Lat. translators render it by 'protervus,' and so de M. 'l'insolent.' The Schol. explains ὁ μαργαίνειν ποιῶν, and Ellis on Cat. 64. 95, Heu misere exagitans immiti corde furores Sancte puer, curis hominum qui gaudia misces, says: 'Love is μάργος, a raging madman, Ap. III 120, and not only the rouser of strife and grief in others (IV 446, 7) but *himself* full of turmoil, τετρηχώς (III 276).'

122. **ὀκλαδόν**: ἅπ. λεγ.; the usual form is ὀκλάξ (1308).

123. **κατηφιόων**: v.n. 1. 267. **δοιώ**: *sc.* ἀστραγάλω, 'he still had two left, as he kept throwing one after another in vain.'

124. **ἐπιπροϊείς**: 'throwing forward,' casting one after another. The use of this word seems to decide that the game was one of dice-throwing, the loser forfeiting his dice, though Seaton (*Cl. Rev.* 1 170) argues strongly that it was ἀρτιασμός (*par impar*), and explains ἐπιπρ. as 'staking,' quoting in support Becq de Fouquières (*Jeux des Anciens* 284 sqq.), "il n'avait plus que deux osselets, qu'il *aventurait* l'un après l'autre."

125. **παρᾶσσον**: v.n. 1. 383. **ἐπὶ . . . ὀλέσσας**: 'having lost them as well as the others.'

127. **ἐπιπλομένην**: v.n. 25.

128. **κατασχομένη**: 'grasping him by the chin.' κατέχεσθαι is not used c. gen. in Hom., though ἔχεσθαι c. gen. is common.

129. 'Why dost thou laugh, thou unutterable rogue? Hast thou tricked him in this fashion, and unfairly triumphed over his innocence?'

130. **περιέπλεο**: only here has περιπέλομαι the sense of 'overreaching,' like περιέρχομαι in Hdt. 3. 4, σοφίῃ γάρ μιν περιῆλθεν. In 1150 it means 'to surround.' **νῆιν**: this acc., which occurs also in Call. *fr.* 111, is formed on a false analogy for the regular νήιδα (v. 32), the δ being primary (root *Fιδ*). πάιν (4. 697) is a similar false formation; v. Rzach p. 78.

132. **ἄθυρμα**: 'plaything,' cf. *Il.* 15. 363, ποιήσῃ ἀθύρματα νηπιέῃσιν.

133. **Ἀδρήστεια**: a Cretan nymph, sister of the Curetes, who nursed the

ἄντρῳ ἐν Ἰδαίῳ ἔτι νήπια κουρίζοντι,
σφαῖραν ἐυτρόχαλον, τῆς οὐ σύγε μείλιον ἄλλο
χειρῶν Ἡφαίστοιο κατακτεατίσσῃ ἄρειον.
χρύσεα μέν οἱ κύκλα τετεύχαται· ἀμφὶ δ' ἑκάστῳ
διπλόαι ἀψῖδες περιηγέες εἰλίσσονται·
κρυπταὶ δὲ ῥαφαί εἰσιν· ἕλιξ δ' ἐπιδέδρομε πάσαις
κυανέη. ἀτὰρ εἴ μιν ἑαῖς ἐνὶ χερσὶ βάλοιο,
ἀστὴρ ὥς, φλεγέθοντα δι' ἠέρος ὁλκὸν ἴησιν.
τήν τοι ἐγὼν ὀπάσω· σὺ δὲ παρθένον Αἰήταο
θέλξον ὀιστεύσας ἐπ' Ἰήσονι· μηδέ τις ἔστω
ἀμβολίη. δὴ γάρ κεν ἀφαυροτέρη χάρις εἴη."
Ὣς φάτο· τῷ δ' ἀσπαστὸν ἔπος γένετ' εἰσαΐοντι.
μείλια δ' ἔκβαλε πάντα, καὶ ἀμφοτέρῃσι χιτῶνος
νωλεμὲς ἔνθα καὶ ἔνθα θεᾶς ἔχεν ἀμφιμεμαρπώς.
λίσσετο δ' αἶψα πορεῖν αὐτοσχεδόν· ἡ δ' ἀγανοῖσιν
ἀντομένη μύθοισιν, ἐπειρύσσασα παρειάς,

147. ἔχετ' Brunck.
149. ἐπειρύσσασα Brunck : ἐπειρύσασα codd.

infant Zeus in the Dictaean cave (1. 509); cf. Call. *Jov.* 47, *σὲ δὲ κοίμησ' Ἀδρήστεια Λίκνῳ ἐνὶ χρυσέῳ*, where Spanheim refers to the Cretan coins of the age of Trajan on which the child Zeus is represented seated on a sphere. The ball, the plaything of his childhood, came to be regarded as typifying the universe.

135. μείλιον : 'toy,' cf. 146; used in the pl. by Hom. of gifts bringing peace (*μειλίσσω, μείλιχος*), e.g. *Il.* 9. 147, *ἐγὼ δ' ἐπὶ μείλια δώσω*, a meaning which we have in 594 infr., 4. 1190, 1549.

136. κατακτεατίσσῃ : this comp. is *ἅπ. λεγ.* The gen. *χειρῶν* is on the analogy of that with *δέχεσθαι*.

137 sqq. 'the circlets of it are wrought of gold, and around each of them wind double curving rings; but the joinings are hidden, for a spiral of blue runs over all of them.' The ball seems to have been made of a number of separate circlets of gold, which were kept in position by two rings encircling them on the outside. The joinings of the *κύκλα* and *ἀψῖδες* were concealed by the spiral of blue.

138. ἀψῖδες: *αἱ συναφαί*. Schol. **περιηγέες** : v.n. 1. 559.

140. κυανέη : probably of *κύανος, lapis lazuli*, or the imitation of it made of glass stained with carbonate of copper; cf. *Il.* 11. 24 sqq., where its iridescence on Agamemnon's breastplate is described, *κυάνεοι δὲ δράκοντες . . ἴριδσιν ἐοικότες*. **ἑαῖς** : = *τεαῖς*, v.n. 1. 1113.

141. ὁλκόν : cf. 4. 296, which is imitated in *Aen.* 2. 697 (of a shooting star), tunc longo limite sulcus Dat lucem.

142. σὺ δέ κ.τ.λ. : 'by thy shafts do thou bewitch the daughter of Aeetes with love for Jason.' *ἐπί* denotes the end or object.

144. ἀμβολίη : v.n. 1. 861. **ἀφαυροτέρη** : 'fainter'; cf. 2. 453. Her gratitude would be less if the service were delayed.

145. εἰσαΐοντι : v.n. 1. 764.

146. μείλια : *τὰ παίγνια, δι' ὧν οἱ παῖδες μειλίσσονται*. Schol. (v. 135).

147. νωλεμές: v.n. 2. 554. The constr. is *θεᾶς ἀμφιμεμαρπὼς ἔχεν τοῦ χιτῶνος*.

148. πορεῖν : *sc. τὴν σφαῖραν*. **αὐτοσχεδόν** : v.n. 1. 12.

149. ἀντομένη : v.n. 77. **ἐπειρύσσασα παρειάς** : 'drawing his cheeks towards her.' In *ἐρύω* (*εἰρύω*), in which the two roots *Fερυ* 'to protect' and *Fερυσ* 'to drag' were confused, the quantity of the aor. varies as in Hom.; in 2. 586 *ἀνείρυσε* has short penult.

κύσσε ποτισχομένη, καὶ ἀμείβετο μειδιόωσα·
"Ἴστω νῦν τόδε σεῖο φίλον κάρη ἠδ' ἐμὸν αὐτῆς,
ἦ μέν τοι δῶρόν γε παρέξομαι, οὐδ' ἀπατήσω,
εἴ κεν ἐνισκίμψῃς κούρῃ βέλος Αἰήταο."
Φῆ· ὁ δ' ἄρ' ἀστραγάλους συναμήσατο, κὰδ δὲ φαεινῷ
μητρὸς ἑῆς εὖ πάντας ἀριθμήσας βάλε κόλπῳ.
αὐτίκα δ' ἰοδόκην χρυσέῃ περικάθετο μίτρῃ
πρέμνῳ κεκλιμένην· ἀνὰ δ' ἀγκύλον εἵλετο τόξον.
βῆ δὲ διὲκ μεγάροιο Διὸς πάγκαρπον ἀλωήν.
αὐτὰρ ἔπειτα πύλας ἐξήλυθεν Οὐλύμποιο
αἰθερίας· ἔνθεν δὲ καταιβάτις ἐστὶ κέλευθος
οὐρανίη· δοιὼ δὲ πόλοι ἀνέχουσι κάρηνα

158. μεγάλοιο Gerhard.

151. Ἴστω: 'be witness'; cf. 1. 466, 2. 257. For the custom of swearing by the head cf. *Aen.* 9. 300, per caput hoc iuro: *ib.* 4. 357, testor utrumque caput: Ov. *Her.* 3. 107, perque tuum nostrumque caput quae iunximus una.

153. ἐνισκίμψῃς: cf. 765; *Il.* 16. 612, δόρυ . . οὔδει ἐνεσκίμφθη.

154. συναμήσατο: 'gathered together.' a compound only found here; *Et. Mag.* 83, 3, συναμησάμενος· σωρεύσας, συνάξας, ἢ θερίσας.

156. 'forthwith he girt around him with a golden strap the quiver which was resting against a tree.'

158. 'he passed from the palace of Zeus through (or, into) the fruitful orchard.' This is inconsistent with 114, where we are told that the boys were playing Διὸς θαλερῇ ἐν ἀλωῇ. Ap. seems to have used the Homeric διὲκ μεγάροιο, forgetting that it did not harmonize with what he had previously said. To translate 'he passed right through the fruitful orchard of the palace of Zeus' would remove the inconsistency, but the order of words is rather against it. Gerhard's μεγάλοιο, as he admits himself, is tame and otiose. The Schol. says that this passage is derived from Ibycus, διὰ τούτων τῶν στίχων παραγράφει τὰ εἰρημένα ὑπὸ Ἰβύκου ἐν οἷς περὶ τῆς Γανυμήδους ἁρπαγῆς εἶπεν ἐν τῇ εἰς Γοργίαν ᾠδῇ.

159. αὐτὰρ ἔπειτα: regularly used in epic poetry in enumerating a rapid succession of details. **πύλας**: according to the Homeric conception in the *Iliad* there was an opening from the summit of Mt. Olympus into the vault of heaven, which was closed by a thick cloud as a door, e.g. 5. 749, Αὐτόματοι δὲ πύλαι μύκον οὐρανοῦ ἃς ἔχον Ὧραι Τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε Ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι. **ἐξήλυθεν**: here c. acc. as in Hdt. 7. 29, ἐξῆλθον τὴν Περσίδα χώρην, cf. Lat. *egredi* c. acc. In 2. 202, ἐκ δ' ἐλθὼν μεγάροιο, we have the gen. as in Hom., and so in 1. 844, πυλάων ἐξέμολεν.

160. καταιβάτις: Preston suggests that from this Milton took his idea of the sunbeam bearing the angel Uriel 'slope downward' to the earth (*P. L.* IV. 589).

161. δοιὼ δὲ πόλοι κ.τ.λ.: these words must be taken parenthetically, 'for there are two poles which rise up, the summits of trackless mountains, the highest points of earth.' Ap. leaves the reader to infer that the downward flight of Eros was by the northern heights. The use of δέ, standing for γάρ by parataxis, in introducing a reason or explanation is common in Hom. (v. M. and R. on *Od.* 1. 433: Monro, *H.G.* 333). The obscurity of the passage arises from the blending of the Homeric notion of Olympus with the notion of the two poles which is not Homeric. ὁ ἄνω πόλος and ὁ κάτω πόλος are described in Arist. *de Mundo* 2. 5; Arat. 21 sqq. The poets constantly spoke of the lofty mountains, such as Olympus and the shadowy Rhipaean peaks, rising up to heaven in the north and forming the northern πόλος (*cardo*, *vertex* Virg. *G.* 1. 242), and so too Atlas in the south. Mercury in his flight in

οὐρέων ἠλιβάτων, κορυφαὶ χθονός, ᾗχί τ' ἀερθεὶς
ἠέλιος πρώτῃσιν ἐρεύθεται ἀκτίνεσσιν.
νειόθι δ' ἄλλοτε γαῖα φερέσβιος ἄστεά τ' ἀνδρῶν
φαίνετο καὶ ποταμῶν ἱεροὶ ῥόοι, ἄλλοτε δ' αὖτε
ἄκριες, ἀμφὶ δὲ πόντος ἀν' αἰθέρα πολλὸν ἰόντι.
Ἥρωες δ' ἀπάνευθεν ἐῆς ἐπὶ σέλμασι νηὸς
ἐν ποταμῷ καθ' ἕλος λελοχημένοι ἠγορόωντο.
αὐτὸς δ' Αἰσονίδης μετεφώνεεν· οἱ δ' ὑπάκουον
ἠρέμας ᾗ ἐνὶ χώρῃ ἐπισχερὰ ἑδριόωντες·
"Ὦ φίλοι, ἤτοι ἐγὼ μὲν ὅ μοι ἐπιανδάνει αὐτῷ
ἐξερέω· τοῦ δ' ὔμμι τέλος κρηῆναι ἔοικεν.
ξυνὴ γὰρ χρειώ, ξυνοὶ δέ τε μῦθοι ἔασιν
πᾶσιν ὁμῶς· ὁ δὲ σῖγα νόον βουλήν τ' ἀπερύκων
ἴστω καὶ νόστου τόνδε στόλον οἷος ἀπούρας.
ὄλλοι μὲν κατὰ νῆα σὺν ἔντεσι μίμνεθ' ἕκηλοι·
αὐτὰρ ἐγὼν ἐς δῶματ' ἐλεύσομαι Αἰήταο,
νῖας ἑλὼν Φρίξοιο δύω δ' ἐπὶ τοῖσιν ἑταίρους.
πειρήσω δ' ἐπέεσσι παροίτερον ἀντιβολήσας,
εἴ κ' ἐθέλοι φιλότητι δέρος χρύσειον ὀπάσσαι,
ἦε καὶ οὔ, πίσυνος δὲ βίῃ μετιόντας ἀτίσσει.

163. ἐρεύθεται G, Paris. unus: ἐρεύγεται vulg.: ἐρείδεται Merkel.
164. ἄλλοτε Pariss.: ἄλλοθι vulg.
165. ἱεραὶ ῥοαί Spitzner.
166. ἀν' ἀιθέρα Pariss. duo: ἐν αἰθέρι vulg.: ἀν' αἰθέρι L, G.
170. ἠρέμα G, vulg.

Aen. 4. 246 sqq. lights first on Mt. Atlas. ἀνέχουσι is probably intrans. (cf. 217, 851, 1383), though the Latin translators render, 'duo poli sustinent vertices,' and de M., 'deux poles soutiennent les hauteurs.'

162. ᾗχί τ': the use of ᾗχί τε = ᾗχι is common in later epic poetry, and is an extension of the Homeric ἔνθα τε = ἔνθα; "where first upborne The blushing sun unfolds the rays of morn" (Preston).

163. ἐρεύθεται: cf. 4. 126, 1. 778.

164. φερέσβιος: this epithet of γαῖα is not found in Hom., but it occurs in the Homeric hymns and in Hesiod.

165. ἱεροὶ ῥόοι: v.n. 4. 134.

166. αἰθέρα: the Schol. explains the variant αἰθέρι as δοτικὴ (dat.) ἀντὶ αἰτιατικῆς (acc.), but Ap. does not use ἀνά c. dat. (in 2. 699 there may be tmesis), though it is found nine times in Hom.

168. λελοχημένοι: cf. 7 supr.

170. ᾗ: v.n. 2. 132. **ἐπισχερώ**: v.n. 1. 330.

171. ἐπιανδάνει: as in *Il.* 7. 407; elsewhere ἐφανδάνει, e.g. 34 supr.

172. τέλος κρηῆναι: cf. *Il.* 9. 626, οὐ γάρ μοι δοκέει . . . τελευτὴ . . . κρανέεσθαι.

174. ὁ δὲ σῖγα κ.τ.λ.: 'but he who speaketh not, and withholdeth his mind and counsel, let him know that it is he, and he alone, who is robbing this company of their return.' **ἀπερύκων**: only here in the sense of 'keeping back' (i.e. not uttering); in 327 ἀπέρυκεν means 'detained.'

175. ἀπούρας: v.n. 1. 1212.

178. νῖας Φρίξοιο: v. 2. 1093.

181. ἦε καί: introducing the more probable alternative; cf. 4. 205.

ὧδε γὰρ ἐξ αὐτοῖο πάρος κακότητα δαέντες
φρασσόμεθ', εἴτ' ἄρηι συνοισόμεθ' εἴτε τις ἄλλη
μῆτις ἐπίρροθος ἔσται ἐεργομένοισιν ἀυτῆς.
μηδ' αὖτως ἀλκῇ, πρὶν ἔπεσσί γε πειρηθῆναι,
τόνδ' ἀπαμείρωμεν σφέτερον κτέρας. ἀλλὰ πάροιθεν
λωίτερον μύθῳ μιν ἀρέσσασθαι μετιόντας.
πολλάκι τοι ῥέα μῦθος, ὅ κεν μόλις ἐξανύσειεν
ἠνορέη, τόδ' ἔρεξε κατὰ χρέος, ᾗπερ ἐώκει
πρηΰνας. ὁ δὲ καί ποτ' ἀμύμονα Φρίξον ἔδεκτο
μητρυιῆς φεύγοντα δόλον πατρός τε θυηλάς.
πάντες ἐπεὶ πάντῃ καὶ ὅτις μάλα κύντατος ἀνδρῶν,
Ξεινίου αἰδεῖται Ζηνὸς θέμιν ἠδ' ἀλεγίζει."
Ὣς φάτ'· ἐπῄνησαν δὲ νέοι ἔπος Αἰσονίδαο
πασσυδίῃ, οὐδ' ἔσκε παρὲξ ὅτις ἄλλο κελεύοι.
καὶ τότ' ἄρ' υἱῆας Φρίξου Τελαμῶνά θ' ἕπεσθαι
ὧρσε καὶ Αὐγείην· αὐτὸς δ' ἕλεν Ἑρμείαο
σκῆπτρον· ἄφαρ δ' ἄρα νηὸς ὑπὲρ δόνακάς τε καὶ ὕδωρ
χέρσονδ' ἐξαπέβησαν ἐπὶ θρωσμοῦ πεδίοιο.
Κιρκαῖον τόδε που κικλήσκεται· ἔνθα δὲ πολλαὶ

190. ὅδε vulg.
194. ἐπῄνησαν Pariss. duo, Vrat., Vind.: ἐπῄνυσαν L: ἐπῄνεσαν G: ἐπῄνεσσαν vulg.
198. ἄρα Pariss. quatt.: ἀνὰ vulg.

184. ἐεργομένοισιν ἀυτῆς: 'if we refrain from the battle-cry.' In *Il.* 13. 525 ἐεργόμενοι πολέμοιο is used of the gods who are kept back from the fight.

186. ἀπαμείρωμεν: 'deprive of'; only here in act., the pass. in 785 and in Hesiod. **σφέτερον**: σφέτερος is only twice used by Ap. in its proper sense (1. 530, 4. 1294). He uses it also (*a*) = ἑός, ὅς, as here; (*b*) = ἡμέτερος, 4. 1353; (*c*) = ὑμέτερος, 4. 1327. Hesiod has usages (*a*) and (*c*), *Sc.* 90, *Op.* 2.

188. The truth that 'swords and pistols are not the weapons of diplomacy' was early realized; cf. Eur. *Phoen.* 516, πᾶν γὰρ ἐξαιρεῖ λόγος· Ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν: Ter. *Eun.* 4. 7. 18, Omnia prius experiri, quam armis, sapientem decet. Qui scis, an, quae iubeam, sine vi faciat?

189. κατὰ χρέος: 'in seemly fashion'; cf. h. Hom. *Merc.* 138, αὐτὰρ ἐπεί τοι πάντα κατὰ χρέος ('as is meet') ἤνυσε δαίμων. Lehrs, wrongly, 'pro necessitate.'

190. ὁ δέ: Aeetes.

191. μητρυιῆς: Ino, v.n. 2. 653.

192. πάντες . . . αἰδεῖται: for the sing. verb after a parenthesis cf. 949: Thuc. 1. 42, ὧν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθών, ἀξιούτω κ.τ.λ. **Ξεινίου**: v.n. 2. 1131.

195. παρὲξ . . . ἄλλο: probably 'anything different'; cf. *Od.* 14. 168, ἄλλα παρὲξ μεμνώμεθα 'let us turn our thoughts to other matters.' Others take παρέξ closely with ἔσκε, *neque erat seorsum, qui aliud suaderet*; so de M. "et il n'y avait pas de dissident qui proposât un autre plan de conduite."

196. Τελαμῶνα: cf. 1. 93.

197. Αὐγείην: cf. 1. 172. **Ἑρμείαο σκῆπτρον**: v.n. 1 642.

199. θρωσμοῦ: v.n. 2. 823.

200. Κιρκαῖον: v.n. 2. 400.

ἐξείης πρόμαλοί τε καὶ ἰτέαι ἐκπεφύασιν,
τῶν καὶ ἐπ᾽ ἀκροτάτων νέκυες σειρῇσι κρέμανται
δέσμιοι. εἰσέτι νῦν γὰρ ἄγος Κόλχοισιν ὄρωρεν
ἀνέρας οἰχομένους πυρὶ καιέμεν· οὐδ᾽ ἐνὶ γαίῃ
ἔστι θέμις στείλαντας ὕπερθ᾽ ἐπὶ σῆμα χέεσθαι, 205
ἀλλ᾽ ἐν ἀδεψήτοισι κατειλύσαντε βοείαις
δενδρέων ἐξάπτειν ἑκὰς ἄστεος. ἠέρι δ᾽ ἴσην
καὶ χθὼν ἔμμορεν αἶσαν, ἐπεὶ χθονὶ ταρχύουσιν
θηλυτέρας· ἡ γάρ τε δίκη θεσμοῖο τέτυκται.
Τοῖσι δὲ νισσομένοις Ἥρη φίλα μητιόωσα 210
ἠέρα πουλὺν ἐφῆκε δι᾽ ἄστεος, ὄφρα λάθοιεν
Κόλχων μυρίον ἔθνος ἐς Αἰήταο κιόντες.
ὦκα δ᾽ ὅτ᾽ ἐκ πεδίοιο πόλιν καὶ δώματ᾽ ἵκοντο
Αἰήτεω, τότε δ᾽ αὖτις ἀπεσκέδασεν νέφος Ἥρη.
ἔσταν δ᾽ ἐν προμολῇσι τεθηπότες ἔρκεϊ ἄνακτος 215
εὐρείας τε πύλας καὶ κίονας, οἳ περὶ τοίχους

201. πρόμαλοι Stephanus, *Et. Mag.* 689, 35 : πρόμαδοι codd.
206. κατειλύσαντες G : κατειλύσασι Samuelsson.
208. ἐπεὶ Pariss. : ἐπὶ vulg.
209. γάρ τε Brunck : γάρ κε codd.

201. πρόμαλοι: some variety of osier or willow, mentioned by Hippocrates (607, 47), and in a list of trees in Eupolis, Αἶγες *fr.* 14 (Kock). Hesych. explains πρόμαλος as μυρίκη (tamarisk) ἢ ἄγνος (willow, withy); cf. *Et. Mag.* 689, 41, παρὰ Ἀπολλωνίῳ πρόμαλοι, εἶδος ἀγρίας δρυός.

202. The Schol. says that the account of these curious rites is taken from the Νόμιμα Ἀσίας of Nymphodorus. Cf. Ael. *V.H.* 4. 1, Κόλχοι δὲ τοὺς νεκροὺς ἐν βύρσαις θάπτουσι, καὶ καταρράψαντες ἐκ τῶν δένδρων ἐξαρτῶσι : Sil. Ital. 13. 486, At gente in Scythica subfixa cadavera truncis Lenta dies sepelit, putri liquentia tabo.

205. στείλαντας: 'burying.' For this strange use of στέλλειν I can find no parallel. L. and S. cite υἱέα δ᾽ ὡς ἔστειλε in this sense from the *Anth.* (?) without fixing the reference. περιστέλλειν was used at times meaning 'to bury,' its first meaning being 'to dress the dead in funeral robes,' 'to lay out' as in *Od.* 24. 293, οὐδέ ἑ μήτηρ Κλαῦσε περιστείλασα.

206. κατειλύσαντε: the use of the dual shows that Ap. believed in Zenodotus' theory that in Hom. sometimes the dual and pl. are used indiscriminately; v. Leaf on *Il.* 1. 567, 5. 487, etc. Merkel suggests that Ap. is imitating h. Hom. *Ap.* 487, ἱστία μὲν πρῶτον κάθετον λύσαντε βοείας, where the dual is clearly used for the pl. See also on 1. 384.

207. ἠέρι . . . αἶσαν: 'howbeit the earth obtaineth rights equal to the air.' ἠέρι ἴσην is an instance of the *comparatio compendiaria*; cf. *Il.* 17. 51, κόμαι Χαρίτεσσιν ὁμοῖαι. For ἔμμορεν v. n. 4 supr.

208. ταρχύουσιν: v.n. 1. 83.

209. θηλυτέρας: for the comparative denoting opposition (here to the male sex) v. Monro, *H.G.* 120. **ἡ γάρ . . . τέτυκται**: ἀντὶ τοῦ, οὗτος γὰρ ὁ τρόπος τοῦ νόμου. Schol. It is an echo of phrases like ἡ γὰρ δίκη ἐστὶ γερόντων, *Od.* 24. 255.

210. Cf. *Od.* 7. 14, καὶ τότ᾽ Ὀδυσσεὺς ὦρτο πόλινδ᾽ ἴμεν· ἀμφὶ δ᾽ Ἀθήνη Πολλὴν ἠέρα χεῦε φίλα φρονέουσ᾽ Ὀδυσῆι : *Aen.* 1. 411, At Venus obscuro gradientes aere saepsit Et multo nebulae circum dea fudit amictu.

215. ἐν προμολῇσι: 'at the entrance' (to the courtyard), v.n. 1. 260. **ἔρκεα**:

ἐξείης ἄνεχον· θριγκὸς δ' ἐφύπερθε δόμοιο
λαΐνεος χαλκέῃσιν ἐπὶ γλυφίδεσσιν ἀρήρει.
εὐκηλοι δ' ὑπὲρ οὐδὸν ἔπειτ' ἔβαν. ἄγχι δὲ τοῖο
ἡμερίδες χλοεροῖσι καταστεφέες πετάλοισιν
ὑψοῦ ἀειρόμεναι μέγ' ἐθήλεον. αἱ δ' ὑπὸ τῇσιν
ἀέναοι κρῆναι πίσυρες ῥέον, ἃς ἐλάχηνεν
Ἥφαιστος. καί ῥ' ἡ μέν ἀναβλύεσκε γάλακτι,
ἡ δ' οἴνῳ, τριτάτη δὲ θυώδεϊ νᾶεν ἀλοιφῇ·
ἡ δ' ἄρ' ὕδωρ προρέεσκε, τὸ μέν ποθι δυομένῃσιν
θέρμετο Πληιάδεσσιν, ἀμοιβηδὶς δ' ἀνιούσαις
κρυστάλλῳ ἴκελον κοίλης ἀνεκήκιε πέτρης.
τοῖ ἄρ' ἐνὶ μεγάροισι Κυταιέος Αἰήταο
τεχνήεις Ἥφαιστος ἐμήσατο θέσκελα ἔργα.
καί οἱ χαλκόποδας ταύρους κάμε, χάλκεα δέ σφεων
ἦν στόματ', ἐκ δὲ πυρὸς δεινὸν σέλας ἀμπνείεσκον·
πρὸς δὲ καὶ αὐτόγυον στιβαροῦ ἀδάμαντος ἄροτρον
ἤλασεν, Ἡελίῳ τίνων χάριν, ὅς ῥά μιν ἵπποις

217. θριγκὸς Vrat., Vind. : θριγχὸς (supr. θ scr. τ man. sec.) L : θριγγὸς vulg.
218. χαλκέῃσιν Pariss. quatt. : χαλκείαις L, G.
221. ἐπὶ Pierson.
225. ποτὶ δυνομένῃσιν Brunck.
226. Πληιάδεσσιν ἐθέρμετ' Hermann.

v.n. 39. Ap. is imitating the description of the palace of Alcinous in *Od.* 7, and of the home of Calypso in *Od.* 5.

218. γλυφίδεσσιν: 'capitals,' *τορεύμασι ἢ κιονοκράνοις*. Schol. The line is quoted in *Et. Mag.* with the gloss *γλυφὶς καὶ ἡ κεφαλὴ τοῦ κίονος*. The word is only used here in this sense; cf. *τρίγλυφος*. For its ordinary meaning v. 282.

220. ἡμερίδες: *sc.* *ἄμπελοι*, 'cultivated vines'; cf. *Od.* 5. 68, *ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο Ἡμερὶς ἠβώωσα, τεθήλει δὲ σταφυλῇσι.*

222. Cf. *Od.* 5. 70, *κρῆναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ.* For *πίσυρες* v.n. 1. 671.

223. ἀναβλύεσκε: Ap. lengthens the *υ* in compounds of *βλύω* here and in 4. 788, 1417, but shortens it in 4. 1238. In 4. 1446 we have *ἔβλυσε* (from *βλύζω*) with short penult. Hom. has *ἀποβλύζων* (*Il.* 9. 491).

224. νᾶεν: v.n. 1. 1146.

225. προρέεσκε: for the trans. use cf. h. Hom. *Ap.* 380, *χῶρον ἔχουσ' ἐρατὸν προρέειν καλλίρροον ὕδωρ*: Theocr. 5. 124, *Ἰμέρα . . ῥείτω γάλα.* **δυομένῃσιν**: the lengthening of the first syll. is un-Homeric; cf. 1. 925. Hom. always has *υ* short in the pres. and impf., but Ap. has it long in *ἐδύετο*, e.g. 1. 581.

226. Πληιάδεσσιν: the Pleiads rise at the end of April, and set at the end of October.

227. κρυστάλλῳ ἴκελον: cf. *Il.* 22. 151, *προρέει εἰκυῖα . . . ἐξ ὕδατος κρυστάλλῳ.*

228. Κυταιέος: v.n. 2. 399.

231. σέλας ἀμπνείεσκον: for the cogn. acc. cf. Pind. *O.* 8. 47, *καπνὸν ἀμπνεῦσαι.*

232. αὐτόγυον: 'of one piece.' In Hes. *Op.* 433, the *αὐτόγυον ἄροτρον* is contrasted with the *πηκτὸν ἄροτρον* in which the *γύης* 'plough-stock,' *ἔλυμα* 'share-beam,' and *ἱστοβοεύς* 'pole' are mortised together.

233. Ἡελίῳ: father of Aeetes; *πέπλασται ὁ μῦθος διὰ τὴν τοῦ θεοῦ τῶν ποδῶν χωλότητα· οὐ μέντοι πιθανῶς· μείζονα γὰρ εἶχεν δύναμιν τῶν Γιγάντων, δι' ἧς αὐτοὺς ἐτρέψατο ἄν. ὁ μέντοι Ἀπολλώνιος αἰτίαν ἀποδέδωκε, δι' ἧς ὁ Ἥφαιστος κατεσκεύασε τῷ Αἰήτῃ τούς τε χαλκώνυχας ταύρους καὶ τὸ ἄροτρον. ὅτι δὲ δυνατὸς ἦν Ἥφαιστος Ὅμηρος*

δέξατο, Φλεγραίῃ κεκμηότα δηιοτῆτι.
ἔνθα δὲ καὶ μέσσαυλος ἐλήλατο· τῇ δ' ἐπὶ πολλαὶ
δικλίδες εὐπηγεῖς θάλαμοί τ' ἔσαν ἔνθα καὶ ἔνθα·
δαιδαλέη δ' αἴθουσα παρὲξ ἑκάτερθε τέτυκτο.
λέχρις δ' αἰπύτεροι δόμοι ἔστασαν ἀμφοτέρωθεν.
τῶν ἤτοι ἄλλῳ μέν, ὅτις καὶ ὑπείροχος ἦεν,
κρείων Λιήτης σὺν ἑῇ ναίεσκε δάμαρτι·
ἄλλῳ δ' Ἄψυρτος ναῖεν πάις Αἰήταο.
τὸν μὲν Καυκασίη νύμφη τέκεν Ἀστερόδεια
πρίν περ κουριδίην θέσθαι Εἰδυῖαν ἄκοιτιν,
Τηθύος Ὠκεανοῦ τε πανοπλοτάτην γεγαυῖαν.
καί μιν Κόλχων υἷες ἐπωνυμίην Φαέθοντα
ἔκλεον, οὕνεκα πᾶσι μετέπρεπεν ἠιθέοισιν.
τοὺς δ' ἔχον ἀμφίπολοί τε καὶ Αἰήταο θύγατρες
ἄμφω, Χαλκιόπη Μήδειά τε. τὴν μὲν ἄρ' οἵγε
ἐκ θαλάμου θαλαμόνδε κασιγνήτην μετιοῦσαν—

239. ἄλλῳ Paris. unus, Vrat.: ἄλλων L, G: ἄλλον vulg.
243. Ἰδυῖαν L.
248–9. *τὴν μὲν ἄρ' οἵγε . . . μετιοῦσαν* Vatt. duo, Vrat., Vind.: *τῇ μὲν ἄρ' οἵγε . . . μετιοῦσαν* L, G: *τὴ μὲν* corr. *τὴν μὲν* L 16: *ἡ μὲν ἄρ' ἧει . . . μετιοῦσα* vulg.: *βῆ μὲν ἄρ' ἦγε . . . μετιοῦσα* Gerhard: varias emendationes enumerat Merkel, e.g. *τέτμον ἄρ'*, *θάλαμόνδε λάον γνωτὴν μετιοῦσαν*, *θάλαμόνδε κατηντήτην μετιούσῃ*.

ἔδειξεν ἐπὶ Ξάνθου τοῦ ποταμοῦ. Schol. For the victory of Hephaestus over the giants v. Apollod. 1. 6. 2.

234. Φλεγραίῃ: Phlegra, the scene of the conflict between the gods and giants, was identified with Pallene in Chalcidice and various other volcanic districts.

235. μέσσαυλος: 'the inner court'; *τὸ μέσον τῆς αὐλῆς, ὅπου τῶν βοῶν αἱ στάσεις. μέσαυλον δὲ οἱ Ἀττικοὶ τὴν φέρουσαν εἴς τε τὴν ἀνδρωνῖτιν καὶ γυναικωνῖτιν.* Schol. The former is the Homeric meaning.

236. θάλαμοι: 'chambers.' In describing the Homeric house Monro (*Od.* App. v) says, "Any room except the *μέγαρον* may be called a *θάλαμος* or chamber."

237. αἴθουσα: v.n. 39. **παρὲξ ἑκάτερθε**: the whole length on either side: cf. *Od.* 5. 439, *νῆχε παρέξ* 'was swimming along the shore.'

238. λέχρις: 'crosswise,' v.n. 1. 1235. These loftier buildings were situated transversely to the *αἴθουσα*.

243. 'before he took Eidyia as lawful wife.' **Εἰδυῖαν**: *lit.* 'the knowing one' (cf. Ἴδμων, 1. 139). Hesiod calls her Ἰδυῖα, *Th.* 958, Αἰήτης δ' υἱὸς φαεσιμβρότου Ἠελίοιο Κούρην Ὠκεανοῖο τελήεντος ποταμοῖο Γῆμε θεῶν, βουλῇσιν Ἰδυῖαν καλλιπάρῃον. From her Medea may have inherited her skill.

244. πανοπλοτάτην: 'the very youngest,' ἅπ. λεγ.; v.n. 1. 43.

245. Φαέθοντα: cf. 1236. This name is used not only for Absyrtus but also for the son of Helios, 4. 598, etc. The Colchian people call Absyrtus Phaethon, even as the Trojan people call Scamandrios, the son of Hector, Astyanax (*Il.* 6. 402).

247. τοὺς δ': the remaining δόμοι (238).

248. Χαλκιόπη: cf. 2. 1149. **τὴν μὲν . . . μετιοῦσαν**: 'her (i.e. Medea) the heroes beheld going from her chamber to the chamber of her sister in quest of her.' The passage is a harsh anacoluthon: the verb which should govern *τὴν μετιοῦσαν*, such as *τέτμον* or *ἐνόησαν*, is omitted after the parenthesis (250-52), and a fresh constr. begins in 253. For similar anacolutha v. 4. 435-42, 852.

Ἥρη γάρ μιν ἔρυκε δόμῳ· πρὶν δ' οὔτι θάμιζεν
ἐν μεγάροις, Ἑκάτης δὲ πανήμερος ἀμφεπονεῖτο
νηόν, ἐπεί ῥα θεᾶς αὐτὴ πέλεν ἀρήτειρα—
καί σφεας ὡς ἴδεν ἆσσον, ἀνίαχεν· ὀξὺ δ' ἄκουσεν
Χαλκιόπη· δμωαὶ δὲ ποδῶν προπάροιθε βαλοῦσαι
νήματα καὶ κλωστῆρας ἀολλέες ἔκτοθι πᾶσαι
ἔδραμον. ἡ δ' ἅμα τοῖσιν ἐοὺς υἷας ἰδοῦσα
ὑψοῦ χάρματι χεῖρας ἀνέσχεθεν· ὣς δὲ καὶ αὐτοὶ
μητέρα δεξιόωντο, καὶ ἀμφαγάπαζον ἰδόντες
γηθόσυνοι· τοῖον δὲ κινυρομένη φάτο μῦθον·
"Ἔμπης οὐκ ἄρ' ἐμέλλετ' ἀκηδείῃ με λιπόντες
τηλόθι πλάγξασθαι· μετὰ δ' ὑμέας ἔτραπεν αἶσα.
δειλὴ ἐγώ, οἷον πόθον Ἑλλάδος ἔκποθεν ἄτης
λευγαλέης Φρίξοιο ἐφημοσύνῃσιν ἕλεσθε
πατρός. ὁ μὲν θνήσκων στυγερὰς ἐπετείλατ' ἀνίας
ἡμετέρῃ κραδίῃ. τί δέ κεν πόλιν Ὀρχομενοῖο,
ὅστις ὅδ' Ὀρχομενός, κτεάνων Ἀθάμαντος ἔκητι
μητέρ' ἐὴν ἀχέουσαν ἀποπρολιπόντες, ἵκοισθε;"
Ὣς ἔφατ'· Αἰήτης δὲ πανύστατος ὦρτο θύραζε,
ἐκ δ' αὐτὴ Εἰδυῖα δάμαρ κίεν Αἰήταο,

252. θεᾶς Merkel: θεῆς codd.
254. ποδῶν om. L, G.
256. τοῖσιν Vatt., Stephanus: τῇσιν L, G.
263. ἐφημοσύνῃσιν ἕλεσθε Brunck: ἐφημοσυνῃσι νέεσθαι vulg.

250 sqq. 'for Hera kept her in her home, though seldom aforetime was she within the house, but she ministered in the temple of Hecate from morn till eve.' For θάμιζεν cf. 2. 451.

253. ὀξὺ δ' ἄκουσεν: 'was quick to hear'; cf. *Il.* 17. 256, where Leaf says, "the power of hearing being regarded as something which goes out of a man is naturally called 'keen' when it penetrates to a long distance.'

254. ποδῶν προπάροιθε: cf. Cat. 64. 319, Ante pedes autem candentis mollia lanae Vellera virgati custodibant calathisci.

255. νήματα: 'yarn.' **κλωστῆρας**: 'spindles,' cf. 4. 1062. Virg. may have had this passage before his mind in *Aen.* 9. 476, excussi manibus radii, revolutaque pensa, though more immediately *Il.* 22. 448, τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.

256. ἡ δ': i.e. Chalciope, wife of Phrixus.

257. ὑψοῦ: the Schol. censures this use for ὑψόσε, but see on 1. 63. We have ἔκτοθι = ἔκτοσε (255) and τηλόθι = τηλόσε (261).

259. κινυρομένη: cf. 1. 292.

260. ἐμέλλετ': this use of the impf. of μέλλω to denote what is destined is peculiar to epic poetry, cf. *Il.* 5. 686, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε, Νοστήσας οἰκόνδε . . . Εὐφρανέειν ἄλοχον: Ap. 1. 1309, etc. **ἀκηδείῃ**: see on 298.

262. ἔκποθεν . . . λευγαλέης: 'from some grievous infatuation.'

263. Φρίξοιο ἐφημοσύνῃσιν: cf. 2. 1093 sqq.

266. ὅστις ὅδ' Ὀρχομενός: imitated in *Aen.* 5. 83, nec tecum Ausonium, quicunque est, quaerere Thybrim.

267. ἐήν: = ὑμετέρην, as in 2. 332; v.n. 1. 1113.

Χαλκιόπης ἀίουσα· τὸ δ' αὐτίκα πᾶν ὁμάδοιο
ἔρκος ἐπεπλήθει. τοὶ μὲν μέγαν ἀμφιπένοντο
ταῦρον ἅλις δμῶες· τοὶ δὲ ξύλα κάγκανα χαλκῷ
κόπτον· τοὶ δὲ λοετρὰ πυρὶ ζέον· οὐδέ τις ἦεν,
ὃς καμάτου μεθίεσκεν, ὑποδρήσσων βασιλῆι.
Τόφρα δ' Ἔρως πολιοῖο δι' ἠέρος ἶξεν ἄφαντος,
τετρηχώς, οἷόν τε νέαις ἐπὶ φορβάσιν οἶστρος
τέλλεται, ὅν τε μύωπα βοῶν κλείουσι νομῆες.
ὧκα δ' ὑπὸ φλιὴν προδόμῳ ἔνι τόξα τανύσσας
ἰοδόκης ἀβλῆτα πολύστονον ἐξέλετ' ἰόν.
ἐκ δ' ὄγε καρπαλίμοισι λαθὼν ποσὶν οὐδὸν ἄμειψεν
ὀξέα δενδίλλων· αὐτῷ δ' ὑπὸ βαιὸς ἐλυσθεὶς
Αἰσονίδῃ γλυφίδας μέσσῃ ἐνικάθετο νευρῇ,
ἰθὺς δ' ἀμφοτέρῃσι διασχόμενος παλάμῃσιν
ἧκ' ἐπὶ Μηδείῃ· τὴν δ' ἀμφασίη λάβε θυμόν.
αὐτὸς δ' ὑψορόφοιο παλιμπετὲς ἐκ μεγάροιο

271. **ἐπεπλήθει**: this form is only found here. For the plpf. expressing suddenness v. Goodwin, *M.T.* 32. Cf. 1. 1329.

272. **ἅλις**: 'in great numbers'; cf. *Il.* 3. 384, *περὶ δὲ Τρῳαὶ ἅλις ἦσαν*.

273. **ζέον**: for the causal sense cf. 4. 391, *Anth. P.* 7, 385, *θυμὸν . . . ἔζεσας*, Aesch. *Pr.* 370, *ἐξαναζέσει χόλον*. Similar examples are *προρέεσκε* (225) and *ἐπαΐσσων* (1. 1254).

274. **μεθίεσκον**: cf. *ἐξανίεσκον*, 4. 622. These forms, which are not Homeric, are modelled on *ἀνίεσκε*, Hes. *Th.* 157. **ὑποδρήσσων**: Ap. formed this new verb from the Homeric *ὑποδράω* 'to minister to' and *ὑποδρηστῆρες* 'servants.'

275. **πολιοῖο**: 'clear,' *διαφανοῦς*. Schol.; cf. Eur. *Or.* 1376, *πολιὸν αἰθέρ' ἀμπτάμενος*.

276. **τετρηχώς**: 'tumultuous,' 'full of turmoil'; v.n. 120. For the intrans. use of *τέτρηχα* v.n. 1. 1167. de M. wrongly renders, "portant avec lui le trouble de la passion." **οἶστρος**: v.n. 1. 1265. Ap. is imitating Anacr. 3. 27, *Ταυέι δὲ καί με τύπτει Μέσον ἦπαρ, ὥσπερ οἶστρος· Ἀνὰ δ' ἄλλεται καχάζων*. For *φορβάσιν* v.n. 2. 89.

277. **ἐπὶ . . τέλλεται**: 'attacks,' *lit.* 'rises against,' *adoritur*. **μύωπα**: cf. Call. *fr.* 46, *βουσσόον, ὅντε μύωπα βοῶν καλέουσιν ἀμορβοί*. The word had the double meaning of 'spur' and 'gadfly'; cf. Plat. *Apol.* 30 E: Aesch. *Pr.* 675.

278. **φλιήν**: 'lintel,' *limen superius*; cf. Theocr. 2. 60, *θρόνα ταῦθ' ὑπόμαξον Τᾶς τήνω φλιᾶς καθ' ὑπέρτερον*. In *Od.* 17. 221 *φλιαί* means 'jambs.' **προδόμῳ**: 'fore-hall,' the vestibule to the *μέγαρον*, formed by the space covered by the *αἴθουσα* running along the inner side of the *αὐλή*.

279. Imitated from *Il.* 4. 116, *ἐκ δ' ἕλετ' ἰὸν Ἀβλῆτα, πτερόεντα, μελαινέων ἕρμ' ὀδυνάων*.

281. **ὀξέα δενδίλλων**: 'with quick glances'; cf. *Il.* 9. 180, *δενδίλλων ἐς ἕκαστον* 'looking meaningly at each.' Doederlein refers it to **δένειν δονεῖν*, to turn oneself about; Fick explains it as a redupl. form* *δενδίλϝω* connected with Skt. *ā-dar* to trouble oneself, take thought for; Curtius compares the redupl. with that in *δέν-δρε(F)ο-ν* beside *δρῦς*.

αὐτῷ . . . ἐλυσθείς: 'crouching with tiny form at Jason's very feet'; cf. Archil. 103, *ἔρως ὑπὸ καρδίην ἐλυσθείς* (v. 296): *Il.* 24. 510, *προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς*: *Od.* 9. 433, *ὑπὸ γαστέρ' ἐλυσθείς*. See also on 1291 infr.

283. **διασχόμενος**: 'stretching it'; cf. *Aen.* 9. 623, intendit telum, diversaque bracchia ducens, etc.

284. **ἀμφασίη**: cf. 76.

καγχαλόων ἤιξε· βέλος δ' ἐνεδαίετο κούρῃ
νέρθεν ὑπὸ κραδίῃ, φλογὶ εἴκελον· ἀντία δ' αἰεὶ
βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα, καί οἱ ἄηντο
στηθέων ἐκ πυκιναὶ καμάτῳ φρένες, οὐδέ τιν' ἄλλην
μνῆστιν ἔχεν, γλυκερῇ δὲ κατείβετο θυμὸν ἀνίῃ.
ὡς δὲ γυνὴ μαλερῷ περὶ κάρφεα χεύατο δαλῷ
χερνῆτις, τῇπερ ταλασήια ἔργα μέμηλεν,
ὥς κεν ὑπωρόφιον νύκτωρ σέλας ἐντύναιτο,
ἄγχι μάλ' ἐγρομένη· τὸ δ' ἀθέσφατον ἐξ ὀλίγοιο
δαλοῦ ἀνεγρόμενον σὺν κάρφεα πάντ' ἀμαθύνει·

287. εἴκελον Stephanus: ἴκελον codd.
288. ἐπ' G, Paris. unus, et coni. Stephanus.
290. γλυκερῇ . . . ἀνίῃ Pariss. duo, et coni. Stephanus: γλυκερὴ . . . ἀνίῃ L: γλυκερὴ . . . ἀνίη vulg.
294. πάγχυ μάλ' Merkel: ἄγχι μάλ' ἐζομένη Hemsterhuis.
295. ἀνερθόμενον Paris. unus, unde ἀνερχόμενον Brunck.

286. ἐνεδαίετο: cf. Pind. *P.* 4. 328, ἡμιθέοισιν πόθον ἔνδαιεν Ἥρα: *Aen.* 4. 2, vulnus alit venis et caeco carpitur igni: Cat. 64. 92 (of Ariadne), non prius ex illo flagrantia declinavit Lumina, quam cuncto concepit corpore flammam Funditus atque imis exarsit tota medullis.

287. φλογὶ εἴκελον: the same comparison occurs in 1. 544, 4. 173; cf. *Il.* 13. 330, φλογὶ εἴκελον ἀλκήν.

288–9. βάλλεν . . . ἀμαρύγματα: cf. Aesch. *Ag.* 239, ἔβαλλ' ἕκαστον ἀπ' ὄμματος βέλει φιλοίκτῳ: *Il.* 743, μαλθακὸν ὀμμάτων βέλος, δηξίθυμον ἔρωτος ἄνθος. For ἀμαρύγματα v.n. 2. 42. **ὑπό**: 'in the direction of.' Here, as in 675, 1404, ὑπό c. acc. is used in a way that is not Homeric (Oswald). **ἄηντο . . . φρένες**: 'and in her breast her anxious heart throbbed wildly in its pangs.' **ἄηντο**: πνοὴν ἔπεμπον ἢ μετεωρίζοντο. Schol.; cf. 688, 2. 81, 4. 1673. **ἐκ στηθέων**: cf. 962. **πυκιναὶ φρένες**: frequent in Hom. of a mind quick to perceive, so here of the heart 'sensitive,' 'responsive.'

290. γλυκερῇ . . . ἀνίῃ: 'but her soul melted away in sweet sorrow.' **κατείβετο**: = κατετήκετο, cf. 1131. In both passages L. and S. explain 'to overflow with.'

291 sqq. 'As a woman who laboureth with her hands, and whose craft is weaving, strews dry twigs around a smouldering firebrand, that she may kindle light by night beneath her roof when she must rise betimes; and a flame of wondrous power, roused from a tiny brand, consumeth the twigs—even so did Love, merciless Love, crouching beneath her heart burn stealthily; and her soft cheeks did ever change their hue, now pale, now red, in her anguish of heart.' The simile of the toil-worn weaver is used again in 4. 1062 to illustrate Medea's fears. Homer employs a similar comparison in *Il.* 12. 432, ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθής, Ἥτε σταθμὸν ἔχουσα καὶ ἔριον ἀμφὶς ἀνέλκει Ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται. Virgil imitates all three passages in describing Vulcan speeding to his forge at early morn, *Aen.* 8. 408, cum femina primum Cui tolerare colo vitam tenuique Minerva Impositum, cinerem et sopitos suscitat ignes Noctem addens operi, etc. For the keeping a flame alive at night cf. *Od.* 5. 488, ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ . . . Σπέρμα πυρὸς σώζων κ.τ.λ.

294. ἄγχι μάλα: 'right early.' Ap. seems to have adopted this temporal sense of ἄγχι from *Od.* 19. 301, ἐλεύσεται ἤδη Ἄγχι μάλα, where Eustath. so explains it, though most editors take it there in its usual local sense. Merkel's objection that ἄγχι 'foret *mox* non *temperi*' does not seem convincing: to rise 'soon' and to rise 'early' come to much the same thing. **τὸ δέ**: *sc.* πῦρ.

295. σὺν . . . ἀμαθύνει: this compound is ἅπ. λεγ.

τοῖος ὑπὸ κραδίῃ εἰλυμένος αἴθετο λάθρῃ
οὖλος Ἔρως· ἁπαλὰς δὲ μετετρωπᾶτο παρειὰς
ἐς χλόον, ἄλλοτ' ἔρευθος, ἀκηδείῃσι νόοιο.
Δμῶες δ' ὁππότε δή σφιν ἐπαρτέα θῆκαν ἐδωδήν,
αὐτοί τε λιαροῖσιν ἐφαιδρύναντο λοετροῖς,
ἀσπασίως δόρπῳ τε ποτῆτί τε θυμὸν ἄρεσσαν.
ἐκ δὲ τοῦ Αἰήτης σφετέρης ἐρέεινε θυγατρὸς
υἷας τοίοισι παρηγορέων ἐπέεσσιν·
"Παιδὸς ἐμῆς κοῦροι Φρίξοιό τε, τὸν περὶ πάντων
ξείνων ἡμετέροισιν ἐνὶ μεγάροισιν ἔτισα,
πῶς Αἰάνδε νέεσθε παλίσσυτοι; ἦέ τις ἄτη
σωμένοις μεσσηγὺς ἐνέκλασεν; οὐ μὲν ἐμεῖο
πείθεσθε προφέροντος ἀπείρονα μέτρα κελεύθου.
ᾔδειν γάρ ποτε πατρὸς ἐν ἅρμασιν Ἠελίοιο
δινεύσας, ὅτ' ἐμεῖο κασιγνήτην ἐκόμιζεν
Κίρκην ἑσπερίης εἴσω χθονός, ἐκ δ' ἱκόμεσθα
ἀκτὴν ἠπείρου Τυρσηνίδος, ἔνθ' ἔτι νῦν περ
ναιετάει, μάλα πολλὸν ἀπόπροθι Κολχίδος αἴης.

306. *ἦε τίς ἄνην* O. Schneider.
307. *σωμένους* ed. Flor.

296. εἰλυμένος: v.n. 281. **αἴθετο λάθρῃ**: cf. *Aen.* 4. 67, est mollis flamma medullas Interea, et tacitum vivit sub pectore vulnus.

297. οὖλος: 'cruel'; cf. Virg. *E.* 8. 47, saevus Amor: Enn. *Fab.* 259, Medea, animo aegra, amore saevo saucia. L. and S. take *οὖλος* as *ὅλος* here and in 1078, explaining 'vigorous,' 'vehement.' **μετετρωπᾶτο**: ἅπ. λεγ. Prop. expresses the same change from blushing to paleness, 1. 15. 39, Quis te cogebat multos pallere colores?; cf. Cat. 64. 100, Quantos illa tulit languenti corde timores, Quanto saepe magis fulgore expalluit auri.

298. χλόον: v.n. 2. 1216. **ἀκηδείῃσι**: *ταῖς πολυκηδείαις, τουτέστι ταῖς λύπαις.* Schol.; elsewhere it means 'indifference,' e.g. 260 supr., 2. 219.

301. δόρπῳ: *δόρπον*, the evening meal in Hom., is used loosely for food in later epic; cf. the Homeric *σίτοιο ἠδὲ ποτῆτος*. **ἄρεσσαν**: this form only here; the infin. *ἀρέσαι* in Hom. Cf. 901, 4. 373.

302. ἐκ δὲ τοῦ: 'thereupon.' **σφετέρης**: v.n. 186. **θυγατρός**: Chalciope.

306. ἦε . . . ἐνέκλασεν: 'has some mischance thwarted you in speeding your course?' Cf. *Il.* 8. 408, *αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν, ὅττι κεν εἴπω*. The dat. *σωμένοις* is on the analogy of verbs of opposition, e.g. *δηριᾶσθαι*. For the form *σώμαι* see on 2. 296, 1010. Schneider's ingenious suggestion, *ἄνην* for *ἄτη*, is based on Call. *Jov.* 90, *αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενοινήν*. *ἄνω* has *ᾱ*.

308. προφέροντος: 'putting forward.' The gen. may be absolute or governed by *πείθεσθαι*, cf. Hdt. 1. 126, *ἐμέο πείθεσθαι*.

309. ᾔδειν . . . δινεύσας: 'for I marked it, when once I was whirled in my father the Sungod's car' (Way).

311. Κίρκην: the home of Circe, the Homeric *Αἰαίη*, was early identified with the Circeian promontory in Latium on the Tyrrhenian Sea; Hes. *Th.* 1011, *Κίρκη δ' Ἠελίου θυγάτηρ Ὑπεριονίδαο Γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότητι Ἄγριον ἠδὲ Λατῖνον . . . Οἱ δ' ἦτοι μάλα τῆλε μυχῷ νήσων ἱεράων Πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἄνασσον*. Cf. 4. 850.

ἀλλὰ τί μύθων ἦδος; ἃ δ' ἐν ποσὶν ὔμιν ὄρωρεν,
εἶπατ' ἀριφραδέως, ἠδ' οἵτινες οἷδ' ἐφέπονται
ἀνέρες, ὅππῃ τε γλαφυρῆς ἐκ νηὸς ἔβητε."
Τοιά μιν ἐξερέοντα κασιγνήτων προπάροιθεν
Ἄργος ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο
μειλιχίως προσέειπεν, ἐπεὶ προγενέστερος ἦεν·
"Αἰήτη, κείνην μὲν ἄφαρ διέχευαν ἄελλαι
ζαχρηεῖς· αὐτοὺς δ' ἐπὶ δούρασι πεπτηῶτας
νήσου Ἐνυαλίοιο ποτὶ ξερὸν ἔκβαλε κῦμα
λυγαίῃ ὑπὸ νυκτί· θεὸς δέ τις ἄμμ' ἐσάωσεν.
οὐδὲ γὰρ αἶ τὸ πάροιθεν ἐρημαίην κατὰ νῆσον
ἠλίζοντ' ὄρνιθες Ἀρήιαι, οὐδ' ἔτι κείνας
εὕρομεν. ἀλλ' οἵγ' ἄνδρες ἀπήλασαν, ἐξαποβάντες
νηὸς ἑῆς προτέρῳ ἐνὶ ἤματι· καί σφ' ἀπέρυκεν
ἡμέας οἰκτείρων Ζηνὸς νόος, ἠέ τις αἶσα,
αὐτίκ' ἐπεὶ καὶ βρῶσιν ἄλις καὶ εἵματ' ἔδωκαν,
οὔνομά τε Φρίξοιο περικλεὲς εἰσαΐοντες
ἠδ' αὐτοῖο σέθεν· μετὰ γὰρ τεὸν ἄστυ νέονται.
χρειὼ δ' ἦν ἐθέλῃς ἐξίδμεναι, οὔ σ' ἐπικεύσω.

314. ὔμιν L : ὔμμιν vulg.
316. ὅππῃ τε Pariss. duo : ὁππότε L, G : ὁππότε καὶ Stephanus : ὁππότε τε Samuelsson.
320. διέχευσαν Stephanus.
321. ἐπὶ Madvig : ὑπὸ codd.
325. οὐδ' ἔτι Pariss. duo : οὐδέ τι vulg.
327. καί σφας ἔρυκεν Herwerden.

314. τί μύθων ἦδος : cf. 1. 1294. **ἃ δ' ἐν ποσίν** : 'the obstacles which have arisen in your path'; *ἐν ποσίν* = *ἐμποδών*.

318. ὑποδδείσας ἀμφί : 'fearing for the safety of.' For the usual constr. of *ὑποδ.* v. 2. 821. Argus acts as spokesman, as in 2. 1122.

320. κείνην : *sc. νῆα*. For the wreck v. 2. 1118.

321. ἐπὶ δούρασι πεπτηῶτας : 'having fallen on some timbers' (when the vessel broke up). Ap. was thinking of *Od.* 12. 438 sqq. where Odysseus drops from a tree and catches hold of the *δοῦρα* of his vessel which have been vomited forth by Charybdis, and makes his way to land *ἑζόμενος ἐπὶ τοῖσιν*. In Ap. *πεπτηῶτα* (*-τας*) is from *πίπτω* (not *πτήσσω*), as also *πεπτηότες* (*-τας*), 4. 1263, 1298. He has *πεπτηυῖα* from *πτήσσω* 2. 535; but from *πίπτω* 4. 93, 1454. The reading *ὑπὸ* yields no sense, and was due to phrases like *πῖπτον ὑπὸ δούρασι*, 3. 1375, and the Homeric *ὑπὸ τεύχεσι πεπτηῶτες* (of men lying in ambush), *Od.* 14. 474. There seems to be a similar confusion of *ἐπὶ* and *ὑπὸ* in 4. 1263, *τῇδ' ὑπ' ἐρημαίῃ πεπτηότας*.

322. νήσου Ἐνυαλίου : v. n. 2. 384. **ποτὶ ξερόν** : cf. *Od.* 5. 402, *βόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο*.

326. ἀπήλασαν : cf. 2. 1068 sqq.

327. ἑῆς : = *σφετέρης*, v. n. 1. 1113. **ἀπέρυκεν** : *detinebat*, i.e. kept them on the island to befriend the sons of Phrixus. Such a use of *ἀπερύκω* (= *ἐρύκω*, 250) is unique. See on 174.

330. εἰσαΐοντες : v.n. 1. 764.

332. χρειώ : 'the object of their quest,' v.n. 33. **οὔ σ' ἐπικεύσω** : cf. Aesch. *Ag.* 773, *οὐ γὰρ σ' ἐπικεύσω* (Musgrave).

τόνδε τις ἱέμενος πάτρης ἀπάνευθεν ἐλάσσαι
καὶ κτεάνων βασιλεὺς περιώσιον, οὕνεκεν ἀλκῇ
σφωιτέρῃ πάντεσσι μετέπρεπεν Αἰολίδῃσιν,
πέμπει δεῦρο νέεσθαι ἀμήχανον· οὐδ' ὑπαλύξειν
στεῦται ἀμειλίκτοιο Διὸς θυμαλγέα μῆνιν
καὶ χόλον, οὐδ' ἄτλητον ἄγος Φρίξοιό τε ποινὰς
Αἰολιδέων γενεήν, πρὶν ἐς Ἑλλάδα κῶας ἱκέσθαι.
νῆα δ' Ἀθηναίη Παλλὰς κάμεν, οὐ μάλα τοίην,
οἵαι περ Κόλχοισι μετ' ἀνδράσι νῆες ἔασιν,
τάων αἰνοτάτης ἐπεκύρσαμεν. ἤλιθα γάρ μιν
λάβρον ὕδωρ πνοιή τε διέτμαγεν· ἡ δ' ἐνὶ γόμφοις
ἴσχεται, ἦν καὶ πᾶσαι ἐπιβρίσωσιν ἄελλαι.
ἶσον δ' ἐξ ἀνέμοιο θέει καὶ ὅτ' ἀνέρες αὐτοὶ
νωλεμέως χείρεσσιν ἐπισπέρχωσιν ἐρετμοῖς.
τῇ δ' ἐναγειράμενος Παναχαιίδος εἴ τι φέριστον
ἡρώων, τεὸν ἄστυ μετήλυθε, πόλλ' ἐπαληθεὶς
ἄστεα καὶ πελάγη στυγερῆς ἁλός, εἴ οἱ ὀπάσσαις.
αὐτῷ δ' ὥς κεν ἄδῃ, τὼς ἔσσεται· οὐ γὰρ ἱκάνει
χερσὶ βιησόμενος· μέμονεν δέ τοι ἄξια τίσειν
δωτίνης, ἀίων ἐμέθεν μέγα δυσμενέοντας

337. *στεῦτο* schol. Par.
346. *ἐρετμούς* Pariss. tres, Brunck.
347. *φέριστον* corr. *φέριστοι* L : *οἵ τε φέριστοι* Vat. unus, Pariss. tres.
349. *ὀπάσσοις* Pariss. quatt., Brunck.
351. *βιησόμενος* Vatt. duo, et coni. Stephanus : *βιησάμενος* vulg.

333. τόνδε: Jason. **τις . . . βασιλεύς**: Pelias ; cf. 1. 5 sqq.

334. περιώσιον: with *ἱέμενος*, "being fain with exceeding vehement spite" (Way).

335. σφωιτέρῃ: v.n. 1. 643. **Αἰολίδῃσιν**: v.n. 1. 143.

336. ἀμήχανον: 'helpless to resist.'

337. 'he avows that the race of Aeolus shall not escape the grievous wrath and indignation of relentless Zeus, nor the awful pollution and retribution coming from Phrixus.' Cf. 2. 1194. For *στεῦται* v.n. 2. 1204.

341. νῆες: in mentioning Colchian ships Ap. abandons the usual legend that the Argo was the first ship ever built.

342. αἰνοτάτης: 'the sorriest' ; cf. 2. 1126. **ἤλιθα**: 'utterly' ; v.n. 2. 283. The Schol. explains it by *ἀθρόως*, which may mean 'all at once.'

343. διέτμαγεν: here aor. act. ; in 1147 infr. and in 2. 298 it is aor. pass. **ἡ δέ**: the Argo. **γόμφοις**: cf. 1. 369, 1005.

344. ἴσχεται: 'is held fast.' **ἐπιβρίσωσιν**: cf. 2. 1125.

345. ἐξ ἀνέμοιο: 'before the wind.'

346. χείρεσσιν . . . ἐρετμοῖς: for the double dat. cf. 462, 470, 1297 ; 1. 542.

347. Παναχαιίδος: cf. 1. 243. **εἴ τι φέριστον**: for this use of the neut. for the masc. cf. Theocr. 7. 4, *εἴ τί περ ἐσθλὸν Χαῶν τῶν ἐπάνωθεν*: Hor. *S.* 1. 6. 1, Lydorum quidquid Etruscos Incoluit fines.

348. πόλλ' ἐπαληθείς: cf. *Od.* 4. 81, *πολλὰ παθὼν καὶ πόλλ' ἐπαληθείς*: *Aen.* 1. 3, multum ille et terris iactatus et alto.

349. ὀπάσσαις: *sc. τὸ κῶας.*

350. αὐτῷ: = *σοὶ αὐτῷ*, cf. 1. 476. **τὼς ἔσσεται**: cf. 2. 345.

Σαυρομάτας, τοὺς σοῖσιν ὑπὸ σκήπτροισι δαμάσσει.
εἰ δὲ καὶ οὔνομα δῆθεν ἐπιθύεις γενεήν τε
ἴδμεναι, οἵτινές εἰσιν, ἕκαστά γε μυθησαίμην.
τόνδε μέν, οἷό περ οὕνεκ' ἀφ' Ἑλλάδος ὦλλοι ἄγερθεν,
κλείουσ' Αἴσονος υἱὸν Ἰήσονα Κρηθεΐδαο.
εἰ δ' αὐτοῦ Κρηθῆος ἐτήτυμόν ἐστι γενέθλης,
οὕτω κεν γνωτὸς πατρώιος ἄμμι πέλοιτο.
ἄμφω γὰρ Κρηθεὺς Ἀθάμας τ' ἔσαν Αἰόλου υἷες·
Φρίξος δ' αὖτ' Ἀθάμαντος ἔην πάις Αἰολίδαο.
τόνδε δ' ἄρ', Ἠελίου γόνον ἔμμεναι εἴ τιν' ἀκούεις,
δέρκεαι Αὐγείην· Τελαμὼν δ' ὅγε, κυδίστοιο
Αἰακοῦ ἐκγεγαώς· Ζεὺς δ' Αἰακὸν αὐτὸς ἔτικτεν.
ὣς δὲ καὶ ὦλλοι πάντες, ὅσοι συνέπονται ἑταῖροι,
ἀθανάτων υἷές τε καὶ υἱωνοὶ γεγάασιν."

Τοῖα παρέννεπεν Ἄργος· ἄναξ δ' ἐπεχώσατο μύθοις
εἰσαΐων· ὑψοῦ δὲ χόλῳ φρένες ἠερέθοντο.
φῆ δ' ἐπαλαστήσας· μενέαινε δὲ παισὶ μάλιστα
Χαλκιόπης· τῶν γάρ σφε μετελθέμεν οὕνεκ' ἐώλπει·
ἐκ δέ οἱ ὄμματ' ἔλαμψεν ὑπ' ὀφρύσιν ἰεμένοιο·

"Οὐκ ἄφαρ ὀφθαλμῶν μοι ἀπόπροθι, λωβητῆρες,
νεῖσθ' αὐτοῖσι δόλοισι παλίσσυτοι ἔκτοθι γαίης,

355. κε Brunck.
370. σφε Pariss., Vrat., Vind.: σφι vulg. ἐώλπει Stephanus: ἐόλπει codd.
371. ὀφρύσι χωομένοιο Herwerden.
373. νεῖσθαι L, G.

353. Σαυρομάτας: the boundaries of the Sauromatae, who dwelt near the Sea of Azov, are given in Hdt. 4. 21. Their feuds with the Colchians are not recorded elsewhere. Diodorus (4. 45) mentions the legend that Circe (sister of Aeetes) was married to their king, and, after poisoning her husband, ruled her subjects in tyrannical fashion.

354. δῆθεν ἐπιθύεις: v.n. 2. 1154.

359. γνωτός: v.n. 1. 53.

360. See on 2. 1160.

363. Αὐγείην: cf. 1. 172. **Τελαμών**: cf. 1. 90 sqq.

367. ἐπεχώσατο: ἐπιχώομαι 'to be wroth at' is ἅπ. λεγ., though χώομαι is common.

368. χόλῳ . . . ἠερέθοντο: 'his heart surged high with passion.' See on 1. 944.

369. ἐπαλαστήσας: cf. *Od.* 1. 252, τὸν δ' ἐπαλαστήσασα προσηύδα, where the Schol. says τὸ ἐπαλαστήσασα δηλοῖ τὸ ἐπὶ τοῖς λεχθεῖσιν ὡς ἀλάστοις καὶ δεινοῖς οὖσι δεινοπαθήσασα. Hom. also uses ἀλαστέω of the wrath which neither forgives nor forgets.

370. τῶν γάρ . . . ἐώλπει: 'for he deemed that it was on their account the Argonauts had come to his city'; cf. 4. 10. ἐώλπει shows metathesis of quantity for ἠόλπει; cf. ἐφίκει (189) for ἠοίκει. In Hom. ἔλπομαι often means 'to fancy.'

371. Cf. *Il.* 13. 474, ὀφθαλμὼ δ' ἄρα οἱ πυρὶ λάμπετον. **ἰεμένοιο**: 'in his impetuous wrath.'

372. λωβητῆρες: cf. *Il.* 24. 239, ἔρρετε, λωβητῆρες, ἐλεγχέες.

373. αὐτοῖσι: v.n. 1. 502. **ἔκτοθι**: v.n. 257.

πρίν τινα λευγαλέον τε δέρος καὶ Φρίξον ἰδέσθαι;
αὐτίχ' ὁμαρτήσαντες ἀφ' Ἑλλάδος, οὐκ ἐπὶ κῶας,
σκῆπτρα δὲ καὶ τιμὴν βασιληίδα δεῦρο νέεσθε.
εἰ δέ κε μὴ προπάροιθεν ἐμῆς ἤψασθε τραπέζης,
ἦ τ' ἂν ἀπὸ γλώσσας τε ταμὼν καὶ χεῖρε κεάσσας
ἀμφοτέρας, οἷοισιν ἐπιπροέηκα πόδεσσιν,
ὥς κεν ἐρητύοισθε καὶ ὕστερον ὁρμηθῆναι,
οἷα δὲ καὶ μακάρεσσιν ἐπεψεύσασθε θεοῖσιν."
Φῆ ῥα χαλεψάμενος· μέγα δὲ φρένες Αἰακίδαο
νειόθεν οἰδαίνεσκον· ἐέλδετο δ' ἔνδοθι θυμὸς
ἀντιβίην ὀλοὸν φάσθαι ἔπος· ἀλλ' ἀπέρυκεν
Αἰσονίδης· πρὸ γὰρ αὐτὸς ἀμείψατο μειλιχίοισιν·
"Αἰήτη, σχέο μοι τῷδε στόλῳ. οὔτι γὰρ αὖτως
ἄστυ τεὸν καὶ δῶμαθ' ἱκάνομεν, ὥς που ἔολπας,
οὐδὲ μὲν ἱέμενοι. τίς δ' ἂν τόσον οἶδμα περῆσαι
πλαίη ἑκὼν ὀθνεῖον ἐπὶ κτέρας; ἀλλά με δαίμων
καὶ κρυερὴ βασιλῆος ἀτασθάλου ὦρσεν ἐφετμή.
δὸς χάριν ἀντομένοισι· σέθεν δ' ἐγὼ Ἑλλάδι πάσῃ

375. *ὁμαρτήσαντε ἐφ'* Ἑλλάδα; Brunck: *ἐφ'* Ἑλλάδος (omisso v. 374) Ruhnken. *οὐκ* Vatt. duo, Pariss. nonnulli: *οὐδ'* vulg.
376. *δὲ* Pariss., v.l. in schol.: *τε* L, G. *νέεσθε* Stephanus, et fort. Pariss.: *νέεσθαι* L, G.
379. *ἀποπροέηκα* Herwerden.
386. *τῷ δὲ* Merkel: *τοῦδε στόλου* ex schol. O. Schneider.

374. 'ere some one of you see the fleece and Phrixus to his sorrow.' For the form of threat cf. *Od.* 17. 448, *μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπριν ἴδηαι*: Eur. *Bacch.* 351: Ar. *Thesm.* 853.

375. αὐτίχ' . . . νέεσθε: 'straightway accompanying them from Hellas you come hither, not to win the fleece, but to win my sceptre and royal state.' Aeetes, like Medea 775 infr., believes that the sons of Chalciope actually reached Greece and returned with the Argonauts. The lines have been variously misunderstood. Merkel keeps *νέεσθαι* in 376, apparently as an infin. of indignation, and so de M. renders, "Vous qui vous êtes empressés de partir de l'Hellade, et de venir ici, non pas pour la toison, mais pour ravir mon sceptre et mon autorité royale!"

379. οἷοισιν . . . πόδεσσιν: 'I would have cast you forth with but your feet left.'

381. 'such things have you falsely attributed even to the blessed gods.' **ἐπεψεύσασθε**: cf. Lucian *Tox.* 42, *ὡς καὶ πολλὰ ἐπιψεύδοιο αὐτοῖς*, 'so that you could attribute many things falsely to them.'

383. οἰδαίνεσκον: cf. *Il.* 9. 554, *χόλος νόον οἰδάνει.*

384. ἀντιβίην: cf. 1. 1002. **ὀλοόν**: = *ἀνήκεστον* 'fraught with fatal issue.'

386. σχέο . . . στόλῳ: 'bear with me in this emprise,' *lit.* 'restrain thyself, I prithee (*μοι* eth. dat.), in the matter of, etc.' *στόλῳ* is dat. comm.

387. Cf. *Orph. Arg.* 827, *οὔτε νυ λῃστῆρες ἱκάνομεν, οὔτε τιν' ἄλλην Γαῖαν ἐπιστρωφῶντες, ἐγείρομεν ὕβριος αἴσῃ Ἔργ' ἄδικ' ἀνθρώποισιν κ.τ.λ.*: *Aen.* 1. 527, Non nos aut ferro Libycos populare Penates Venimus, aut raptas ad litora vertere praedas. For *ἔολπας* v.n. 370.

388. ἱέμενοι: 'through covetousness.' **τίς δ' ἂν κ.τ.λ.**: cf. *Od.* 5. 99, *Ζεὺς ἐμὲ ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα. Τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ;*

θεσπεσιην οἵσω κληηδόνα· καὶ δέ τοι ἤδη
πρόφρονές εἰμεν ἄρηι θοὴν ἀποτῖσαι ἀμοιβήν,
εἴτ' οὖν Σαυρομάτας γε λιλαίεαι, εἴτε τιν' ἄλλον
δῆμον σφωιτέροισιν ὑπὸ σκήπτροισι δαμάσσαι."
Ἴσκεν ὑποσσαίνων ἀγανῇ ὀπί· τοῖο δὲ θυμὸς
διχθαδίην πόρφυρεν ἐνὶ στήθεσσι μενοινήν,
ἦ σφεας ὁρμηθεὶς αὐτοσχεδὸν ἐξεναρίζοι,
ἦ ὅγε πειρήσαιτο βίης. τό οἱ εἴσατ' ἄρειον
φραζομένῳ· καὶ δή μιν ὑποβλήδην προσέειπεν·
"Ξεῖνε, τί κεν τὰ ἕκαστα διηνεκέως ἀγορεύοις;
εἰ γὰρ ἐτήτυμόν ἐστε θεῶν γένος, ἠὲ καὶ ἄλλως
οὐδὲν ἐμεῖο χέρηες ἐπ' ὀθνείοισιν ἔβητε,
δώσω τοι χρύσειον ἄγειν δέρος, αἴ κ' ἐθέλῃσθα,
πειρηθείς. ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὔτι μεγαίρω,
ὡς αὐτοὶ μυθεῖσθε τὸν Ἑλλάδι κοιρανέοντα.
πεῖρα δέ τοι μένεός τε καὶ ἀλκῆς ἔσσετ' ἄεθλος,
τόν ῥ' αὐτὸς περίειμι χεροῖν ὀλοόν περ ἐόντα.
δοιώ μοι πεδίον τὸ Ἀρήιον ἀμφινέμονται
ταύρω χαλκόποδε, στόματι φλόγα φυσιόωντες·

395 ἐνὶ Pariss. tres : ἐπὶ vulg.
399. βίην Pariss., schol.
401. ἀγορεύοις Paris. unus : ἀγορεύεις vulg. : τί καὶ . . . ἀγορεύεις Wellauer.
404. αἴ Paris. unus : ἤν vulg.
410. φυσιώοντε Paris. unus, Brunck.

393. 'we are ready to recompense thee speedily with our services in war.' πρόφρων c. inf. is very unusual.

394. Σαυρομάτας : v.n. 353.

395. σφωιτέροισιν : = τεοῖσιν, v. n. 1. 643.

396. Ἴσκεν : v.n. 1. 834.

ὑποσσαίνων . . . ὀπί : 'wheedling him with soft words'; cf. σαίνοντες (1. 1145), Jebb on Soph. *Ant.* 1213.

397. διχθαδίην κ.τ.λ. : cf. *Il.* 14. 20, ὣς ὁ γέρων ὥρμαινε δαϊζόμενος κατὰ θυμὸν Διχθάδι' ἢ μεθ' ὅμιλον ἴοι . . . Ἧε μετ' Ἀτρείδην . . . Ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι. For πόρφυρεν v.n. 1. 461.

399. ἦ ὅγε . . . βίης : 'or whether he should put their strength to the test.' For ὅγε v.n. 1. 308. εἴσατ' ἄρειον : cf. *Aen.* 4. 287, Haec alternanti potior sententia visa est.

400. ὑποβλήδην : v.n. 1. 699.

402. θεῶν γένος : as Argus had boasted, 366 supr.

403. χέρηες : Hom. has χέρηι, χέρηα, χέρηες, χέρηα (neut. pl.), which Monro, following Mahlow, explains on the analogy of the Aeolic πλέες (= πλείονες) for πλε-εες, πλε-jεσ-ες (− jεσ = Lat. *ior*). Ap. has also the usual epic forms χερείων, 2. 77, 3. 465, χερείους, 2. 1220.

ἐπ' ὀθνείοισιν : 'to take the goods of strangers;' cf. 591.

405. ἐσθλοῖς κ.τ.λ. : 'for in the case of valiant men I deal not grudgingly after the fashion of the king of Hellas (i.e. Pelias, 334) of whom ye speak.'

408. 'an ordeal which I myself compass with my hands, grievous though it be.'

409. πεδίον Ἀρήιον : cf. 2. 1268. The Schol. tells us that Antimachus in the *Lyde* had mentioned the bulls, the work of Hephaestus.

410. φλόγα φυσιόωντες : for the acc., which is not Homeric, cf. 2. 87. We find an acc. with ἀμπνεῖν and ἐπιπνεῖν in 231, 1292, 1327.

τοὺς ἐλάω ζεύξας στυφελὴν κατὰ νειὸν Ἄρηος
τετράγυον, τὴν αἶψα ταμὼν ἐπὶ τέλσον ἀρότρῳ
οὐ σπόρον ὁλκοῖσιν Δηοῦς ἐνιβάλλομαι ἀκτήν,
ἀλλ' ὄφιος δεινοῖο μεταλδήσκοντας ὀδόντας
ἀνδράσι τευχηστῇσι δέμας. τοὺς δ' αὖθι δαΐζων
κείρω ἐμῷ ὑπὸ δουρὶ περισταδὸν ἀντιόωντας.
ἠέριος ζεύγνυμι βόας, καὶ δείελον ὥρην
παύομαι ἀμήτοιο. σύ δ', εἰ τάδε τοῖα τελέσσεις,
αὐτῆμαρ τόδε κῶας ἀποίσεαι εἰς βασιλῆος·
πρὶν δέ κεν οὐ δοίην, μηδ' ἔλπεο. δὴ γὰρ ἀεικὲς
ἄνδρ' ἀγαθὸν γεγαῶτα κακωτέρῳ ἀνέρι εἶξαι."
Ὣς ἄρ' ἔφη· ὁ δὲ σῖγα ποδῶν πάρος ὄμματα πήξας
ἧστ' αὖτως ἄφθογγος, ἀμηχανέων κακότητι.
βουλὴν δ' ἀμφὶ πολὺν στρώφα χρόνον, οὐδέ πῃ εἶχεν
θαρσαλέως ὑποδέχθαι, ἐπεὶ μέγα φαίνετο ἔργον·
ὀψὲ δ' ἀμειβόμενος προσελέξατο κερδαλέοισιν·
"Αἰήτη, μάλα τοί με δίκῃ περιπολλὸν ἐέργεις.
τῷ καὶ ἐγὼ τὸν ἄεθλον ὑπερφιάλόν περ ἐόντα
τλήσομαι, εἰ καί μοι θανέειν μόρος. οὐ γὰρ ἔτ' ἄλλο

413. ἀκτήν Vat. unus, Pariss. aliquot, Stephanus: ἀκτῇ L, G.

411. **νειόν**: cf. 1. 687.

412. **τετράγυον**: 'of four acres' (five, according to Pherecydes. Schol.). γύης meant primarily the plough-stock (v.n. 232), and was then used for a portion of ploughed land. Four of these was a good day's ploughing; cf. *Od.* 18. 374. **τέλσον**: Leaf, on *Il.* 13. 707, explains this as the *headland* or edge of the field where the plough turns on finishing the furrow. Curtius connects it, not with τέλος, but with Zend. *karesh* 'to plough,' Skt. *kārsh-man* 'boundary.'

413. **Δηοῦς ἀκτήν**: a variation of the Homeric Δημήτερος ἀκτή. Δηώ = Δημήτηρ is first found in h. Hom. *Cer.* 47, πότνια Δηώ. ἀκτή was formerly connected with ἄγνυμι, but, as it is used in Hesiod of standing crops, it is now referred to ἀκ, seen in ἀκή, ἄκρος, *acus*, and explained of the *spiky* ears of corn.

414. 'the teeth of the dragon which grow into the form of armed men.' μεταλδήσκω is ἅπ. λεγ., μετά denoting the change in the process of growth. δέμας is adverbial, and the datives are used where we should expect a prep. c. acc.

417. **ἠέριος**: 'at dawn'; v.n. 1. 580.

418. **ἀμήτοιο**: used in the same two senses of 'harvesting' and 'slaughtering' in *Il.* 19. 223, ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα Ζεύς.

419. **εἰς βασιλῆος**: for the ellipse cf. εἰς Αἴδαο, 2. 353.

420. **δὴ γάρ**: v.n. 2. 859.

422. **ὄμματα πήξας**: v.n. 22.

423. **αὖτως**: 'just as he was'; cf. 1. 1290. **ἀμηχανέων κακότητι**: cf. 2. 410, 1140.

425. **ὑποδέχθαι**: 'to accept the challenge'; cf. *Il.* 7. 93, αἴδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι.

427. **δίκῃ . . . ἐέργεις**: 'closely dost thou fence me within thy claim of right.'

428. **ὑπερφίαλον**: 'excessive,' 'unreasonable'; v.n. 1. 1334.

429. Cf. Cat. 64. 102, Cum saevum cupiens contra contendere monstrum Aut mortem oppeteret Theseus aut praemia laudis.

ῥίγιον ἀνθρώποισι κακῆς ἐπικείσετ' ἀνάγκης,
ἥ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος."
Ὣς φάτ' ἀμηχανίῃ βεβολημένος· αὐτὰρ ὁ τόνγε
σμερδαλέοις ἐπέεσσι προσέννεπεν ἀσχαλόωντα·
"Ἔρχεο νῦν μεθ' ὅμιλον, ἐπεὶ μέμονάς γε πόνοιο·
εἰ δὲ σύγε ζυγὰ βουσὶν ὑποδδείσαις ἐπαεῖραι,
ἠὲ καὶ οὐλομένου μεταχάσσεαι ἀμήτοιο,
αὐτῷ κεν τὰ ἕκαστα μέλοιτό μοι, ὄφρα καὶ ἄλλος
ἀνὴρ ἐρρίγῃσιν ἀρείονα φῶτα μετελθεῖν."
Ἴσκεν ἀπηλεγέως· ὁ δ' ἀπὸ θρόνου ὦρνυτ' Ἰήσων,
Αὐγείης Τελαμών τε παρασχεδόν· εἵπετο δ' Ἄργος
οἷος, ἐπεὶ μεσσηγὺς ἔτ' αὐτόθι νεῦσε λιπέσθαι
αὐτοκασιγνήτοις· οἱ δ' ἦισαν ἐκ μεγάροιο.
θεσπέσιον δ' ἐν πᾶσι μετέπρεπεν Αἴσονος υἱὸς
κάλλεϊ καὶ χαρίτεσσιν· ἐπ' αὐτῷ δ' ὄμματα κούρη
λοξὰ παρὰ λιπαρὴν σχομένη θηεῖτο καλύπτρην,
κῆρ ἄχεϊ σμύχουσα· νόος δέ οἱ ἠύτ' ὄνειρος
ἑρπύζων πεπότητο μετ' ἴχνια νισσομένοιο.

430. ἐπικείσετ' G, Vatt. tres.: ἐπικλείσετ' L: ἐπιβήσετ' vulg.: ἐπαμείβετ' Pariss. tres, unde ἄνθρωπός γε . . . ἐπαμείψετ' Brunck: ἐπινίσσετ' Gerhard, Köchly.
432. ἦισαν Rzach: ἦεσαν codd.
443. ἐνὶ πᾶσι Gerhard.

430. ῥίγιον: cf. Hes. *Op.* 703, τῆς δ' αὖτε κακῆς (*sc.* γυναικός) οὐ ῥίγιον ἄλλο.
431. ἐπέχραεν: v.n. 2. 498.
434. Ἔρχεο . . . μεθ' ὅμιλον: 'Go now to thy comrades,' ὅμιλος being used of the heroes as in 4. 183, etc. Way translates, "Come then to the gathering (at the ordeal)." **μέμονας**: never c. gen. in Hom.; cf. μαιμάω c. gen. 2. 269.
435. ὑποδδείσαις: Rzach points out that this is the only place where Ap. uses the forms in -αις, -αι in the weak aor. opt. except at the end of the line.
436. μεταχάσσεαι: 'shrink from,' ἅπ. λεγ.
438. ἐρρίγῃσιν: cf. *Il.* 3. 353, ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων Ξεινοδόκον κακὰ ῥέξαι.
439. Ἴσκεν: v.n. 1. 834. **ἀπηλεγέως**: ἀποτόμως. Schol.; v.n. 1. 785.
441. ἐπεί κ.τ.λ.: 'for, in the meantime, he had made signs to his brethren that they should still remain there.' They were to enlist the sympathies of Chalciope on behalf of Jason.
444. Ap. is imitating the meeting of Nausicaa and Odysseus, *Od.* 6. 235; cf. 1. 1230.
445. λοξά κ.τ.λ.: 'and the maiden, casting sidelong glances from beside her shining veil, gazed upon him'; cf. Cat. 64. 86, Hunc simul ac cupido conspexit lumine virgo Regia, etc. **παρά**: i.e. from the side of the veil which hung around her face (v.n. 1. 760). Cf. Goldsmith, *Deserted Village* 29, "The bashful virgin's sidelong looks of love."
446–7. κῆρ . . . σμύχουσα: 'with anguish smouldering in her heart'; cf. 762: Mosch. 4. 4, Ἔρως δ' ἔσμυχ' ἑπαμοιβά: Theocr. 3. 17, Ἔρως . . . Ὅς με κατασμύχων καὶ ἐς ὀστέον ἄχρις ἰάπτει. **νόος . . . νισσομένοιο**: 'her soul, like a dream, fluttered haltingly in his footsteps as he went.' **ἑρπύζων**: *lit.* 'crawling' cf. 4. 1289. Its use here seems to involve, as Preston says, the notion of eager, yet unavailing and painful endeavour, which the ancients associated with dreams: cf.

καί ῥ' οἱ μέν ῥα δόμων ἐξήλυθον ἀσχαλόωντες.
Χαλκιόπη δὲ χόλον πεφυλαγμένη Αἰήταο
καρπαλίμως θάλαμόνδε σὺν υἱάσιν οἷσι βεβήκει.
αὖτως δ' αὖ Μήδεια μετέστιχε· πολλὰ δὲ θυμῷ
ὥρμαιν', ὅσσα τ' Ἔρωτες ἐποτρύνουσι μέλεσθαι.
προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα,
αὐτός θ' οἷος ἔην, οἷοισί τε φάρεσιν ἕστο,
οἷά τ' ἔειφ', ὥς θ' ἕζετ' ἐπὶ θρόνου, ὥς τε θύραζε
ἤιεν· οὐδέ τιν' ἄλλον ὀίσσατο πορφύρουσα
ἔμμεναι ἀνέρα τοῖον· ἐν οὔασι δ' αἰὲν ὀρώρει
αὐδή τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσεν.
τάρβει δ' ἀμφ' αὐτῷ, μή μιν βόες ἠὲ καὶ αὐτὸς
Αἰήτης φθίσειεν· ὀδύρετο δ' ἠύτε πάμπαν
ἤδη τεθνειῶτα, τέρεν δέ οἱ ἀμφὶ παρειὰς
δάκρυον αἰνοτάτῳ ἐλέῳ ῥέε κηδοσύνῃσιν·
ἧκα δὲ μυρομένη λιγέως ἀνενείκατο μῦθον·

454. ἕστο Brunck : εἶτο Pariss. tres : ἧστο vulg.
462. κηδοσύνῃ τε O. Schneider.

Il. 22. 199, *ὡς δ' ἐν ὀνείρῳ Οὐ δύναται φεύγοντα διώκειν κ.τ.λ.* : *Aen.* 12. 908, Ac velut in somnis . . . nequiquam avidos extendere cursus Velle videmur, et in mediis conatibus aegri Succidimus. **πεπότητο** : cf. *Od.* 11. 222, *ψυχὴ δ' ἠύτ' ὄνειρος ἀποπταμένη πεπότηται.*

452. Ἔρωτες : Couat (p. 310), "Nous retrouvons dans ce passage au milieu d'une éloquente peinture des premiers effets de la passion, les métaphores habituelles de l'Alexandrinisme. Aussi bien, Apollonius ne les oubliera pas, même dans les plus beaux endroits de ce drame. Il fera intervenir, non plus Eros seul, mais la troupe turbulente des Eros, et ramènera ainsi notre pensée d'abord séduite et touchée par son pathétique récit, vers les banalités de la littérature érotique. L'intention du poète est évidente ; chacun des progrès de l'amour dans le cœur de Médée est signalé par une intervention d'Eros, etc." Cf. Val. Fl. 6. 457, volucrumque exercitus omnis Amorum : Claud. *Epithal. Hon.* 71, mille . . . fratres . . . . gens mollis Amorum.

453. προπρό : *ἐμφατικῶς αἱ προθέσεις. τὴν συνεχῶς ἀνειδωλοποιοῦσαν τῷ νῷ ἐμφαίνει, ὡς παρ' Ὁμήρῳ "προπροκυλινδόμενος."* Schol. See on 1013 infr. Virg. imitates this passage, *Aen.* 4. 3, Multa viri virtus animo multusque recursat Gentis honos ; haerent infixi pectore vultus Verbaque.

454. ἕστο : ἕεστο in 1225. For the connexion of these two forms with the original *FeFεστο* v. Curt., *G.V.* ii 147.

456. πορφύρουσα : v.n. 1. 461.

457. ἐν οὔασι : cf. *Aen.* 4. 83, Illum absens absentem auditque videtque. Plato, *Menex.* 255, speaks of *λόγοι ἔναυλοι*, 'words which still ring in one's ears.'

462. ἐλέῳ : causal dat. **κηδοσυνῇσιν** : modal dat., v.n. 346. For *κηδ.* cf. 1. 277.

463. μυρομένη : v.n. 2. 372.

ἀνενείκατο μῦθον : cf. 635, Theocr. 23. 18, *οὕτω δ' ἀνενείκατο φωνήν.* Buttmann shows that the use of this word in the Alex. poets was due to a misunderstanding of *Il.* 19. 314, *μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε*, where they took it to mean 'cried aloud,' though the meaning is rather 'drew a deep breath' or 'recovered himself.' In 4. 1748 we have the Homeric phrase *ἀνενείκατο φώνησέν τε*, so that Buttm. is wrong in saying that an accusative is

"Τίπτε με δειλαίην τόδ' ἔχει ἄχος; εἴθ' ὄγε πάντων
φθίσεται ἡρώων προφερέστατος, εἴτε χερείων,
ἐρρέτω. ἦ μὲν ὄφελλεν ἀκήριος ἐξαλέασθαι.
ναὶ δὴ τοῦτό γε, πότνα θεὰ Περσηί, πέλοιτο,
οἴκαδε νοστήσειε φυγὼν μόρον· εἰ δέ μιν αἶσα
δμηθῆναι ὑπὸ βουσί, τόδε προπάροιθε δαείη,
οὕνεκεν οὔ οἱ ἔγωγε κακῇ ἐπαγαίομαι ἄτῃ."
Ἦ μὲν ἄρ' ὣς ἐόλητο νόον μελεδήμασι κούρη.
οἱ δ' ἐπεὶ οὖν δήμου τε καὶ ἄστεος ἐκτὸς ἔβησαν
τὴν ὁδόν, ἣν τὸ πάροιθεν ἀνήλυθον ἐκ πεδίοιο,
δὴ τότ' Ἰήσονα τοῖσδε προσέννεπεν Ἄργος ἔπεσσιν·
"Αἰσονίδη, μῆτιν μὲν ὀνόσσεαι, ἥντιν' ἐνίψω·
πείρης δ' οὐ μάλ' ἔοικε μεθιέμεν ἐν κακότητι.
κούρην δή τινα πρόσθεν ὑπέκλυες αὐτὸς ἐμεῖο
φαρμάσσειν Ἑκάτης Περσηίδος ἐννεσίῃσιν.
τὴν εἴ κεν πεπίθοιμεν, ὀίομαι, οὐκέτι τάρβος
ἔσσετ' ἀεθλεύοντι δαμήμεναι· ἀλλὰ μάλ' αἰνῶς
δείδω, μή πως οὔ μοι ὑποσταίη τόγε μήτηρ.

464. ἔλεν ἄχος coni. Brunck.
471. ἐόλητο Vat. unus, Pariss. quatt., *Et. Mag.* 352, 2 : αἰόλητο L, G.

everywhere expressed with this verb by Ap., as there θεοπροπίας is gov. by πεμπάζων.

464. εἴθ' ὄγε κ.τ.λ.: 'whether he be the greatest of heroes who goes to his doom, or one of a baser sort, let him perish!'

466. ἀκήριος: 'unharmed.' This is the meaning in the *Od.*; in the *Il.* it means 'lifeless,' as in 2. 197. The agitation of Medea's mind is well portrayed in this sudden change of mood, when she hopes against hope that he may be saved, ὄφελλεν being properly used in a wish past realization.

467. ναὶ δή: 'I would, in very truth, that this might come to pass.' θεὰ Περσηί: Hecate, daughter of the Titan Perses; cf. Hes. *Th.* 409. Bacchylides (*fr.* 23, Jebb) makes her the daughter of Night, Ἑκάτα δᾳδοφόρε, Νυκτὸς μελανοκόλπου θύγατερ.

470. οὕνεκεν κ.τ.λ.: ὅτι οὐκ ἐπιχαίρω ἐγὼ κακοῖς. ὁ δὲ λόγος ἐρωτικός. Schol. For ἐπαγαίομαι cf. 1262, and see on 1. 899.

471. ἐόλητο: ἐτετάρακτο καὶ ἐν ἀγωνίᾳ ἦν. Schol. This plpf. form is derived by Buttm. from εἴλω or εἰλέω 'to squeeze, press, oppress.' An impf. ἐόλει was restored by Boeckh for αἰόλλει in Pind. *P.* 4. 414, πῦρ δέ νιν οὐκ ἐόλει 'the flame did not trouble Jason.' Boeckh assumes a pres. ἐολέω (αἰολέω) akin to εἰλέω. We find ἐόλητο again in Mosch. 1. 74, ἐόλητο θυμὸν . . . ὑποδμηθεὶς βελέεσσιν Κύπριδος.

477–8. 'thou hast heard from me that a certain maiden useth magic drugs, inspired by Hecate.' For ἐννεσίῃσιν v.n. 1. 7.

481. 'I fear that my mother would not undertake this for me,' i.e. that Chalciope will not consent to win Medea's aid.

ὑποσταίη: the use of the opt. instead of the subj. is noticed by none of the editors. In *Il.* 10. 39 we find δείδω μὴ οὔ τίς τοι ὑπόσχηται τόδε ἔργον. The only exx. given in Kühner-Gerth of μή c. opt. after a primary tense are Soph. *Aj.* 279, δέδοικα μὴ . . . ἥκοι, and Hdt. 7. 103, ὅρα μὴ . . . εἰρημένος εἴη, which are now corrected to ἥκει (or ἥκῃ) and ᾖ. Probably ὑποστήῃ should be restored here.

ἔμπης δ' ἐξαῦτις μετελεύσομαι ἀντιβολήσων,
ξυνὸς ἐπεὶ πάντεσσιν ἐπικρέμαθ' ἧμιν ὄλεθρος.''
Ἴσκεν ἐυφρονέων· ὁ δ' ἀμείβετο τοῖσδ' ἐπέεσσιν·
''Ὦ πέπον, εἴ νύ τοι αὐτῷ ἐφανδάνει, οὔτι μεγαίρω.
βάσκ' ἴθι καὶ πυκινοῖσι τεὴν παρὰ μητέρα μύθοις
ὄρνυθι λισσόμενος· μελέη γε μὲν ἧμιν ὄρωρεν
ἐλπωρή, ὅτε νόστον ἐπετραπόμεσθα γυναιξίν.''
ὣς ἔφατ'· ὦκα δ' ἕλος μετεκίαθον. αὐτὰρ ἑταῖροι
γηθόσυνοι ἐρέεινον, ὅπως παρεόντας ἴδοντο·
τοῖσιν δ' Αἰσονίδης τετιημένος ἔκφατο μῦθον·
''Ὦ φίλοι, Αἰήταο ἀπηνέος ἄμμι φίλον κῆρ
ἀντικρὺ κεχόλωται, ἕκαστα γὰρ οὔ νύ τι τέκμωρ
οὔτ' ἐμοί, οὔτε κεν ὔμμι διειρομένοισι πέλοιτο.
φὴ δὲ δύω πεδίον τὸ Ἀρήιον ἀμφινέμεσθαι
ταύρω χαλκόποδε, στόματι φλόγα φυσιόωντας.
τετράγυον δ' ἐπὶ τοῖσιν ἐφίετο νειὸν ἀρόσσαι·
δώσειν δ' ἐξ ὄφιος γενύων σπόρον, ὅς ῥ' ἀνίῃσιν
γηγενέας χαλκέοις σὺν τεύχεσιν· ἤματι δ' αὐτῷ
χρειὼ τούσγε δαΐξαι. ὃ δή νύ οἱ—οὔτι γὰρ ἄλλο
βέλτερον ἦν φράσσασθαι—ἀπηλεγέως ὑποέστην.''
Ὣς ἄρ' ἔφη· πάντεσσι δ' ἀνήνυτος εἴσατ' ἄεθλος,
δὴν δ' ἄνεῳ καὶ ἄναυδοι ἐς ἀλλήλους ὁρόωντο,

493. ἄντικρυς Pariss. quatt., Brunck.
497. ὑπὸ Samuelsson.
498. ἀνίῃσιν L : ἀνίησιν vulg.

483. ἐπικρέμαθ' . . . ὄλεθρος: cf. Simon. 14, ἄφυκτος ἐπικρέμαται θάνατος.
484. Ἴσκεν: v.n. 1. 834.
485. Ὦ πέπον: ὦ γλυκύτατε, προσφιλέστατε, ἐπεὶ καὶ ὁ πέπων μελίχρους. Schol.; cf. 1. 1337.
486. παρὰ . . . ὄρνυθι: 'move,' 'stir'; this comp. is ἅπ. λεγ. **πυκινοῖσι μύθοις**: cf. 2. 462.
487. μελέη . . . γυναιξίν: 'sorry, in very truth, is our hope, when we have trusted to women for our return.' For μελέη v.n. 1. 1249. **ὄρωρεν**: v.n. 1. 713.
489. ἕλος: v. 2. 1283.
492. φίλον κῆρ: a curious use of this stock phrase; φίλος = ἑός, for σφ-ίλος (*sva, ŏs, suus*).
493. ἕκαστα . . . πέλοιτο: 'were I to tell you at length what hath passed, there would be no end to my tale nor to your questionings.'
497. ἐπὶ τοῖσιν: *lit.* 'with these as a condition.' For the correction ὑπὸ cf. 1343.
501. ὑποέστην: v.n. 1. 366. We also find the forms ὑπέστην 1. 412, ὑπέστη, 2. 92, ὑπέσταν, 4. 1389.
502. ἀνήνυτος: Hom. has ἀνήνυστος, *Od.* 16. 111, ἀνηνύστῳ ἐπὶ ἔργῳ. Cf. 4. 1307. Plato describes Penelope's web as ἀνήνυτον ἔργον, *Phaed.* 84A.
503. ἄνεῳ: cf. *Il.* 9. 30, δὴν δ' ἄνεῳ ἦσαν τετιηότες υἷες Ἀχαιῶν. Ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης. In Hom. ἄνεῳ is usually regarded as the pl. of an adj. ἄνεως 'silent' (ἀ-αὔω); once, *Od.* 23. 93, it is used of one person, and there it is written ἄνεω and taken as an adv. Aristarch., Eustath., and Buttm. maintain that in all cases it is an adv. and is to be written ἄνεω.

ἄτῃ ἀμηχανίῃ τε κατηφέες· ὀψὲ δὲ Πηλεὺς
θαρσαλέως μετὰ πᾶσιν ἀριστήεσσιν ἔειπεν·
"Ὥρη μητιάασθαι ὅ κ' ἔρξομεν. οὐ μὲν ἔολπα
βουλῆς εἶναι ὄνειαρ, ὅσον τ' ἐπὶ κάρτεϊ χειρῶν.
εἰ μέν νυν τύνη ζεῦξαι βόας Αἰήταο,
ἦρως Αἰσονίδη, φρονέεις, μέμονάς τε πόνοιο,
ἦ τ' ἂν ὑποσχεσίην πεφυλαγμένος ἐντύναιο·
εἰ δ' οὔ τοι μάλα θυμὸς ἐῇ ἐπὶ πάγχυ πέποιθεν
ἠνορέῃ, μήτ' αὐτὸς ἐπείγεο, μήτε τιν' ἄλλον
τῶνδ' ἀνδρῶν πάπταινε παρήμενος. οὐ γὰρ ἔγωγε
σχήσομ', ἐπεὶ θάνατός γε τὸ κύντατον ἔσσεται ἄλγος."
Ὣς ἔφατ' Αἰακίδης· Τελαμῶνι δὲ θυμὸς ὀρίνθη·
σπερχόμενος δ' ἀνόρουσε θοῶς· ἐπὶ δὲ τρίτος Ἴδας
ὦρτο μέγα φρονέων, ἐπὶ δ' υἱέε Τυνδαρέοιο·
σὺν δὲ καὶ Οἰνεΐδης ἐναρίθμιος αἰζηοῖσιν
ἀνδράσιν, οὐδέ περ ὅσσον ἐπανθιόωντας ἰούλους
ἀντέλλων· τοίῳ οἱ ἀείρετο κάρτεϊ θυμός.
οἱ δ' ἄλλοι εἴξαντες ἀκὴν ἔχον. αὐτίκα δ' Ἄργος
τοῖον ἔπος μετέειπεν ἐελδομένοισιν ἀέθλου·

511. μαλα πάγχυ θυμὸς ἐῇ ἐπὶ πέποιθεν L : μάλα πάγχυ θυμὸς ἐῇ ἐπέποιθεν G.
513. πάπταινε Brunck : πάπτηνε codd.
517. υἱέε Köchly : υἷες codd. : υἱεῖς Gerhard.

504. κατηφέες: v.n. 1. 267. Cf. *Il.* 7. 161–199, where the Greeks are at first dismayed by the challenge of Hector, and then one after another offers himself as an opponent.

507. For the thought cf. 2. 332.

510 sqq. 'faithful to thy promise thou shouldst in truth prepare for the ordeal; but if thy soul hath no sure confidence in thy valour, then hasten not to the issue thyself, nor sit by and look round wistfully for one to take thy place, for I at least shall not hold back, since death will be the worst that I can suffer.'

511. ἐῇ: = *σῇ*, v.n. 1. 1113.

513. πάπταινε: cf. 1. 1171.

514. οὐ σχήσομαι: 'I shall not hold back.' The Schol. explains by *οὐκ ἀνέξομαι*, 'I shall not suffer it'; but, while *ἔχομαι* may be used for *ἀπέχομαι*, it is doubtful if it is ever used for *ἀνέχομαι* (v. Jebb on Soph. *Ant.* 466).

517. υἱέε Τυνδαρέοιο: Castor and Polydeuces.

518. Οἰνεΐδης: Meleager, cf. 1. 190. **αἰζηοῖσιν**: *αἰζηοί· νεανίσκοι, οἱ τῷ αἵματι ζέοντες, ἢ οἱ ἄγαν θερμοὶ καὶ θυμώδεις.* Hesych. Benfey connects it with Skt. *javijas* 'younger.'

519. οὐδέ κ.τ.λ.: 'though there was not a vestige of the down of manhood as yet upon his cheeks'; cf. Call. *Ap.* 36, *θηλείαις οὐδ' ὅσσον ἐπὶ χνόος ἦλθε παρειαῖς.* For *οὐδ' ὅσον* v. n. 1. 290. *ἐπανθιάω* (= *ἐπανθέω*) is *ἅπ. λεγ.*; Ap., following Aratus who coins *εὐδιάω*, *ὑπτιάω*, *φυλλιάω*, etc., uses the new forms *κατηφιάω* (1. 461), *μεσημβριάω* (2. 739), *καπνιάω* (2. 131), *παρεδριάω* (2. 1039).

520. ἀντέλλων: cf. 2. 44.

521. ἀκήν: only here and in 2. 1086, though common in Hom., especially in the phrase *οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ*. It may have been originally the acc. of a noun *ἀκή* (*ἀ-χαίνω*) 'silence'; cf. the glosses in Hesych. *ἀκήν· ἡσυχίαν: ἀκὴν ἦγες· ἡσυχίαν ἦγες.* For the forms *ἀκέοις*, etc. v.n. 1. 765.

"Ὦ φίλοι, ἤτοι μὲν τόδε λοίσθιον. ἀλλά τιν' οἴω
μητρὸς ἐμῆς ἔσσεσθαι ἐναίσιμον ὔμμιν ἀρωγήν.
τῶ καί περ μεμαῶτες, ἐρητύοισθ' ἐνὶ νηὶ
τυτθὸν ἔθ', ὡς τὸ πάροιθεν, ἐπεὶ καὶ ἐπισχέμεν ἔμπης
λώιον, ἢ κακὸν οἶτον ἀφειδήσαντας ἑλέσθαι.
κούρη τις μεγάροισιν ἐνιτρέφετ' Αἰήταο,
τὴν Ἑκάτη περίαλλα θεὰ δάε τεχνήσασθαι
φάρμαχ', ὅσ' ἤπειρός τε φύει καὶ νήχυτον ὕδωρ,
τοῖσι καὶ ἀκαμάτοιο πυρὸς μειλίσσετ' ἀυτμή,
καὶ ποταμοὺς ἵστησιν ἄφαρ κελαδεινὰ ῥέοντας,
ἄστρα τε καὶ μήνης ἱερῆς ἐπέδησε κελεύθους.
τῆς μὲν ἀπὸ μεγάροιο κατὰ στίβον ἐνθάδ' ἰόντες
μνησάμεθ', εἴ κε δύναιτο, κασιγνήτη γεγαυῖα,
μήτηρ ἡμετέρη πεπιθεῖν ἐπαρῆξαι ἀέθλῳ.
εἰ δὲ καὶ αὐτοῖσιν τόδ' ἐφανδάνει, ἦ τ' ἂν ἱκοίμην
ἤματι τῷδ' αὐτῷ πάλιν εἰς δόμον Αἰήταο
πειρήσων· τάχα δ' ἂν σὺν δαίμονι πειρηθείην."
Ὣς φάτο· τοῖσι δὲ σῆμα θεοὶ δόσαν εὐμενέοντες.
τρηρὼν μὲν φεύγουσα βίην κίρκοιο πελειὰς
ὑψόθεν Αἰσονίδεω πεφοβημένη ἔμπεσε κόλποις·

531. ἀυτμήν vulg.
542. Αἰσονίδαο L, G. κόλπῳ G: κόλποις supr. οι scr. ω L.

523. ἤτοι . . . λοίσθιον: 'this, in truth, we may come to at the last'; i.e. to fare forth to do or die, as they proposed, was only a last desperate expedient.

524. μητρός: Chalciope. ἐναίσιμον: 'fitting,' 'timely.'

527. ἀφειδήσαντας: 'recklessly'; v.n. 2. 98.

529. περίαλλα: v.n. 2. 217. δάε: ἀντὶ τοῦ ἐδίδαξε. Schol.; v.n. 1. 724.

530. νήχυτον: 'streaming'; τὸ πολύχυτον· τὸ γὰρ νη̄ καὶ στέρησιν σημαίνει καὶ ἐπίτασιν. Schol. The view that νη- could have an intensive force (ἐπίτασιν) is not borne out by the facts of the language, though it was believed by the Alex. writers, who invented this word which occurs in Call. *fr.* 313. See also on 2. 407.

532. Cf. the description of the Massylian enchantress in *Aen.* 4. 487 sqq., Haec se carminibus promittit solvere mentes Quas velit, ast aliis duras immittere curas; Sistere aquas fluviis et vertere sidera retro.

533. The eclipses of the sun and moon were attributed to magic, hence καθαίρεσις 'drawing down' was used for ἔκλειψις before the days of Democritus. This power was an especial gift of Thessalian witches; cf. Plato *Gorg.* 513, Hor. *Epod.* 5. 45, Virg. *E.* 8. 69.

537. αὐτοῖσιν: = ὑμῖν αὐτοῖσιν, so σοί = σοὶ αὐτῷ, 350.

539. σὺν δαίμονι: cf. *Il.* 11. 792, τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις;

541 sqq. For the portent cf. *Il.* 8. 247, αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης· Πὰρ δὲ Διὸς βωμῷ περικαλλέϊ κάββαλε νεβρόν. Virg. had our passage in mind in *Aen.* 6. 190, where he describes the sudden appearance of the two doves of Venus to guide Aeneas in his search for the golden branch. Ap. introduces the dove appropriately, as it was sacred to the goddess of love; cf. Ov. *Met.* 15. 386, Armigerumque Iovis, Cytherei-adasque columbas.

κίρκος δ' ἀφλάστῳ περικάππεσεν. ὦκα δὲ Μόψος
τοῖον ἔπος μετὰ πᾶσι θεοπροπέων ἀγόρευσεν·
"Ἴτμμι, φίλοι, τόδε σῆμα θεῶν ἰότητι τέτυκται·
οὐδέ πῃ ἄλλως ἐστὶν ὑποκρίνασθαι ἄρειον,
παρθενικὴν δ' ἐπέεσσι μετελθέμεν ἀμφιέποντας
μήτι παντοίῃ. δοκέω δέ μιν οὐκ ἀθερίζειν,
εἰ ἐτεὸν Φινεύς γε θεᾷ ἐνὶ Κύπριδι νόστον
πέφραδεν ἔσσεσθαι. κείνης δ' ὅγε μείλιχος ὄρνις
πότμον ὑπεξήλυξε· κέαρ δέ μοι ὡς ἐνὶ θυμῷ
τόνδε κατ' οἰωνὸν προτιόσσεται, ὥς δὲ πέλοιτο.
ἀλλά, φίλοι, Κυθέρειαν ἐπικλείοντες ἀμύνειν,
ἤδη νῦν Ἄργοιο παραιφασίῃσι πίθεσθε."
Ἴσκεν· ἐπῄνησαν δὲ νέοι, Φινῆος ἐφετμὰς
μνησάμενοι· μοῦνος δ' Ἀφαρήιος ἄνθορεν Ἴδας,
δείν' ἐπαλαστήσας μεγάλῃ ὀπί, φώνησέν τε·
"Ὦ πόποι, ἦ ῥα γυναιξὶν ὁμόστολοι ἐνθάδ' ἔβημεν,
οἳ Κύπριν καλέουσιν ἐπίρροθον ἄμμι πέλεσθαι,
οὐκέτ' Ἐνυαλίοιο μέγα σθένος; ἐς δὲ πελείας
καὶ κίρκους λεύσσοντες ἐρητύεσθε ἀέθλων;
ἔρρετε, μηδ' ὔμμιν πολεμήια ἔργα μέλοιτο,
παρθενικὰς δὲ λιτῇσιν ἀνάλκιδας ἠπεροπεύειν."

544. ἀγόρευεν Stephanus, vulg.
548. ἀθερίξειν vulg.
549. θεᾷ Merkel; θεῇ codd.
551. μόρον pro πότμον G: οἶτον ed. Flor.
552. ὥς γε Brunck.

543. ἀφλάστῳ: v.n. 1. 1089. **περικάππεσεν**: 'fell pierced by'; cf. 2. 831. It is first used by Ap.

545. ἰότητι: v.n. 1. 130.

546. 'nor is there a better interpretation thereof than to approach the maiden and entreat her, using all our subtlety.' For ὑποκρίνασθαι 'to interpret' cf. *Od.* 19. 535.

547. μετελθέμεν: cf. Eur. *Bacch.* 713, τὸν θεὸν . . . Εὐχαῖσιν ἂν μετῆλθες. **ἀμφιέποντας**: Ap. was thinking of *Od.* 3. 118, κακὰ ῥάπτομεν ἀμφιέποντες Παντοίοισι δόλοισι, which probably means 'devised mischief, besetting them with every form of stratagem,' though M. and R. prefer to take ἀμφ., not with δόλοισι, but absolutely 'busying ourselves about them.' See on 2. 1158.

548. ἀθερίζειν: an instance of the *praesens propheticum*.

549. Φινεύς: for his prophecy v. 2. 423. **ἐνί**: 'in the hands of'; cf. Soph. *O.C.* 1443, ταῦτα δ' ἐν τῷ δαίμονι.

550. κείνης: emphatic, 'hers was yon gentle bird that narrowly escaped.' **ὑπεξήλυξε**: *lit.* 'fled out from under,' as the dove flew out from under the swoop of the falcon.

552. προτιόσσεται: v.n. 1. 895.

555. Ἴσκεν: v.n. 1. 834.

557. ἐπαλαστήσας: v.n. 369.

558. ὁμόστολοι: v.n. 2. 802.

563. ἠπεροπεύειν: 'cajole,' cf. *Il.* 5. 349, γυναῖκας ἀνάλκιδας ἠπεροπεύεις. Curtius derives it from Skt. *apara* 'different,' and Fεπ, εἰπεῖν, *lit.* 'to say one thing and think another.'

Ὣς ηὔδα μεμαώς· πολέες δ' ὁμάδησαν ἑταῖροι
ἦκα μάλ', οὐδ' ἄρα τίς οἱ ἐναντίον ἔκφατο μῦθον.
χωόμενος δ' ὅγ' ἔπειτα καθέζετο· τοῖσι δ' Ἰήσων
αὐτίκ' ἐποτρύνων τὸν ἑὸν νόον ὧδ' ἀγόρευεν·
"Ἄργος μὲν παρὰ νηός, ἐπεὶ τόδε πᾶσιν ἔαδεν,
στελλέσθω· ἀτὰρ αὐτοὶ ἐπὶ χθονὸς ἐκ ποταμοῖο
ἀμφαδὸν ἤδη πείσματ' ἀνάψομεν. ἦ γὰρ ἔοικεν
μηκέτι δὴν κρύπτεσθαι ὑποπτήσσοντας ἀυτήν."
Ὣς ἄρ' ἔφη· καὶ τὸν μὲν ἄφαρ προΐαλλε νέεσθαι
καρπαλίμως ἐξαῦτις ἀνὰ πτόλιν· οἱ δ' ἐπὶ νηὸς
εὐναίας ἐρύσαντες ἐφετμαῖς Αἰσονίδαο
τυτθὸν ὑπὲξ ἕλεος χέρσῳ ἐπέκελσαν ἐρετμοῖς.
Αὐτίκα δ' Αἰήτης ἀγορὴν ποιήσατο Κόλχων
νόσφιν ἑοῖο δόμου, τόθι περ καὶ πρόσθε κάθιζον,
ἀτλήτους Μινύῃσι δόλους καὶ κήδεα τεύχων.
στεῦτο δ', ἐπεί κεν πρῶτα βόες διαδηλήσωνται
ἄνδρα τόν, ὅς ῥ' ὑπέδεκτο βαρὺν καμέεσθαι ἄεθλον,
δρυμὸν ἀναρρήξας λασίης καθύπερθε κολώνης
αὔτανδρον φλέξειν δόρυ νήιον, ὄφρ' ἀλεγεινὴν

567. ἀγόρευσεν G, vulg.
571. δὴν κρύπτεσθαι ὑποπτήσσοντας Pierson : δὴν κρύπτεσθαι πτήσσοντας L, G : δηθὰ κρύπτεσθαι πτήσσοντας vulg.
577–8. om. G.
578. Μινύῃσι Merkel : Μινύαισι vulg.
579. διαδηλήσωνται Stephanus : διαδηλήσονται L, G, vulg.

564. ὁμάδησαν . . . ἦκα μάλα : 'murmured with bated voices.' They muttered, but none joined issue with Idas.

567. νόον . . . ἀγόρευεν : cf. *Od.* 4. 256, *καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.*

568. ἔαδεν : here, and in 1062, the best MSS. have ἕαδεν, while in 1. 867 they have ἔαδεν. Editors have adhered to this in their texts, and Rzach says ἕαδεν is perf., ἔαδεν aor. As I can find no evidence of such an aor. as ἔαδεν (Ap. uses εὕαδε), and as the meaning is the same in all three passages, I read the Homeric perf. ἕαδεν in every case.

569. ἐκ ποταμοῖο : leaving the marshy backwater of the Phasis (ἕλος, 2. 1283) they were going now to fasten their vessel openly on the banks of the main channel of the river.

571. ὑποπτήσσοντας ἀυτήν: 'crouching from the battle-cry,' as the birds cower under the foliage in *Il.* 2. 312, *στρουθοῖο νεοσσοὶ . . . πετάλοις ὑποπεπτηῶτες.*

574. εὐναίας : v.n. 1. 955.

575. ἐπέκελσαν : v. n. 1. 1362. For *τυτθὸν ὑπέξ* v. 1. 1166.

579. στεῦτο : 'he avowed'; v.n. 337, 2. 1204. The long passage in *orat. obl.* which follows is un-Homeric and prosaic. **διαδηλήσωνται** : 'tear to pieces,' cf. 2. 284.

582. αὔτανδρον : = *αὐτοῖς ἀνδράσιν* 'crew and all'; cf. Polyb. 1. 20. 7, *τὰς πρώτας συμβαλούσας ναῦς αὐτάνδρους ἀπέβαλον.*

ὕβριν ἀποφλύξωσιν ὑπέρβια μηχανόωντες.
οὐδὲ γὰρ Αἰολίδην Φρίξον μάλα περ χατέοντα
δέχθαι ἐνὶ μεγάροισιν ἐφέστιον, ὃς περὶ πάντων
ξείνων μελιχίῃ τε θεουδείῃ τ' ἐκέκαστο,
εἰ μή οἱ Ζεὺς αὐτὸς ἀπ' οὐρανοῦ ἄγγελον ἦκεν
Ἑρμείαν, ὥς κεν προσκηδέος ἀντιάσειεν·
μὴ καὶ λιστῆρας ἐὴν ἐς γαῖαν ἰόντας
ἔσσεσθαι δηναιὸν ἀπήμονας, οἷσι μέμηλεν
ὀθνείοις ἐπὶ χεῖρα ἑὴν κτεάτεσσιν ἀείρειν,
κρυπταδίους τε δόλους τεκταινέμεν, ἠδὲ βοτήρων
αὔλια δυσκελάδοισιν ἐπιδρομίῃσι δαΐξαι.
νόσφι δὲ οἱ αὐτῷ φάτ' ἐοικότα μείλια τίσειν
υἷας Φρίξοιο, κακορρέκτῃσιν ὀπηδοὺς
ἀνδράσι νοστήσαντας ὁμιλαδόν, ὄφρα ἑ τιμῆς
καὶ σκήπτρων ἐλάσειαν ἀκηδέες· ὥς ποτε βάξιν
λευγαλέην οὗ πατρὸς ἐπέκλυεν Ἠελίοιο,
χρειώ μιν πυκινόν τε δόλον βουλάς τε γενέθλης
σφωιτέρης ἄτην τε πολύτροπον ἐξαλέασθαι·

594. *νόσφι δὲ οἱ* Brunck : *νόσφι δ' οἱ* Paris. unus : *νόσφιν δ' οἱ* vulg.
599. *χρειώ* Vatt. tres, L man. sec., v.l. in schol. Flor. : *χρῆναι* vulg.

583. ἀποφλύξωσιν : this comp. is only found here ; cf. *ἐφλύξαι*, I. 275. *φλύω* or *φλύζω* meant (1) to boil over, bubble up, (2) to bluster. Aeetes says, with savage humour, that when the Argonauts are roasting in their burning vessel they may 'sputter forth' their insolence. Cf. the use of *ἐπιφλύειν*, I. 481.

584. οὐδὲ γὰρ . . . δέχθαι : 'he never would have welcomed,' as we see he did, 2. 1147. *ἄν* is omitted with *δέχθαι*, v.n. I. 197.

588. Ἑρμείαν : so in *Aen.* I. 301 Mercury is sent to Carthage to win a kindly welcome for the Trojans. **ὥς . . . ἀντιάσειεν** : 'that Phrixus might meet with a kindly host.' For *προσκηδής* cf. *Od.* 21. 35, *ἀρχὴν ξεινοσύνης προσκηδέος*, though others explain it there 'bringing into alliance or kinship.'

589. μὴ καί : 'much less' *nedum*, a use peculiar to Ap., v.n. 2. 192.

590. δηναιόν : v.n. 53.

593. ἐπιδρομίῃσι : Ap. invents this form for *ἐπιδρομαί* 'incursions.'

594. νόσφι : i.e. separately from Jason and his comrades.

μείλια τίσειν : *τιμωρίαν ἀποτίσειν.* Schol., v.n. 135.

595. κακορρέκτῃσιν : *ἅπ. λεγ.* The dat. depends on *ὀπηδούς* as in h. Hom. *Merc.* 450, *ἐγὼ Μούσῃσιν ὀπηδός.* Linsenbarth and L. and S., however, say that *ὁμιλαδόν* here = *ὁμοῦ* c. dat., though elsewhere, as in Hom., it is an adv. = *turmatim.*

596. τιμῆς καὶ σκήπτρων : cf. 376.

597. βάξιν : v.n. I. 8 ; *ὅτι δὲ χρησμὸς ἦν Αἰήτῃ δεδομένος, ὑπὸ τῶν αὐτοῦ ἐγγόνων ἀπολέσθαι, καὶ Ἡρόδωρος ἐν τοῖς Ἀργοναύταις ἱστορεῖ. τούτου ἕνεκα καὶ τὴν ζεῦξιν τῶν ταύρων λέγει αὐτὸν ἐπινοῆσαι.* Schol.

599. χρειώ : Wellauer points out that Hom. never uses *χρειώ* elliptically for *χρή*, but always *χρεώ*, and that *χρεώ* is never used by him to stand for the infin. *χρῆναι* ; so that in these two respects Ap. differs from the Homeric usage.

600. σφωιτέρης : = *ἑῆς*, v.n. I. 643.

τῶ καὶ ἐελδομένους πέμπειν ἐς Ἀχαιΐδα γαῖαν
πατρὸς ἐφημοσύνῃ, δολιχὴν ὁδόν. οὐδὲ θυγατρῶν
εἶναί οἱ τυτθόν γε δέος, μή πού τινα μῆτιν
φράσσωνται στυγερήν, οὐδ' υἱέος Ἀψύρτοιο·
ἀλλ' ἐνὶ Χαλκιόπης γενεῇ τάδε λυγρὰ τετύχθαι. 605
καί ῥ' ὁ μὲν ἄσχετα ἔργα πιφαύσκετο δημοτέροισιν
χωόμενος· μέγα δέ σφιν ἀπείλεε νῆά τ' ἔρυσθαι
ἠδ' αὐτούς, ἵνα μήτις ὑπὲκ κακότητος ἀλύξῃ.
Τόφρα δὲ μητέρ' ἑήν, μετιὼν δόμον Αἰήταο,
Ἄργος παντοίοισι παρηγορέεσκ' ἐπέεσσιν, 610
Μήδειαν λίσσεσθαι ἀμυνέμεν· ἣ δὲ καὶ αὐτὴ
πρόσθεν μητιάασκε· δέος δέ μιν ἴσχανε θυμόν,
μή πως ἠὲ παρ' αἶσαν ἐτώσια μειλίξαιτο
πατρὸς ἀτυζομένην ὀλοὸν χόλον, ἠὲ λιτῇσιν
ἑσπομένης ἀρίδηλα καὶ ἀμφαδὰ ἔργα πέλοιτο. 615
Κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφεεν ὕπνος
λέκτρῳ ἀνακλινθεῖσαν. ἄφαρ δέ μιν ἠπεροπῆες,
οἷά τ' ἀκηχεμένην, ὀλοοὶ ἐρέθεσκον ὄνειροι.
τὸν ξεῖνον δ' ἐδόκησεν ὑφεστάμεναι τὸν ἄεθλον,
οὔτι μάλ' ὁρμαίνοντα δέρος κριοῖο κομίσσαι, 620

601. καὶ ἐελδομένους L 16, Pariss. : κε ἐλδομένους L : κε καὶ ἐελδομένους G. πέμπειν L, G.
608. ὑπ' ἐκ Pariss. quatt. : ὑπὲκ Wellauer : ὑπὲρ L, G, vulg.
613. μειλίξαιτο Brunck : μειλίσσετο supr. ε scr. αι L : μειλίσσετο G : μειλίσαιτο vulg. : μιν λίσσοιτο Herwerden.
615. ἀμφαδὸν G.

601. 'wherefore he sent them, when they fain would go, on a long journey to the Achaean land to do their father's bidding.' Cf. 2. 1093 sqq.

603. **τυτθόν γε δέος**: cf. 2. 873.

606 sqq. 'so he in his wrath disclosed his fell designs to the people of the land; and he bade them, with grievous threats, to watch the ship and the sailors that not one might escape destruction.' **ἄσχετα... πιφαύσκετο**: cf. *Il.* 15. 97, οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται. **δημοτέροισιν**: v.n. 1. 783.

607. **ἀπείλεε**: 'ordered with threats'—a strange use. **ἔρυσθαι**: cf. *Od.* 9. 194, αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι.

612. **δέος δέ κ.τ.λ.**: 'but fear checked her purpose, lest haply she should try to persuade her unseasonably and all in vain, as she shrank from her father's pitiless wrath, or lest, if Medea yielded to her prayers, her deeds should be laid bare and brought to light.'

615. **ἀρίδηλα . . . πέλοιτο**: imitated from *Od.* 19. 390, μή ἑ λαβοῦσα Οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο, where ἔργα is used in the same vague fashion. ἀμφαδά is clearly an adj. in our passage, and probably so in *Od.* l.c., though Ameis takes it there as an adv.

616. **ἀδινός**: 'deep,' v.n. 1. 269. **κατελώφεεν**: here in a causal sense = κατέπαυεν. Contrast *Od.* 9. 460.

617. **ἠπεροπῆες**: v.n. 563; cf. *Od.* 11. 364, ἠπεροπῆα τ' ἔμεν καὶ ἐπίκλοπον.

618. **ἐρέθεσκον**: 'disquieted'; cf. *Od.* 19. 517, ὀξεῖαι μελεδῶνες ὀδυρομένην ἐρέθουσιν. So Ariadne is faint with fear at the thought of Theseus facing the Minotaur, Cat. 64. 99.

οὐδέ τι τοῖο ἔκητι μετὰ πτόλιν Αἰήταο
ἐλθέμεν, ὄφρα δέ μιν σφέτερον δόμον εἰσαγάγοιτο
κουριδίην παράκοιτιν· ὀίετο δ' ἀμφὶ βόεσσιν
αὐτὴ ἀεθλεύουσα μάλ' εὐμαρέως πονέεσθαι·
σφωιτέρους δὲ τοκῆας ὑποσχεσίης ἀθερίζειν,
οὕνεκεν οὐ κούρῃ ζεῦξαι βόας, ἀλλά οἱ αὐτῷ
προύθεσαν· ἐκ δ' ἄρα τοῦ νεῖκος πέλεν ἀμφήριστον
πατρί τε καὶ ξείνοις· αὐτῇ δ' ἐπιέτρεπον ἄμφω
τὼς ἔμεν, ὥς κεν ἕῃσι μετὰ φρεσὶν ἰθύσειεν.
ἡ δ' ἄφνω τὸν ξεῖνον, ἀφειδήσασα τοκήων,
εἵλετο· τοὺς δ' ἀμέγαρτον ἄχος λάβεν, ἐκ δ' ἐβόησαν
χωόμενοι· τὴν δ' ὕπνος ἅμα κλαγγῇ μεθέηκεν.
παλλομένη δ' ἀνόρουσε φόβῳ, περί τ' ἀμφί τε τοίχους
πάπτηνεν θαλάμοιο· μόλις δ' ἐσαγείρατο θυμὸν
ὡς πάρος ἐν στέρνοις, ἀδινὴν δ' ἀνενείκατο φωνήν·
"Δειλὴ ἐγών, οἷόν με βαρεῖς ἐφόβησαν ὄνειροι.
δείδια, μὴ μέγα δή τι φέρῃ κακὸν ἥδε κέλευθος
ἡρώων. περί μοι ξείνῳ φρένες ἠερέθονται.
μνάσθω ἐὸν κατὰ δῆμον Ἀχαιίδα τηλόθι κούρην·
ἄμμι δὲ παρθενίη τε μέλοι καὶ δῶμα τοκήων.
ἔμπα γε μὴν θεμένη κύνεον κέαρ, οὐκέτ' ἄνευθεν

634. *μόγις* G.
637. *φέρῃ* Paris. unus, Vind.: *φέρει* vulg.

622. σφέτερον: for *ἑόν*, v.n. 186.
623. κουριδίην: v.n. 1. 611. **βόεσσιν**: elsewhere Ap. always uses *βουσί*. Hom. has both forms.
625. '(she dreamt) that her parents set at nought the promise they had given, for it was not on her, their daughter, but on Jason himself that they had laid the ordeal of yoking the oxen; and so strife and disputation arose between her father and the strangers.'
627. ἀμφήριστον: used in *Il.* 23. 382 of a doubtful result of a race, a dead heat.
628. ἐπιέτρεπον: v.n. 1. 366: we find *ἐπέτρεπον*, 1. 642.
630. ἀφειδήσασα: v.n. 2. 98.
634. μόλις δ' ἐσαγείρατο θυμόν: cf. *Il.* 21. 417, *μόγις δ' ἐσαγείρατο θυμόν*: *Od.* 7. 283, *θυμηγερέων*: Ov. *Met.* 14. 352, ut primum valido mentem collegit ab aestu. See also on 1. 1233.
635. ἀνενείκατο: v.n. 463.
636. Cf. *Aen.* 4. 9, quae me suspensam insomnia terrent!
638. ἠερέθονται: 'my heart is in a flutter for the stranger'; cf. *Il.* 3. 108, *αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται* (i.e. are fickle). See on 1. 944.
640. παρθενίη: '*Medeae servanda erat virginitas, quia Hecates sacerdotio fungebatur*' (Brunck); but, as de M. says, such a consideration would hardly occur to Medea's troubled mind.
641 sqq. 'nevertheless, though I have banished shame from my heart, I will not yet essay aught without my sister, if haply she entreat me to aid them in their task through anguish for her sons; this would quench the aching that consumes my heart.' **θεμένη κύνεον κέαρ**: 'taking to myself a heart of shamelessness'; cf. Theogn. 89, *καθαρὸν θέμενος νόον*: Aesch. *Pr.* 163, *τιθέμενος ἄγναμπτον νόον*. These words are generally mistranslated, e.g.

αὐτοκασιγνήτης πειρήσομαι, εἴ κέ μ' ἀέθλῳ
χραισμεῖν ἀντιάσῃσιν, ἐπὶ σφετέροις ἀχέουσα
παισί· τό κέν μοι λυγρὸν ἐνὶ κραδίῃ σβέσαι ἄλγος."
Ἦ ῥα, καὶ ὀρθωθεῖσα θύρας ὤιξε δόμοιο,
νήλιπος, οἰέανος· καὶ δὴ λελίητο νέεσθαι
αὐτοκασιγνήτηνδε, καὶ ἔρκεος οὐδὸν ἄμειψεν.
δὴν δὲ καταυτόθι μίμνεν ἐνὶ προδόμῳ θαλάμοιο,
αἰδοῖ ἐεργομένη· μετὰ δ' ἐτράπετ' αὖτις ὀπίσσω
στρεφθεῖσ'· ἐκ δὲ πάλιν κίεν ἔνδοθεν, ἄψ τ' ἀλέεινεν
εἴσω· τηὔσιοι δὲ πόδες φέρον ἔνθα καὶ ἔνθα·
ἤτοι ὅτ' ἰθύσειεν, ἔρυκέ μιν ἔνδοθεν αἰδώς·
αἰδοῖ δ' ἐργομένην θρασὺς ἵμερος ὀτρύνεσκεν.
τρὶς μὲν ἐπειρήθη, τρὶς δ' ἔσχετο, τέτρατον αὖτις
λέκτροισιν πρηνὴς ἐνικάππεσεν εἰλιχθεῖσα.
ὡς δ' ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμοισιν
μύρεται, ᾧ μιν ὄπασσαν ἀδελφεοὶ ἠδὲ τοκῆες,
οὐδέ τί πω πάσαις ἐπιμίσγεται ἀμφιπόλοισιν
αἰδοῖ ἐπιφροσύνῃ τε· μυχῷ δ' ἀχέουσα θαάσσει·

644. *σβέσαι* Madvig: *σβέσοι* codd.
648. *ἐνὶ* L, G: *ἐπὶ* vulg.
651. *τηὔσιοι* Vat. unus, Pariss. duo: *τήσιοι* L: *τηυσίην* G: *κηδόσυνοι* Pariss. tres: *κηδόμενοι* Vat. unus.
659. *ἀκέουσα* G, Pariss. duo, Brunck, Wellauer.

Lehrs, 'deposito saevo animo': de M., 'laissant de côté toute intention cruelle.' The meaning is fixed by 4. 1669, *θεμένη κακὸν νόον*. Seaton takes *αὐτοκασιγνήτης* with both *ἄνευθεν* and *πειρήσομαι*, "I will no longer keep away from my sister, but will make trial of her to see whether, etc." comparing *Il.* 2. 27.

646. νήλιπος: *ἀνυπόδητος*. Schol. Rzach seems wrong in saying that Ap. models this form on the analogy of the Homeric *ἀελλίπος ἀρτίπος*, etc. In Soph. *O.C.* 349 we find *νηλίπους* (v. Jebb), and in Lyc. 635; in Theocr. 4. 56 *ἀνάλιπος*, where the Schol. cites a form *ἤλιψ* 'a shoe.' **οἰέανος**: *ἅπ. λεγ.* for *οἰοχίτων, μονοχίτων*; cf. Eur. *Hec.* 933, *λέχη δὲ φίλια μονόπεπλος λιποῦσα, Δωρὶς ὡς κόρα*. For *ἑανός* see on 4. 169.

647. αὐτοκασιγνήτηνδε: there is one instance in Hom. also of the local *-δε* with persons, *Il.* 24. 338, *Πηλεῖωνάδ' ἰκέσθαι*.

648. προδόμῳ θαλάμοιο: 'the vestibule of her chamber.'

650. ἄψ τ' ἀλέεινεν εἴσω: 'and again she shrank back within her chamber.' This intrans. use of *ἀλεείνω* is unique.

651. τηὔσιοι: *μάταιοι*. Schol.; cf. *Od.* 3. 316, *τηϋσίην ὁδόν*. Düntzer connects it with *ταῦς* 'big,' so that its primary meaning would be 'over-big,' 'impracticable.' Ibycus, however, used the form *ἄϋσιον* (*Et. Mag.* 171, 7). In Bacchyl. 5. 81 we find *μὴ ταΰσιον προΐει . . . ὀιστόν*, and in h. Hom. Ap. 540 *τηΰσιον ἔπος*.

654. Virgil imitates this in the death-agonies of Dido, *Aen.* 4. 690, Ter sese attollens cubitoque adnixa levavit, Ter revoluta toro est, etc. See also on 683.

656. ὡς δ' ὅτε: *ὁ νοῦς, καθάπερ δὲ νύμφη ἐκδοθεῖσα ὑπὸ τῶν γονέων καὶ τῶν ἀδελφῶν εἰς γάμον ἀπολόμενον κατά τινα μοῖραν τὸν γήμαντα πρὶν ἐπ' ἀλλήλοις τερφθῆναι διακαιομένη τὴν ψυχὴν ὑπὸ λύπης ἐν τῷ θαλάμῳ κλαίει, αἰδουμένη καὶ τῶν θεραπαινίδων τὴν ἐντροπήν, ἵνα μή τις αὐτὴν μωμήσηται προσιουσῶν γυναικῶν*. Schol.

659. ἐπιφροσύνῃ: 'wise reserve'; cf. 4. 1115.

τὸν δέ τις ὤλεσε μοῖρα, πάρος ταρπήμεναι ἄμφω
δήνεσιν ἀλλήλων· ἡ δ' ἔνδοθι δαιομένη περ
σίγα μάλα κλαίει χῆρον λέχος εἰσορόωσα,
μή μιν κερτομέουσαι ἐπιστοβέωσι γυναῖκες·
τῇ ἰκέλη Μήδεια κινύρετο. τὴν δέ τις ἄφνω
μυρομένην μεσσηγὺς ἐπιπρομολοῦσ' ἐνόησεν
δμωάων, ἥ οἱ ἑπέτις πέλε κουρίζουσα·
Χαλκιόπῃ δ' ἤγγειλε παρασχεδόν· ἡ δ' ἐνὶ παισὶν
ἧστ' ἐπιμητιόωσα κασιγνήτην ἀρέσασθαι.
ἀλλ' οὐδ' ὣς ἀπίθησεν, ὅτ' ἔκλυεν ἀμφιπόλοιο
μῦθον ἀνώιστον· διὰ δ' ἔσσυτο θαμβήσασα
ἐκ θαλάμου θάλαμόνδε διαμπερές, ᾧ ἔνι κούρη
κέκλιτ' ἀκηχεμένη, δρύψεν δ' ἑκάτερθε παρειάς·
ὡς δ' ἴδε δάκρυσιν ὄσσε πεφυρμένα, φώνησέν μιν·
"Ὤι μοι ἐγώ, Μήδεια, τί δὴ τάδε δάκρυα λείβεις;
τίπτ' ἔπαθες; τί τοι αἰνὸν ὑπὸ φρένας ἵκετο πένθος;
ἦ νύ σε θευμορίη περιδέδρομεν ἄψεα νοῦσος,
ἦέ τιν' οὐλομένην ἐδάης ἐκ πατρὸς ἐνιπὴν
ἀμφί τ' ἐμοὶ καὶ παισίν; ὄφελλέ με μήτε τοκήων
δῶμα τόδ' εἰσοράαν, μηδὲ πτόλιν, ἀλλ' ἐπὶ γαίης

666. κουριζούσῃ Meineke.
679. δώμαθ' ὅγ' (i.e. Phrixus) Brunck.

661. **δήνεσιν**: 'love's devices.' "When fates relentless the dear youth remove; Untried the joys, the tender thefts of love" (Preston). There is no parallel to this use of *δήνεσιν*, which Herwerden regards as 'infelix veteris lacunae supplementum,' some word like *ἥβης* or *εὐνῆς* (*Od.* 23. 346) having fallen out.

662. **χῆρον λέχος**: cf. *Epigr.* 1046. 12 (Kaibel), *γήραι ἐν ἀζαλέωι χήρηι περικείμενον εὐνῆι*: Prop. 2. 9. 15, viduo . . . toro.

663. **ἐπιστοβέωσι**: λοιδορήσωσι. Schol. Only found here and in 4. 1725. Hesych. *στοβάζειν· κακολογεῖν. στόβος· λοιδορία.* Cf. Lyc. 395, *κόκκυγα κομπάζοντα μαψαύρας στόβους.*

666. **ἑπέτις**: *pedisequa.* The fem. form only here; the masc. *ἑπέτης* in Pind. *P.* 5. 4, where wealth is described as *πολύφιλον ἑπέταν.*

669. **ἀπίθησεν**: 'did she lightly regard' the tidings; v.n. 1. 149.

670. **ἀνώιστον**: v.n. 1. 680.

672. **δρύψεν**: cf. Eur. *Hec.* 655, *δρύπτεταί τε παρειὰν δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.* Hom. has *ἀμφιδρυφὴς ἄλοχος* (*Il.* 2. 700), and *ἀμφίδρυφοι παρειαί* (*Il.* 11. 393).

673. **πεφυρμένα**: cf. *Od.* 17. 103, *δάκρυσι πεφυρμένη*: Eur. *Or.* 1411, *ὄμμα δακρύοις πεφυρμένοι.*

675. **τίπτ' ἔπαθες**: = *τί ποτε ἔπαθες;* 'what aileth thee?'

676. **θευμορίη**: Dor. for *θεομορίη* (= *θεόμορος*), cf. 974. We find *θευμορίη* (= *θεοῦ μοῖρα.* Hesych.) in Call. *Epigr.* 30. 4, *χαλεπῇ δ' ἤντεο θευμορίῃ.* The notion that illness is specially sent by heaven is found in Hom., e.g. *Od.* 9. 411.

678. **ὄφελλέ με**: 'would to heaven that I were not now beholding, etc.' This impers. use of *ὄφελλε* in a wish is unique. *ὀφείλει* impers. = *oportet* is found in Pind. *N.* 2. 6. Another very curious constr. occurs in *Orph. Arg.* 1164, *ὤμοι ἐγών, ὄφελον με . . . ὀλέσθαι.* Callimachus uses *ὤφελε* simply as an adverb in wishes, *Epigr.* 17. 1, *ὤφελε μήδ' ἐγένοντο θοαὶ νέες.*

πείρασι ναιετάειν, ἵνα μηδέ περ οὔνομα Κόλχων."
Ὣς φάτο· τῆς δ' ἐρύθηνε παρήια· δὴν δέ μιν αἰδὼς
παρθενίη κατέρυκεν ἀμείψασθαι μεμαυῖαν.
μῦθος δ' ἄλλοτε μέν οἱ ἐπ' ἀκροτάτης ἀνέτελλεν
γλώσσης, ἄλλοτ' ἔνερθε κατὰ στῆθος πεπότητο.
πολλάκι δ' ἱμερόεν μὲν ἀνὰ στόμα θυῖεν ἐνισπεῖν·
φθογγῇ δ' οὐ προύβαινε παροιτέρω· ὀψὲ δ' ἔειπεν
τοῖα δόλῳ· θρασέες γὰρ ἐπεκλονέεσκον Ἔρωτες·
"Χαλκιόπη, περί μοι παίδων σέο θυμὸς ἄηται,
μή σφε πατὴρ ξείνοισι σὺν ἀνδράσιν αὐτίκ' ὀλέσσῃ.
τοῖα κατακνώσσουσα μινυνθαδίῳ νέον ὕπνῳ
λεύσσω ὀνείρατα λυγρά, τά τις θεὸς ἀκράαντα
θείη, μηδ' ἀλεγεινὸν ἐφ' υἱάσι κῆδος ἔλοιο."
Φῆ ῥα, κασιγνήτης πειρωμένη, εἴ κέ μιν αὐτὴ
ἀντιάσειε πάροιθεν ἑοῖς τεκέεσσιν ἀμύνειν.
τὴν δ' αἰνῶς ἄτλητος ἐπέκλυσε θυμὸν ἀνίη
δείματι, τοῖ' ἐσάκουσεν· ἀμείβετο δ' ὧδ' ἐπέεσσιν·
"Καὶ δ' αὐτὴ τάδε πάντα μετήλυθον ὁρμαίνουσα,

685. *θυῖεν* Merkel: *θῦεν* codd.
686. *φθογγὴ* Brunck. *περαιτέρω* Brunck.
687. *ἐπικλονέεσκον* Paris. unus, Brunck.
690. *κατακνώσασα* Vatt. tres, Vind., Brunck.
692. *υἱέσι* vulg.

680. ἵνα μηδέ περ οὔνομα: this reminds one of the wish quoted by Cicero (e.g. *Fam.* vii 30) from some old poet "evolem Ubi nec Pelopidarum nomen nec facta aut famam audiam." Chalciope instils into Medea's mind the thought of flight from Colchis; so Anna fans the frantic passion of Dido in *Aen.* 4. 31 sqq.

681. ἐρύθηνε: here *ἐρυθαίνω* is intrans., as probably in 1. 791; in 4. 474 it is trans.

683. ἐπ' ἀκροτάτης . . . γλώσσης: cf. Theocr. 9. 30, *ἐπὶ γλώσσας ἄκρας*: 25. 65, *ἀψ δ' ὄκνῳ ποτὶ χεῖλος ἐλάμβανε μῦθον ἰόντα*. This line and 654 supr. are copied in Ov. *Her.* 4. 7, Ter tecum conata loqui ter inutilis haesit Lingua, ter in primo destitit ore sonus.

685. 'and often she wildly strove to make utterance with her sweet lips.' **θυῖεν**: cf. 755; only here c. inf. 'to desire madly.' For *ἀνὰ στόμα* cf. *Il.* 2. 250, *τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις*.

686. φθογγῇ δ' οὐ προύβαινε: *lit.* 'she went no further with her voice,' i.e. the words did not pass her lips.

687. ἐπεκλονέεσκον: *ἀντὶ τοῦ ἐθορύβουν*. Schol. Here, and in 4. 1725, the MSS. are strongly in favour of augmented iterative forms, contrary to the general rule. In Hom. we have one certain instance, *Od.* 20. 7, *αἳ μνηστῆρσιν ἐμισγέσκοντο*, and *παρεκέσκετο*, *Od.* 14. 521, *ἀνεμορμύρεσκε*, 12. 238, are probably sound. For Ἔρωτες see on 452.

688. ἄηται: v.n. 288, 2. 81.

690. κατακνώσσουσα: Hom. uses the simple *κνώσσω* 'to slumber.' Curtius connects it with *νεύω*, *νυστάζω*, *con-niv-eo*, rt. [*κ*]*νυ*. **μινυνθαδίῳ**: cf. 2. 856.

691. λεύσσω: the dream is still vividly present.

693. πειρωμένη: as she had resolved, 642 supr.

695. ἐπέκλυσε: 'a flood of anguish surged within her soul.'

εἴ τινα συμφράσσαιο καὶ ἀρτύνειας ἀρωγήν.
ἀλλ᾽ ὄμοσον Γαῖάν τε καὶ Οὐρανόν, ὅττι τοι εἶπω
σχήσειν ἐν θυμῷ, σύν τε δρήστειρα πέλεσθαι.
λίσσομ᾽ ὑπὲρ μακάρων σέο τ᾽ αὐτῆς ἠδὲ τοκήων,
μή σφε κακῇ ὑπὸ κηρὶ διαρραισθέντας ἰδέσθαι
λευγαλέως· ἢ σοίγε φίλοις σὺν παισὶ θανοῦσα
εἴην ἐξ Ἀίδεω στυγερὴ μετόπισθεν Ἐρινύς."
Ὣς ἄρ᾽ ἔφη, τὸ δὲ πολλὸν ὑπεξέχυτ᾽ αὐτίκα δάκρυ·
νειόθι θ᾽ ἀμφοτέρῃσι περίσχετο γούνατα χερσίν,
σὺν δὲ κάρη κόλποις περικάββαλεν. ἔνθ᾽ ἐλεεινὸν
ἄμφω ἐπ᾽ ἀλλήλῃσι θέσαν γόον· ὦρτο δ᾽ ἰωὴ
λεπταλέη διὰ δώματ᾽ ὀδυρομένων ἀχέεσσιν.
τὴν δὲ πάρος Μήδεια προσέννεπεν ἀσχαλόωσα·
"Δαιμονίη, τί νύ τοι ῥέξω ἄκος, οἳ᾽ ἀγορεύεις,
ἀράς τε στυγερὰς καὶ Ἐρινύας; αἲ γὰρ ὄφελλεν
ἔμπεδον εἶναι ἐπ᾽ ἄμμι τεοὺς υἱῆας ἔρυσθαι.
ἴστω Κόλχων ὅρκος ὑπέρβιος ὄντιν᾽ ὀμόσσαι
αὐτὴ ἐποτρύνεις, μέγας Οὐρανός, ἦ θ᾽ ὑπένερθεν
Γαῖα, θεῶν μήτηρ, ὅσσον σθένος ἐστὶν ἐμεῖο,
μή σ᾽ ἐπιδευήσεσθαι, ἀνυστά περ ἀντιόωσαν."
Φῆ ἄρα· Χαλκιόπη δ᾽ ἠμείβετο τοῖσδ᾽ ἐπέεσσιν·
"Οὐκ ἂν δὴ ξείνῳ τλαίης χατέοντι καὶ αὐτῷ
ἢ δόλον, ἤ τινα μῆτιν ἐπιφράσσασθαι ἀέθλου,

700. σχησέμεν Rzach.
715. ἦ θ᾽ Valckenaer: ἠδ᾽ L, G: ἡ δ᾽ vulg.

700. σύν τε δρήστειρα: *σύν* may be adverbial as in 707, 1175, 4. 1166, etc. L. and S. assume a new comp. *συνδρήστειρα*, and so apparently the Schol., *καὶ συνεργὸς γενέσθαι*.

701. 'I beseech thee by the blessed gods, by thyself, and by thy parents'; modelled on *Il.* 22. 338, *λίσσομ᾽ ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκήων*.

702. σφε: the sons of Chalciope.

704. For the threat cf. 4. 385. Virgil imitates it, *Aen.* 4. 385, Et, cum frigida mors anima seduxerit artus, Omnibus umbra locis adero; dabis, improbe, poenas.

707. περικάββαλεν: 'let her head sink upon Medea's breast.'

708. ἰωή: v. n. 4. 1628.

709. λεπταλέη: 'soft,' 'delicate,' cf. *Il.* 18. 571, *λεπταλέῃ φωνῇ*.

711. Δαιμονίη: v.n. 1. 476. **οἳ᾽ ἀγορεύεις**: a constant Homeric phrase, in which *οἷα* is equivalent to *ὅτι τοῖα*.

712. αἲ γὰρ ὄφελλεν: 'would that it were surely in my power to save thy sons.'

714. Κόλχων ὅρκος: *ὅτι Κόλχων ὅρκος Οὐρανὸς καὶ Γῆ*. Schol.

716. θεῶν μήτηρ: cf. 1. 1094. **ὅσσον σθένος κ.τ.λ.**: 'whatever power is mine thou shalt not be without it, if only thou askest what may be brought to pass.' For *περ* = *γε* v. L. and S., Monro, *H.G.* 353. For *ἀντιόωσαν* see on 1. 703.

παίδων εἵνεκ' ἐμεῖο; καὶ ἐκ κείνοιο δ' ἱκάνει
Ἄργος, ἐποτρύνων με τεῆς πειρῆσαι ἀρωγῆς·
μεσσηγὺς μὲν τόνγε δόμῳ λίπον ἐνθάδ' ἰοῦσα."
Ὣς φάτο· τῇ δ' ἔντοσθεν ἀνέπτατο χάρματι θυμός,
φοινίχθη δ' ἄμυδις καλὸν χρόα, κὰδ δέ μιν ἀχλὺς
εἷλεν ἰαινομένην, τοῖον δ' ἐπὶ μῦθον ἔειπεν·
"Χαλκιόπη, ὡς ὔμμι φίλον τερπνόν τε τέτυκται,
ὣς ἔρξω. μὴ γάρ μοι ἐν ὀφθαλμοῖσι φαείνοι
ἠώς, μηδέ με δηρὸν ἔτι ζώουσαν ἴδοιο,
εἴ γέ τι σῆς ψυχῆς προφερέστερον, ἠέ τι παίδων
σῶν θείην, οἳ δή μοι ἀδελφειοὶ γεγάασιν,
κηδεμόνες τε φίλοι καὶ ὁμήλικες. ὣς δὲ καὶ αὐτὴ
φημὶ κασιγνήτη τε σέθεν κούρη τε πέλεσθαι,
ἶσον ἐπεὶ κείνοις με τεῷ ἐπαείραο μαζῷ
νηπυτίην, ὡς αἰὲν ἐγώ ποτε μητρὸς ἄκουον.
ἀλλ' ἴθι, κεῦθε δ' ἐμὴν σιγῇ χάριν, ὄφρα τοκῆας
λήσομαι ἐντύνουσα ὑπόσχεσιν· ἦρι δὲ νηὸν
οἴσομαι εἰς Ἑκάτης θελκτήρια φάρμακα ταύρων."
Ὣς ἦγ' ἐκ θαλάμοιο πάλιν κίε, παισί τ' ἀρωγὴν

721. ἐκ κείνου ὅδ' Pariss., Brunck.
723. δόμῳ Paris. unus: δόμων G, L 16, Paris. unus: δόμον vulg.
730. εἴ γέ τι Merkel: εἴ κέ τι Wellauer: εἰ ἔτι vulg.
737. λήσομεν ἐντύνουσαι Hermann.
738. οἴσομαι supr. οἴ scr. ἐι L: οἴχομαι Ruhnken: εἴσομαι Brunck. Schol. Flor. monet in quibusdam exemplaribus post h.v. alium legi, οἰσομένη ξείνῳ, ὑπὲρ οὗ τόδε νεῖκος ὄρωρε. Hunc in textum receperunt Ruhnken, Brunck, Wellauer.

721. **κείνοιο**: Jason, v. 568.
723. **μεσσηγύς**: *interim*, 'Argus I left within the house while I came hither.'
724. **ἀνέπτατο**: cf. Soph. *Aj.* 693, περιχαρὴς δ' ἀνεπτόμαν.
725. **φοινίχθη**: cf. Theocr. 20. 16, καὶ χρόα φοινίχθην ὑπὸ τῶλγεος ὡς ῥόδον ἕρσᾳ. **ἀχλύς**: cf. 4. 1525. Ap. is imitating *Od.* 9. 372, κὰδ δέ μιν ὕπνος ἥρει.
732. **κηδεμόνες**: kinsmen, connexions by marriage (κηδεσταί), cf. 1274, 4. 91; Eur. *Med.* 990, κηδεμὼν τυράννων. In Hom., and nearly always in Attic, we find κηδεμών = *curator*, in which sense Ap. has κηδεμονεύς (1. 98, 271).
733. **κούρη**: Medea speaks of herself as the daughter of her elder sister Chalciope; so she calls Chalciope's sons her brothers (731).
737. **ἐντύνουσα ὑπόσχεσιν**: 'making good my promise'; cf. 510.
738. **οἴσομαι εἰς Ἑκάτης**: ἔν τισι φέρεται μετὰ τὸν "οἴσομαι εἰς Ἑκάτης θελκτήρια φάρμακα ταύρων" καὶ ἕτερος στίχος "οἰσομένη ξείνῳ, εἴπερ τόδε νεῖκος ὄρωρε," ἔν τισι δὲ οὐ φέρεται, ὡς καὶ ἐνταῦθα. Schol. Ruhnken was the first to advocate the introduction of the line as quoted by the Schol. Flor., though not in any MS., into the text, changing οἴσομαι into οἴχομαι. Brunck and Wellauer insert the line, with εἴσομαι in 738. Merkel and Seaton reject it altogether. Gerhard may be right in regarding the reading of our text as that of the second recension, and the reading of Brunck and Wellauer as that of the first recension.
740. **ἦγε**: Chalciope, who now makes known to her sons that Medea will succour them.

αὐτοκασιγνήτης διεπέφραδε. τὴν δέ μιν αὖτις
αἰδώς τε στυγερόν τε δέος λάβε μουνωθεῖσαν,
τοῖα παρὲξ οὗ πατρὸς ἐπ᾽ ἀνέρι μητιάασθαι.
Νὺξ μὲν ἔπειτ᾽ ἐπὶ γαῖαν ἄγεν κνέφας· οἱ δ᾽ ἐνὶ πόντῳ
ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὡρίωνος
ἔδρακον ἐκ νηῶν· ὕπνοιο δὲ καί τις ὀδίτης
ἤδη καὶ πυλαωρὸς ἐέλδετο· καί τινα παίδων
μητέρα τεθνεώτων ἀδινὸν περὶ κῶμ᾽ ἐκάλυπτεν·
οὐδὲ κυνῶν ὑλακὴ ἔτ᾽ ἀνὰ πτόλιν, οὐ θρόος ἦεν
ἠχήεις· σιγὴ δὲ μελαινομένην ἔχεν ὄρφνην.
ἀλλὰ μάλ᾽ οὐ Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος.
πολλὰ γὰρ Αἰσονίδαο πόθῳ μελεδήματ᾽ ἔγειρεν
δειδυῖαν ταύρων κρατερὸν μένος, οἷσιν ἔμελλεν

741. *μιν αὖθις* codd. : *μὲν αὖτις* Brunck : *μεταῦτις* Köchly : *μάλ᾽ αὖτις* coni. anon. ap. Merkel.
745. *ναυτίλοι* Porson : *νύσταλοι* Weil.
748. *τεθνεώτων* Stephanus : *τεθνειώτων* L, G : *τεθναότων* Rzach.
753. *εἰδυῖαν* Lobeck : *δειδυῖαν* Monro.

741. τὴν δέ μιν : *hanc ipsam* (i.e. Medea). If this reading is sound, it is the most extraordinary of Ap.'s many vagaries in the use of pronouns. Merkel suggests as somewhat parallel Aristophanes' joining *τόν* to *οὔτινα* in *Il.* 14. 416. Samuelsson defends the text by 4. 1316, *αὐτὸν δέ μιν ἀμφαδὸν οἷον . . . προσέειπον* (Hom., however, has *μιν αὐτόν*), as the pronouns *τόν, τήν, αὐτόν, αὐτήν*, were not sufficiently distinguished by Ap.; he would even read *τὰς δέ σφε* (for *σφι*) in 4. 1410. In Plato we find the article *τόν* with *ἐμέ, σέ*, and also *αὐτόν*, but always for special emphasis.

743. παρέξ : v.n. 2. 344.

744. This beautiful description of night has been elaborated by Virgil, *Aen.* 4. 522 sqq., Nox erat et placidum carpebant fessa soporem Corpora per terras, silvaeque et saeva quierant Aequora, etc.

745. ναῦται : the hiatus after a diphthong in the thesis of the first foot without shortening of the syllable is very rare; cf. *Il.* 1. 39, *Σμινθεῦ· εἴ ποτέ τοι κ.τ.λ.* (Monro, *H.G.* 380). Weil's objection that the wakeful sailors mar the perfect calm of the picture is hypercritical, and his conjecture *νύσταλοι* 'drowsy,' which is approved by de M., has nothing to recommend it. Cf. the watchfulness of the helmsman Palinurus in *Aen.* 5. 835 sqq. **Ἑλίκην** : v.n. 2. 360. **Ὡρίωνος** : cf. 1. 1202.

746. τις : = *πᾶς τις* : cf. *Il.* 2. 382, etc.

747. τεθνεώτων : for the synizesis v. App. ii (h). This is one of the intensely human passages in Gr. literature. **ἀδινόν** : cf. 616.

περὶ κῶμ᾽ ἐκάλυπτεν : cf. *Od.* 18. 201 (of the sleep sent by Athene to Penelope), *ἣ με μάλ᾽ αἰνοπαθῆ μαλακὸν περὶ κῶμα κάλυψεν.* In *Il.* 14. 358 *νήδυμος Ὕπνος* says *εὕδει Ζεύς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα.*

749. οὐδὲ κυνῶν : cf. Varro Atac. ap. Sen. *Controv.* 16, Desierant latrare canes, urbesque silebant: Omnia noctis erant placida composta quiete.

750. Cf. Theocr. 2. 38, *ἠνίδε σιγῇ μὲν πόντος, σιγῶντι δ᾽ ἀῆται, Ἀ δ᾽ ἐμὰ οὐ σιγᾷ στέρνων ἔντοσθεν ἀνία.*

751. From *Od.* 15. 8, **Τηλέμαχον δ᾽ οὐχ** *ὕπνος ἔλε γλυκύς, ἀλλ᾽ ἐνὶ θυμῷ* **Νύκτα** *δι᾽ ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν.* Cf. *Aen.* 4. 529, At non infelix animi Phoenissa (*sc.* somno posita erat), nec umquam Solvitur in somnos, oculisve aut pectore noctem Accipit.

753. δειδυῖαν : a new form of this ptcple. We find the Homeric *δειδιότες* in 1329.

φθίσθαι ἀεικελίῃ μοίρῃ κατὰ νειὸν Ἄρηος.
πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν ἔθυιεν,
ἠελίου ὥς τίς τε δόμοις ἐνιπάλλεται αἴγλη
ὕδατος ἐξανιοῦσα, τὸ δὴ νέον ἠὲ λέβητι
ἠέ που ἐν γαυλῷ κέχυται· ἡ δ' ἔνθα καὶ ἔνθα
ὠκείῃ στροφάλιγγι τινάσσεται ἀίσσουσα·
ὣς δὲ καὶ ἐν στήθεσσι κέαρ ἐλελίζετο κούρης.
δάκρυ δ' ἀπ' ὀφθαλμῶν ἑλέῳ ῥέεν· ἔνδοθι δ' αἰεὶ
τεῖρ' ὀδύνη σμύχουσα διὰ χροός, ἀμφί τ' ἀραιὰς
ἶνας καὶ κεφαλῆς ὑπὸ νείατον ἰνίον ἄχρις,
ἔνθ' ἀλεγεινότατον δύνει ἄχος, ὁππότ' ἀνίας
ἀκάματοι πραπίδεσσιν ἐνισκίμψωσιν Ἔρωτες.
φῆ δέ οἱ ἄλλοτε μὲν θελκτήρια φάρμακα ταύρων
δωσέμεν, ἄλλοτε δ' οὔτι· καταφθίσθαι δὲ καὶ αὐτήν·
αὐτίκα δ' οὔτ' αὐτὴ θανέειν, οὐ φάρμακα δώσειν,
ἀλλ' αὔτως εὔκηλος ἑὴν ὀτλησέμεν ἄτην.

755. ἔθυεν G.
756. δοκοῖς Knaack.
765. ἐνιχρίμψωσιν G.

754. νειὸν Ἄρηος: cf. 411.

755. ἔθυιεν: v.n. 685.

756 sqq. 'And as a sunbeam dances on the walls of a house, reflected from the water newly poured into a cauldron or perchance a pail; hither and thither it darts and flashes from the swift eddy—even so did the heart of the maiden throb and quiver within her breast.' Virgil borrows this in describing the perplexity of Aeneas, *Aen.* 8. 19, magno curarum fluctuat aestu; Atque animum nunc huc celerem nunc dividit illuc, In partesque rapit varias, perque omnia versat: Sicut aquae tremulum labris ubi lumen aenis Sole repercussum, aut radiantis imagine lunae, Omnia pervolitat late loca iamque sub auras Erigitur, summique ferit laquearia tecti. Cf. Browning, *Pippa Passes*, "Aha, you foolhardy sunbeam—caught With a single splash from my ewer."

756. δόμοις: Knaack's ingenious conjecture δοκοῖς is based on Virgil's 'summi laquearia tecti.'

757. νέον: the water has been freshly poured, and the eddies on the surface cause the dancing sunbeams.

761 sqq. "And the tears from her eyes were flowing for ruth, and through all her frame Like a smouldering fire her anguish burned, and coiled its flame Round every fine-strung nerve, and thrilled to her beating brain Where sharpest of all the pang strikes in, when the shafts of pain Are shot to the heart by the Loves that rest them never from harm" (Way).

762. σμύχουσα: 'smouldering,' cf. 446.

763. ἰνίον: the great tendon at the back of the neck supporting the head (*τοῦ τριχωτοῦ κρανίου . . . τὸ ὀπίσθιον [ἐστὶν] ἰνίον*, Arist. *H.A.* 1. 7. 2), near the *medulla oblongata*, the chief centre of sensation. We often read of blows dealt there, e.g. Theocr. 25. 264, *αὐχένος ἀρρήκτοιο παρ' ἰνίον ἔφλασα προφθάς*. For the physical particularization, which mars for us the beauty of the passage, cf. Cat. 64. 377, with Ellis' note.

764. ὁππότ' . . . Ἔρωτες: 'where the unwearying Loves implant their pangs within the soul.' **ἐνισκίμψωσιν**: *ἐμπέσωσιν*. Schol., but the verb is trans. as in 153; cf. 4. 113. Hesych. has a gloss *ἐνισκίμψαντες· ἐνερείσαντες*. For Ἔρωτες see on 452.

769. ὀτλησέμεν: *ὑποφέρειν ἄτην ἐσκέψατο*. Schol.; cf. 2. 1008.

ἑζομένη δὴπειτα δοάσσατο, φώνησέν τε·
"Δειλὴ ἐγώ, νῦν ἔνθα κακῶν ἢ ἔνθα γένωμαι;
πάντῃ μοι φρένες εἰσὶν ἀμήχανοι· οὐδέ τις ἀλκὴ
πήματος· ἀλλ' αὔτως φλέγει ἔμπεδον. ὡς ὄφελόν γε
Ἀρτέμιδος κραιπνοῖσι πάρος βελέεσσι δαμῆναι,
πρὶν τόνγ' εἰσιδέειν, πρὶν Ἀχαιίδα γαῖαν ἱκέσθαι
Χαλκιόπης υἷας. τοὺς μὲν θεὸς ἤ τις Ἐρινὺς
ἄμμι πολυκλαύτους δεῦρ' ἤγαγε κεἰθεν ἀνίας.
φθίσθω ἀεθλεύων, εἴ οἱ κατὰ νειὸν ὀλέσθαι
μοῖρα πέλει. πῶς γάρ κεν ἐμοὺς λελάθοιμι τοκῆας
φάρμακα μησαμένη; ποῖον δ' ἐπὶ μῦθον ἐνίψω;
τίς δὲ δόλος, τίς μῆτις ἐπίκλοπος ἔσσετ' ἀρωγῆς;
ἦ μιν ἄνευθ' ἑτάρων προσπτύξομαι οἷον ἰδοῦσα;
δύσμορος· οὐ μὲν ἔολπα καταφθιμένοιό περ ἔμπης
λωφήσειν ἀχέων· τότε δ' ἂν κακὸν ἄμμι πέλοιτο,
κεῖνος ὅτε ζωῆς ἀπαμείρεται. ἐρρέτω αἰδώς,
ἐρρέτω ἀγλαΐη· ὁ δ' ἐμῇ ἰότητι σαωθεὶς
ἀσκηθής, ἵνα οἱ θυμῷ φίλον, ἔνθα νέοιτο.
αὐτὰρ ἐγὼν αὐτῆμαρ, ὅτ' ἐξανύσειεν ἄεθλον,

775. ἷεσθαι Herwerden.

770. ἑζομένη δοάσσατο: 'she sat in doubt and indecision.' *δοάσσατο* occurs in Hom. in the set phrase *δοάσσατο κέρδιον εἶναι*, where the meaning is 'seemed,' and it, as well as *δέατο*, is referred by Buttm. to *δάω, δέδαα*. Curt. thinks the root is *διF* 'shine.' Others connect it with *δοFός, δοιός*, rt. *δεF*, comparing *dubitare*. From the Homeric phrase *ἐν δοιῇ εἶναι* 'to be in doubt' was formed *ἐνδοιάζω* which occurs in Thucydides. Ap., as Buttm. suggests, assumed a simple verb *δοιάζω* 'to doubt,' to which *δοάσσατο* here is to be referred; cf. 819, *δοιάζεσκε βουλάς = διάνδιχα μερμήριξε*: 955, *ὁππότε δοῦπον δόασσαι* 'when she thought (but was not sure) she heard a sound': 4. 576, *δοιάζοντο λεύσσειν* 'they thought they saw.' For *ἐπιδοιάζω* v.n. 21.

771. νῦν . . . γένωμαι: 'am I now to be in this extreme of misery or in that?'; cf. Eur. *Tro.* 680, *ἔνθα πημάτων κυρῶ*.

774. Ἀρτέμιδος: for Artemis as the bringer of sudden death to women cf. *Od.* 11. 172, *Il.* 6. 205, etc.

775. ἱκέσθαι: Herwerden objects that the sons of Phrixus had never *reached* Greece, and says that *ἱκέσθαι* must mean 'set out,' which is impossible, or else we must read *ἷεσθαι*, in which the first syll. is elsewhere always long in epic. Medea, however, seems to think, like Aeetes (375), that they had reached Thessaly, and that the Argonauts had come in concert with them. The use of *δεῦρο . . . κεῖθεν* in 777 seems fatal to Herwerden's view.

778. Cf. 465. For *νειόν* v.n. 1. 687.

781. τίς . . . ἀρωγῆς: 'what crafty counsel of deliverance?' In Hom. *ἐπίκλοπος* is only used of persons.

783. καταφθιμένοιο: *sc.* *Ἰήσονος*.

785. ἐρρέτω: in 466 supr. Medea had used this word of Jason 'let him perish,' but now the die is cast, 'perish shame, perish honour!'

787. ἔνθα: *ἐκεῖσε ἔνθα*, cf. Call. *Apoll.* 112, *χαῖρε ἄναξ, ὁ δὲ μῶμος ἴν' ὁ φθόνος ἔνθα νέοιτο*.

788. ἐξανύσειεν: attracted into the mood of *τεθναίην*, cf. 1112.

τεθναίην, ἢ λαιμὸν ἀναρτήσασα μελάθρῳ,
ἢ καὶ πασσαμένη ῥαιστήρια φάρμακα θυμοῦ.
ἀλλὰ καὶ ὥς φθιμένῃ μοι ἐπιλλίξουσιν ὀπίσσω
κερτομίας· τηλοῦ δὲ πόλις περὶ πᾶσα βοήσει
πότμον ἐμόν· καί κέν με διὰ στόματος φορέουσαι
Κολχίδες ἄλλυδις ἄλλαι ἀεικέα μωμήσονται·
ἤτις κηδομένη τόσον ἀνέρος ἀλλοδαποῖο
κάτθανεν, ἤτις δῶμα καὶ οὓς ᾔσχυνε τοκῆας,
μαργοσύνῃ εἴξασα. τί δ' οὐκ ἐμὸν ἔσσεται αἶσχος;
ᾧ μοι ἐμῆς ἄτης. ἦ τ' ἂν πολὺ κέρδιον εἴη
τῇδ' αὐτῇ ἐν νυκτὶ λιπεῖν βίον ἐν θαλάμοισιν
πότμῳ ἀνωίστῳ, κάκ' ἐλέγχεα πάντα φυγοῦσαν,
πρὶν τάδε λωβήεντα καὶ οὐκ ὀνομαστὰ τελέσσαι."
Ἦ, καὶ φωριαμὸν μετεκίαθεν, ᾗ ἔνι πολλὰ
φάρμακά οἱ, τὰ μὲν ἐσθλά, τὰ δὲ ῥαιστήρι', ἔκειτο.
ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο. δεῦε δὲ κόλπους
ἄλληκτον δακρύοισι, τὰ δ' ἔρρεεν ἀσταγὲς αὔτως,
αἰὲν ὀλοφυρομένης τὸν ἑὸν μόρον. ἵετο δ' ἥγε
φάρμακα λέξασθαι θυμοφθόρα, τόφρα πάσαιτο.
ἤδη καὶ δεσμοὺς ἀνελύετο φωριαμοῖο,

789. μελάθρων vulg. : μελάθρου Vrat., Vind., Brunck.
791. ἐπιλλίξουσιν O. Schneider : ἐπιλλίζουσιν codd.
794. ἄλλη vulg.
805. ἀστεγὲς vulg.
807. δέξασθαι O. Schneider.

789. μελάθρῳ: 'the roof-beam'; cf. the passages quoted on 1. 1065.

790. ῥαιστήρια: *φθαρτικά.* Schol. Ap. is the first to use this adj. For the gen. *θυμοῦ* cf. 4. 921.

791. ἐπιλλίξουσιν: *ἐπικαταμωκήσονται. κυρίως δὲ τὸ τοὺς ὀφθαλμοὺς ἐπικλίνειν καταμωκώμενον.* Schol. The cogn. acc. *κερτομίας* is very curious, *lit.* 'will wink reproaches at me.' For *ἐπιλλίζειν* see on 1. 486. Merkel strangely suggests that the verb in our passage is not *ἐπιλλίζω* but *ἐπι-λίζω.*

793. διὰ στόματος: cf. Theocr. 12. 21, *πᾶσι διὰ στόματος.*

795. ἥτις: *quippe quae.*

800. πότμῳ ἀνωίστῳ: 'by a fate of mystery' (Way). See on 1. 680.

802. φωριαμόν: 'casket,' *κιβωτός.* Hesych.; cf. *Il.* 24. 228.

803. Cf. *Od.* 4. 229, *πλεῖστα φέρει ζείδωρος ἄρουρα Φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.*

804. δεῦε: cf. *Il.* 9. 570, *δεύοντο δὲ δάκρυσι κόλποι.*

805. ἀσταγές: 'in streams' (*lit.* 'not in drops'), cf. *ἄστακτος* Eur. *I. T.* 1242, *ἀστακτί* Soph. *O. C.* 1251. In the other passage where *ἀσταγής* occurs, Soph. *fr.* 162, *κρύσταλλον ἀστυγῆ*, it means 'solid' (*lit.* 'not dripping').

807. θυμοφθόρα: cf. *ῥαιστήρια θυμοῦ*, 790. **τόφρα**: = *ὄφρα.* This use as a final conjunction is peculiar to Alex. poets; cf. *Anth. P.* 9. 242, *τόφρα . . . πλώσῃ ἐπ' οἰκείης εἰς Ἀΐδην ἀκάτου.* Hom. once has *ὄφρα* in the temporal sense of *τόφρα*, *Il.* 15. 547.

ἐξελέειν μεμαυῖα, δυσάμμορος. ἀλλά οἱ ἄφνω
δεῖμ' ὀλοὸν στυγεροῖο κατὰ φρένας ἦλθ' Ἀίδαο.
ἔσχετο δ' ἀμφασίῃ δηρὸν χρόνον, ἀμφὶ δὲ πᾶσαι
θυμηδεῖς βιότοιο μεληδόνες ἰνδάλλοντο.
μνήσατο μὲν τερπνῶν, ὅσ' ἐνὶ ζωοῖσι πέλονται,
μνήσαθ' ὁμηλικίης περιγηθέος, οἷά τε κούρη·
καί τέ οἱ ἠέλιος γλυκίων γένετ' εἰσοράασθαι,
ἢ πάρος, εἰ ἐτεόν γε νόῳ ἐπεμαίεθ' ἕκαστα.
καὶ τὴν μέν ῥα πάλιν σφετέρων ἀποκάθετο γούνων,
Ἥρης ἐννεσίῃσι μετάτροπος, οὐδ' ἔτι βουλὰς
ἄλλῃ δοιάζεσκεν· ἐέλδετο δ' αἶψα φανῆναι
ἠῶ τελλομένην, ἵνα οἱ θελκτήρια δοίη
φάρμακα συνθεσίῃσι, καὶ ἀντήσειεν ἐς ὠπήν.
πυκνὰ δ' ἀνὰ κληῖδας ἑῶν λύεσκε θυράων,
αἴγλην σκεπτομένη· τῇ δ' ἀσπάσιον βάλε φέγγος
Ἠριγενής, κίνυντο δ' ἀνὰ πτολίεθρον ἕκαστοι.
Ἔνθα κασιγνήτους μὲν ἔτ' αὐτόθι μεῖναι ἀνώγει
Ἄργος, ἵνα φράζοιντο νόον καὶ μήδεα κούρης·
αὐτὸς δ' αὖτ' ἐπὶ νῆα κίεν προπάροιθε λιασθείς.
Ἡ δ' ἐπεὶ οὖν τὰ πρῶτα φαεινομένην ἴδεν ἠῶ
παρθενική, ξανθὰς μὲν ἀνήψατο χερσὶν ἐθείρας,
αἳ οἱ ἀτημελίῃ καταειμέναι ἠερέθοντο,
αὐσταλέας δ' ἔψησε παρηίδας· αὐτὰρ ἀλοιφῇ

816. εἰ Pariss. tres: ἢ vulg.
818. οὐδ' ἔτι Valckenaer: οὐδέ τι codd.
819. ἄλλη G, vulg.
826. δήνεα vulg.

812. μεληδόνες: 'pursuits,' 'interests' (μελεδῶναι), cf. Simon. 14. 2, ἀνθρώπων . . . ἄπρακτοι μεληδόνες. **ἰνδάλλοντο**: 'flashed across her soul,' cf. 2. 545.

814. οἷά τε: *utpote*; "jeune fille elle se souvenait des compagnes de son âge et de leur gaieté" (de M.).

816. εἰ ἐτεόν γε . . . ἕκαστα: 'if she truly weighed each prospect in her mind'; i.e. life appeared more fair than ever, if she were right in the estimate of the joys that were hers. **ἐπεμαίετο**: *tractabat*, v.n. 106.

817. σφετέρων: v.n. 186.

818. ἐννεσίῃσι: v.n. 1. 7.

819. δοιάζεσκεν: v.n. 770.

821. συνθεσίῃσι: 'according to her compact.'

827. 'but he himself went back before them to the ship, separating from them.' For λιασθείς cf. 1. 94, 4. 306. de M., following the Lat. translators, renders "quant à lui, il retourna au vaisseau dont il était jusque alors resté éloigné," which might be defended by 1164 infr.

828. Cf. *Aen.* 4. 587, Regina e speculis ut primum albescere lucem Vidit, etc.

829–35. Modelled on *Il.* 14. 170 sqq., ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος Λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ Ἀμβροσίῳ ἑδανῷ . . . Ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἕσαθ' . . . Χρυσείῃς δ' ἐνετῇσι κατὰ στῆθος περονᾶτο . . . Κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων Καλῷ νηγατέῳ.

830. καταειμέναι: v.n. 1. 939.

νεκταρέῃ φαιδρύνετ' ἐπὶ χρόα· δῦνε δὲ πέπλον
καλόν, ἐυγνάμπτοισιν ἀρηρέμενον περόνῃσιν·
ἀμβροσίῳ δ' ἐφύπερθε καρήατι βάλλε καλύπτρην
ἀργυφέην. αὐτοῦ δὲ δόμοις ἔνι δινεύουσα
στείβε πέδον λήθῃ ἀχέων, τά οἱ ἐν ποσὶν ἦεν
θεσπέσι', ἄλλα τ' ἔμελλεν ἀεξήσεσθαι ὀπίσσω.
κέκλετο δ' ἀμφιπόλοις, αἳ οἱ δυοκαίδεκα πᾶσαι
ἐν προδόμῳ θαλάμοιο θυώδεος ἠλίζοντο
ἥλικες, οὔπω λέκτρα σὺν ἀνδράσι πορσύνουσαι,
ἐσσυμένως οὐρῆας ὑποζεύξασθαι ἀπήνῃ,
οἵ κέ μιν εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν.
ἔνθ' αὖτ' ἀμφίπολοι μὲν ἐφοπλίζεσκον ἀπήνην·
ἡ δὲ τέως γλαφυρῆς ἐξείλετο φωριαμοῖο
φάρμακον, ὅ ῥά τέ φασι Προμήθειον καλέεσθαι.
τῷ εἴ κ' ἐννυχίοισιν ἀρεσσάμενος θυέεσσιν
Κούρην μουνογένειαν ἐὸν δέμας ἰκμαίνοιτο,
ἦ τ' ἂν ὅγ' οὔτε ῥηκτὸς ἔοι χαλκοῖο τυπῆσιν,
οὔτε κεν αἰθομένῳ πυρὶ εἰκάθοι· ἀλλὰ καὶ ἀλκῇ

833. ἀρηρεμένον G : ἀρηρημένον Pariss. tres : ἀρηράμενον Brunck.
835. ἀργυρέην vulg.
838. ἀμφιπόλοις Köchly : ἀμφιπόλοισιν codd.
840. πορσαίνουσαι Brunck.
846. ἐννυχίοις τις Brunck.
847. Δαῖραν pro Κούρην G, schol.

833. ἀρηρέμενον: Ap. extends to this perfect ptcple. the Aeolic accentuation as a present which we find regularly in epic in ἀλαλήμενος (1. 1190), ἀκηχέμενος (4. 1260), πεπτάμενος (2. 405). See also on 1. 787.

834. καλύπτρην: v.n. 1. 760.

836. τά οἱ . . . ὀπίσσω: 'the troubles which beset her path, in number unspeakable, while others were fated to be added thereto hereafter.' For ἐν ποσίν cf. 314 : Soph. *Ant.* 1327, τἀν ποσὶν κακά : Pind. *P.* 8. 32, τὸ δ' ἐν ποσί μοι τράχον.

840. πορσύνουσαι: v.n. 1129 infr.

841. οὐρῆας: 'mules.' Curtius connects it as 'mountain-beast' with ὄρος.

843. ἐφοπλίζεσκον: cf. *Od.* 6. 69, δμῶες ἐφοπλίσσουσιν ἀπήνην.

845. Προμήθειον: cf. Sen. *Med.* 708, quae fert opertis hieme perpetuâ iugis Sparsus cruore Caucasus Promethei : Prop. 1. 12. 10, num me deus obruit, an quae Lecta Prometheis dividit herba iugis ? : Val. Fl. 7. 355 sqq. : Auson. 27. 9. 9, sicca inter rupes Scythicas stetit alitibus crux, Unde Prometheo de corpore sanguineus ros Adspergit cautes et dira aconita creat cos.

847. Κούρην: i.e. 'Daughter' of Demeter, the name under which Persephone was worshipped in Attica; cf. Hdt. 8. 65, τῇ Μητρὶ καὶ τῇ Κούρῃ. The variant Δαῖραν, which may have come from the earlier recension, was a title of Demeter used especially in connexion with the Eleusinian Mysteries (cf. Lyc. 710). Some explain it as 'the knowing one,' others as 'the torch-bearer.' de M. would read κούρην, and refer it to Hecate herself, the only-begotten daughter of Perses (cf. 1035).

848. ῥηκτός: cf. *Il.* 13. 323, χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.

λωίτερος κεῖν' ἦμαρ ὁμῶς κάρτει τε πέλοιτο.
πρωτοφυὲς τόγ' ἀνέσχε καταστάξαντος ἔραζε
αἰετοῦ ὠμηστέω κνημοῖς ἔνι Καυκασίοισιν
αἱματόεντ' ἰχῶρα Προμηθῆος μογεροῖο.
τοῦ δ' ἤτοι ἄνθος μὲν ὅσον πήχυιον ὕπερθεν
χροιῇ Κωρυκίῳ ἴκελον κρόκῳ ἐξεφαάνθη,
καυλοῖσιν διδύμοισιν ἐπήορον· ἡ δ' ἐνὶ γαίῃ
σαρκὶ νεοτμήτῳ ἐναλιγκίη ἔπλετο ῥίζα.
τῆς οἶην τ' ἐν ὄρεσσι κελαινὴν ἰκμάδα φηγοῦ
Κασπίῃ ἐν κόχλῳ ἀμήσατο φαρμάσσεσθαι,
ἑπτὰ μὲν ἀενάοισι λοεσσαμένη ὑδάτεσσιν,
ἑπτάκι δὲ Βριμὼ κουροτρόφον ἀγκαλέσασα,
Βριμὼ νυκτιπόλον, χθονίην, ἐνέροισιν ἄνασσαν,

853. Προμηθεῖος L.
854. δήτοι L, G : δή τοι Vrat., Vind. πηχύϊον L., G.
856. διδύμοισι μετήορον *Et. Mag.* 551, 48.
859. ἐνὶ Pariss. duo, Brunck, Gerhard.

850. κεῖν' ἦμαρ: 'for that one day,' cf. 1050.

851. πρωτοφυὲς . . . ἀνέσχε: 'this plant first sprang up.' *πρωτοφυές* is ἅπ. λεγ.; cf. *Anth. P.* 4. 2, *πρωτοφύτους κάλυκας*.

852. Cf. 2. 1247 sqq.

853. αἱματόεντ' ἰχῶρα: 'the blood divine'; cf. *Il.* 5. 339, *ἄμβροτον αἷμα θεοῖο, Ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· Οὐ γὰρ σῖτον ἔδουσ' οὐ πίνουσ' αἴθοπα οἶνον· Τούνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται*.

854. πήχυιον: v.n. 1. 379.

855. Κωρυκίῳ κρόκῳ: the saffron of the Corycian cave in Cilicia was famous; cf. Strab. 572, 34, *τὸ Κωρύκιον ἄντρον ἐν ᾧ ἡ ἀρίστη κρόκος φύεται*: Plin. *N.H.* 21. 17, prima nobilitas Corycio croco: Hor. *Sat.* 2. 4. 68, Corycioque croco sparsum.

856. ἐπήορον: 'supported on,' 'waving on' a double stalk. In *Et. Mag.* 551, 48 we find *καυλοῖσιν διδύμοισι μετήορον*, which, if not a misquotation, may be from the earlier recension.

858. 'the juice of this, like to the dark sap of a mountain-oak, she gathered in a Caspian shell, to use it as a drug.' For the constr., which Haupt (quoted by Ellis on Cat. 64. 238) shows to be peculiarly Alexandrian, cf. 1294: Theocr. 12. 8, *σκιερὴν δ' ὑπὸ φηγὸν Ἠελίου φρύγοντος ὁδοιπόρος ἔδραμον ὥς τις*: Hor. *A.P.* 458, Hic . . . Si veluti merulis intentus decidit auceps In puteum foveamve.

859. Κασπίῃ: as the Caspian was supposed to be connected with the Ocean, the Schol. explains this of the large shells of Ocean. **ἀμήσατο**: only here is the *α* long in thesis (cf. 1. 1305, 4. 374); it is always long in arsis. If, with Rzach and Gerhard, we adopt *ἐνί*, we have to lengthen the penult. of Κασπίῃ, a license possible in a proper name. In Hom. the first *α* of *ἀμάω* is long only in arsis, and the one apparent instance of its lengthening in the active in thesis, *Od.* 9. 135, *εἰς ὥρας ἀμῶεν*, is uncertain.

860. ἑπτά: = *ἑπτάκις*; cf. *τετράκις* = *τέσσαρες*, 2. 974.

861. Βριμώ: Hecate; cf. Lyc. 1176, *Πέρσεως δὲ παρθένος Βριμὼ Τρίμορφος* (where Tzetz. connects the name with *ἐμβριμάομαι*): Prop. 2. 2. 12: Stat. *Silv.* 2. 3. 38. For her functions as *κουροτρόφος* cf. Hes. *Th.* 450, *θῆκε δέ μιν Κρονίδης κουροτρόφον, οἳ μετ' ἐκείνην Ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἠοῦς*.

862. νυκτιπόλον: *noctivagam*; an epithet applied to the Bacchants by Eur., *Ion* 718. **ἐνέροισιν ἄνασσαν**: for the local dat. cf. *Il.* 5. 546, *ἄνδρεσσι ἄνακτα*.

λυγαίῃ ἐνὶ νυκτί, σὺν ὀρφναίοις φαρέεσσιν.
μυκηθμῷ δ' ὑπένερθεν ἐρεμνὴ σείετο γαῖα,
ῥίζης τεμνομένης Τιτηνίδος· ἔστενε δ' αὐτὸς
Ἰαπετοῖο πάις ὀδύνῃ πέρι θυμὸν ἀλύων.
τό ῥ' ἦγ' ἐξανελοῦσα θυώδεϊ κάθετο μίτρῃ,
ἥ τέ οἱ ἀμβροσίοισι περὶ στήθεσσιν ἔερτο.
ἐκ δὲ θύραζε κιοῦσα θοῆς ἐπεβήσατ' ἀπήνης·
σὺν δέ οἱ ἀμφίπολοι δοιαὶ ἑκάτερθεν ἔβησαν.
αὐτὴ δ' ἡνί' ἔδεκτο καὶ εὐποίητον ἱμάσθλην
δεξιτερῇ, ἔλαεν δὲ δι' ἄστεος· αἱ δὲ δὴ ἄλλαι
ἀμφίπολοι, πείρινθος ἐφαπτόμεναι μετόπισθεν,
τρώχων εὐρεῖαν κατ' ἀμαξιτόν· ἂν δὲ χιτῶνας
λεπταλέους λευκῆς ἐπιγουνίδος ἄχρις ἄειρον.
οἵη δὲ λιαροῖσιν ἐφ' ὕδασι Παρθενίοιο,
ἠὲ καὶ Ἀμνισοῖο λοεσσαμένη ποταμοῖο
χρυσείοις Λητωὶς ἐφ' ἅρμασιν ἑστηυῖα
ὠκείαις κεμάδεσσι διεξελάσῃσι κολώνας,
τηλόθεν ἀντιόωσα πολυκνίσου ἑκατόμβης·

863. ὀρφναίοισι φάρεσσι Paris. unus, Brunck.
865. fortasse αὖτως.
867. τόν ῥ' ἦγ' L, G vulg.: τοῤῥ' ἦγ' Pariss. tres: τό ῥ' ἦγ' Brunck.
871. ἡνία δέδεκτο Vrat., Vind.: ἡνία δέκτο coni. Wellauer.

864. μυκηθμῷ: cf. *Rom. and Jul.* iv. 3, "shrieks like mandrakes' torn out of the earth."

865. Τιτηνίδος: i.e. the Titan Prometheus (strictly he was only son of a Titan, Iapetus). **ἔστενε δ' αὐτός**: cf. Val. Fl. 7. 368, gemit irritus (this favours αὖτως) ille Colchidos ora tuens: *Aen.* 3. 39, gemitus lacrimabilis imo Auditur tumulo (when Aeneas plucks the myrtles and cornels from the grave of Polydorus).

866. ἀλύων: the penult. is lengthened at the end of the line, as in *Od.* 9. 398; elsewhere it is short in Hom., cf. Ap. 4. 1289.

871. Cf. *Od.* 6. 316 sqq., where Nausicaa drives homewards.

873. πείρινθος: the wicker body of the car, tied on above the axle, πλέγμα τὸ ἐπὶ ἀμάξης. Hesych.

874. ἂν δὲ χιτῶνας κ.τ.λ.: cf. 4. 940, h. Hom. *Cer.* 176, ὡς αἳ ἐπισχόμεναι ἑανῶν πτύχας ἱμεροέντων Ἴιξαν κοίλην κατ' ἀμαξιτόν: Cat. 64. 129, mollia nudatae tollentem tegmina surae.

876. This simile is from *Od.* 6. 102, Οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεα ἰοχέαιρα Ἢ κατὰ Τηῦγετον . . . Τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισιν· Τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, Ἀγρονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ. **Παρθενίοιο**: v.n. 2. 936.

877. Ἀμνισοῖο: a river in Crete, on which was a town of the same name with a shrine of Eileithyia to whom the nymphs of the river (882) were sacred; cf. *Od.* 19. 188, Call. *Dian.* 15.

879. κεμάδεσσι: v. n. 2. 696. Cf. Call. *Dian.* 110, Ἄρτεμι . . . χρύσεα μέν τοι Ἔντεα καὶ ζώνη, χρύσεον δ' ἐζεύξαο δίφρον, Ἐν δ' ἐβάλευ χρύσεια, θέα, κεμάδεσσι χαλινά.

880. ἀντιόωσα: 'to take part in,' fut. ptcple., v. n. 1. 703. Cf. *Od.* 1. 25 (of Poseidon), ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. **πολυκνίσου**: this compound is not found earlier.

τῇ δ' ἅμα νύμφαι ἔπονται ἀμορβάδες, αἱ μὲν ἐπ' αὐτῆς
ἀγρόμεναι πηγῆς Ἀμνισίδος, ἂν δὲ δὴ ἄλλαι
ἄλσεα καὶ σκοπιὰς πολυπίδακας· ἀμφὶ δὲ θῆρες
κνυζηθμῷ σαίνουσιν ὑποτρομέοντες ἰοῦσαν·
ὣς αἴγ' ἐσσεύοντο δι' ἄστεος· ἀμφὶ δὲ λαοὶ
εἶκον, ἀλευάμενοι βασιληίδος ὄμματα κούρης.
αὐτὰρ ἐπεὶ πόλιος μὲν ἐυδμήτους λίπ' ἀγυιάς,
νηὸν δ' εἰσαφίκανε διὲκ πεδίων ἐλάουσα,
δὴ τότ' ἐυτροχάλοιο κατ' αὐτόθι βήσατ' ἀπήνης
ἱεμένη, καὶ τοῖα μετὰ δμωῇσιν ἔειπεν·
"Ὤ φίλαι, ἦ μέγα δή τι παρήλιτον, οὐδ' ἐνόησα
μὴ ἴμεν ἀλλοδαποῖσι μετ' ἀνδράσιν, οἵ τ' ἐπὶ γαῖαν
ἡμετέρην στρωφῶσιν. ἀμηχανίῃ βεβόληται
πᾶσα πόλις· τὸ καὶ οὔτις ἀνήλυθε δεῦρο γυναικῶν
τάων, αἳ τὸ πάροιθεν ἐπημάτιαι ἀγέρονται.
ἀλλ' ἐπεὶ οὖν ἱκόμεσθα, καὶ οὔ νύ τις ἄλλος ἔπεισιν,
εἰ δ' ἄγε μολπῇ θυμὸν ἀφειδείως κορέσωμεν
μειλιχίῃ, τὰ δὲ καλὰ τερείνης ἄνθεα ποίης

882. Ἀμνησίδος L, vulg. ἂν O. Schneider: αἱ codd.: αἳ δὲ δὴ ἀμφὶ coni. Merkel: αἱ δὲ λιποῦσαι Köchly.
886. ἀλευόμενοι Brunck.
892. μήνιμ' pro μὴ ἴμεν Merkel: ἔμμεναι Samuelsson.
895. ἀγέροντο Brunck.

881. Cf. *Aen.* 1. 499, Exercet Diana choros, quam mille secutae Hinc atque hinc glomerantur Oreades. **ἀμορβάδες**: *τὰς ἀκολούθους φησί.* Schol. This form is only found here. ἀμορβός occurs in Call. *Dian.* 45, *θυγατέρας Λητωΐδι πέμπεν ἀμορβούς*, and Nicander uses ἀμορβεύειν = ἀκολουθεῖν.

882. For the different nymphs cf. 1. 1226.

883. **σκοπιάς**: v.n. 1. 25.

884. **κνυζηθμῷ σαίνουσιν**: 'whimper and fawn'; cf. *Od.* 16. 163, *κύνες τε ἴδον καὶ οὐχ ὑλάοντο* Κνυζηθμῷ δ' . . . *φόβηθεν*: h. Hom. *Ven.* 70 sqq. See also on 1. 1145.

886. For the flashing eyes of Medea, descended from the Sun, cf. 4. 727.

889. **ἐυτροχάλοιο**: v.n. 1. 845.

891. **οὐδ' ἐνόησα κ.τ.λ.**: *neque sensi non accedendum esse alienigenas ad viros.* For οὐδ' ἐνόησα 'I did not bethink me' cf. *Od.* 11. 62, *οὐκ ἐνόησα Ἄψορρον καταβῆναι.* μετά c. dat. after a verb of motion is found in 1. 648, *ἀμειβομένη . . . ἐς αὐγὰς Ἠελίου ζωοῖσι μετ' ἀνδράσιν.* If correction were necessary, Samuelsson's ἔμμεναι is the best; cf. 1. 779, *μετ' ἀλλοδαποῖσιν ἐόντος Ἀνδράσι*: Ov. *Pont.* 4. 10. 70, in mediis nec nos sensimus esse Getis. But ἴμεν is confirmed by 896, ἀλλ' ἐπεὶ οὖν ἱκόμεσθα. Merkel's μήνιμα is supposed to mean 'neque memor fui simultatis susceptae cum peregrinis viris.' Schneider, putting a full stop after ἐνόησα and a note of interrogation after στρωφῶσιν, takes ἴμεν as pres. ind. 'peccavi imprudens. ut opinor, non incidemus in hostes?'

895. **ἐπημάτιαι**: *quotidie*, ἅπ. λεγ.; ἠμάτιαι in *Il.* 9. 72. For the new form ἀγέρονται (= ἀγείρονται) see on 1. 716.

897. **ἀφειδείως**: this form is only found here.

λεξάμεναι τότ' ἔπειτ' αὐτὴν ἀπονισσόμεθ' ὥρην.
καὶ δέ κε σὺν πολέεσσιν ὀνείασιν οἴκαδ' ἵκοισθε
ἤματι τῷ, εἴ μοι συναρέσσετε τήνδε μενοινήν.
Ἄργος γάρ μ' ἐπέεσσι παρατρέπει, ὣς δὲ καὶ αὐτὴ
Χαλκιόπη· τὰ δὲ σῖγα νόῳ ἔχετ' εἰσαΐουσαι
ἐξ ἐμέθεν, μὴ πατρὸς ἐς οὔατα μῦθος ἵκηται.
τὸν ξεῖνόν με κέλονται, ὅτις περὶ βουσὶν ὑπέστη,
δῶρ' ἀποδεξαμένην ὁλοῶν ῥύσασθαι ἀέθλων.
αὐτὰρ ἐγὼ τὸν μῦθον ἐπήνεον, ἠδὲ καὶ αὐτὸν
κέκλομαι εἰς ὠπὴν ἑτάρων ἄπο μοῦνον ἱκέσθαι,
ὄφρα τὰ μὲν δασόμεσθα μετὰ σφίσιν, εἴ κεν ὀπάσσῃ
δῶρα φέρων, τῷ δ' αὖτε κακώτερον ἄλλο πόρωμεν
φάρμακον. ἀλλ' ἀπονόσφι πέλεσθέ μοι, εὖτ' ἂν ἵκηται."
Ὣς ἠΰδα· πάσῃσι δ' ἐπίκλοπος ἤνδανε μῆτις.
αὐτίκα δ' Αἰσονίδην ἑτάρων ἄπο μοῦνον ἐρύσσας
Ἄργος, ὅτ' ἤδη τήνδε κασιγνήτων ἐσάκουσεν
ἠερίην Ἑκάτης ἱερὸν μετὰ νηὸν ἰοῦσαν,
ἦγε διὲκ πεδίου· ἅμα δέ σφισιν εἴπετο Μόψος
Ἀμπυκίδης, ἐσθλὸς μὲν ἐπιπροφανέντας ἐνισπεῖν
οἰωνούς, ἐσθλὸς δὲ σὺν εὖ φράσσασθαι ἰοῦσιν.
Ἔνθ' οὔπω τις τοῖος ἐπὶ προτέρων γένετ' ἀνδρῶν,

903. τὰ δὲ Brunck: τάδε vulg.
906. ὑποδεξαμένην G.
909. μετὰ Stephanus: κατὰ vulg. ὀπάσσοι Paris. unus, Brunck.
913. ἀπὸ νόσφιν G.
914. ὃς ἤδη Köchly.
916. μετὰ pro ἅμα vulg.
918. σὺν εὖ φράσσασθαι Vatt. tres, Paris. unus: συνευφράσσασθαι vulg.

899. λεξάμεναι: 'having gathered.' The explanation of the Schol., ἀνακλιθεῖσαι, if not a mere mistake, may point to a variant κατὰ καλὰ τερείνης δ' ἄνθεα ποίης in 898, as Weil suggests. **αὐτὴν ὥρην:** 'when the wonted hour comes'; for the acc. v.n. 1. 278.

901. συναρέσσετε: συναρέσκω is used in a peculiar way by Ap. meaning 'to agree upon with another,' cf. 1100, 4. 373.

902. παρατρέπει: προτρέπεται. Schol.; rather 'makes me to turn aside from the path of duty,' cf. παρατροπέων (946).

903. εἰσαΐουσαι: v.n. 1. 764.

908. κέκλομαι: v.n. 1. 716.

909. σφίσιν: 'ourselves,' v.n. 2. 1278.

912. ἐπίκλοπος: v.n. 781.

914. ἐσάκουσεν: here c. gen. as in Soph. *El.* 883, τίνος βροτῶν λόγον Τόνδ' εἰσακούσασ', but in 1. 766 c. ἀπό.

915. ἠερίην: 'at dawn,' v.n. 1. 580.

917. ἐσθλός κ.τ.λ.: ὁ νοῦς, ἀγαθὸς μὲν καὶ ἐπιφανέντας καὶ ἀπιόντας εὖ σημειώσασθαι. Schol. This is the view taken by the Lat. translators, e.g. Shaw "peritus quidem advolantes interpretandi aves, peritus etiam eadem sentiendi aufugientibus." de M., who rejects this view as 'un contresens,' rightly renders "habile à tirer des présages des oiseaux qu'il apercevait, habile à conseiller ceux avec qui il allait." Lobeck, *Phryn.* 624, saw that ἰοῦσιν means *iter facientibus*, and compares h. Hom. *Merc.* 294 for the tmesis σὺν . . . φράσσασθαι.

οὔθ' ὅσοι ἐξ αὐτοῖο Διὸς γένος, οὔθ' ὅσοι ἄλλων
ἀθανάτων ἥρωες ἀφ' αἵματος ἐβλάστησαν,
οἷον Ἰήσονα θῆκε Διὸς δάμαρ ἤματι κείνῳ
ἠμὲν ἐσάντα ἰδεῖν, ἠδὲ προτιμυθήσασθαι.
τὸν καὶ παπταίνοντες ἐθάμβεον αὐτοὶ ἑταῖροι
λαμπόμενον χαρίτεσσιν· ἐγήθησεν δὲ κελεύθῳ
Ἀμπυκίδης, ἤδη που ὀισσάμενος τὰ ἕκαστα.
Ἔστι δέ τις πεδίοιο κατὰ στίβον ἐγγύθι νηοῦ
αἴγειρος φύλλοισιν ἀπειρεσίοις κομόωσα,
τῇ θαμὰ δὴ λακέρυζαι ἐπηυλίζοντο κορῶναι.
τάων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα
ὑψοῦ ἐπ' ἀκρεμόνων Ἥρης ἠνίπαπε βουλάς·
"Ἀκλειὴς ὅδε μάντις, ὃς οὐδ' ὅσα παῖδες ἴσασιν
οἷδε νόῳ φράσσασθαι, ὀθούνεκεν οὔτε τι λαρὸν
οὔτ' ἐρατὸν κούρη κεν ἔπος προτιμυθήσαιτο

927. ἔσκε O. Schneider.
931. βουλαῖς O. Schneider.

922. Cf. Ov. *Met.* 7. 84, solito formosior Aesone natus Illa luce fuit: posses ignoscere amanti.

923. An echo of *Od.* 11. 142, *οὐδ' ἐὸν υἱὸν Ἔτλην ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.*

925. λαμπόμενον χαρίτεσσιν: cf. 443. **κελεύθῳ**: for the dat. cf. 1. 449, 2. 707; Hom. has the acc. with *γηθέω*, e.g. *Il.* 9. 77.

926. ἤδη . . . ἕκαστα: 'for even now, I trow, he foresaw how everything would come to pass.' Cf. *Od.* 9. 338, *ἤ τι ὀισάμενος* 'having some foreboding.'

929. λακέρυζαι κορῶναι: 'cawing crows'; cf. Hes. *Op.* 747, *μή τοι ἐφεζομένη κρώζῃ λακέρυζα κορώνη.* The crow was a lucky omen in love affairs, cf. Nonn. *Dion.* 3. 119, *ἐπαινήσεις δὲ κορώνην, Καὶ γαμίων καλέσεις με θεοπρόπον ὄρνιν Ἐρώτων*: Ael. *H.A.* 3. 9.

930. Nonnus closely imitates this passage, *Dion.* 3. 102, *καὶ πτερὰ σεισαμένη φιλοκέρτομον ἴαχε φωνήν.*

931. ἠνίπαπε: 'declared'; in Hom. always 'upbraided,' 'censured.' Curtius explains it from *ἐν* and a reduplication of rt. *ἰπ* (*ἴπτομαι* 'hurt').

932. There is a clear reference to Call. *Ap.* 105, *ὁ φθόνος Ἀπόλλωνος ἐπ' οὔατι λάθριος εἶπεν 'Οὐκ ἄγαμαι τὸν ἀοιδόν, ὃς οὐδ' ὅσα πόντος ἀείδει' κ.τ.λ.*, a passage which was written during the quarrel between the two poets (v. Introd. p. 7). Merkel and Bernhardy assume that our poet is here replying to Callimachus, but Ap. would hardly assign to himself the part of the noisy crow, and the lines have no point as a reply to what Call. had said. Linde holds that the passage refers to Call., but in quite a different way. His ingenious theory is that 927–48 (and probably 917–8) were added when the poem was revised at Rhodes. In the first edition there had been no actual mention of the withdrawal of Argus and Mopsus, it being tacitly assumed, and so Call. had censured their presence at the interview as a flaw in the poem. In consequence Ap. introduced these 20 lines, the strictures of Call. being put in the mouth of the crow, while Ap., in the person of Mopsus, merely smiles (*μείδησε*, 938), and, though he makes no direct answer to the crow, yet we are now distinctly told that Jason was alone when he met Medea.

933. ὀθούνεκεν: Ap. keeps the aspirate in this word, borrowed from Trag., though he uses *τούνεκα* with Ionic *psilosis*.

λαρόν, 'sweet'; in Hom. only used of taste, cf. 1. 456.

ἠιθέῳ, εὖτ' ἄν σφιν ἐπήλυδες ἄλλοι ἔπωνται.
ἔρροις, ὦ κακόμαντι, κακοφραδές· οὔτε σε Κύπρις,
οὔτ' ἀγανοὶ φιλέοντες ἐπιπνείουσιν Ἔρωτες."
Ἴσκεν ἀτεμβομένη· μείδησε δὲ Μόψος ἀκούσας
ὀμφὴν οἰωνοῖο θεήλατον, ὧδέ τ' ἔειπεν·
"Τύνη μὲν νηόνδε θεᾶς ἴθι, τῷ ἔνι κούρην
δήεις, Αἰσονίδη· μάλα δ' ἠπίῃ ἀντιβολήσεις
Κύπριδος ἐννεσίῃς, ἥ τοι συνέριθος ἀέθλων
ἔσσεται, ὡς δὴ καὶ πρὶν Ἀγηνορίδης φάτο Φινεύς.
νῶι δ', ἐγὼν Ἄργος τε, δεδεγμένοι, εὖτ' ἂν ἵκηαι,
τῷδ' αὐτῷ ἐνὶ χώρῳ ἀπεσσόμεθ'· οἰόθι δ' αὐτὸς
λίσσεό μιν πυκινοῖσι παρατροπέων ἐπέεσσιν."
Ἦ ῥα περιφραδέως, ἐπὶ δὲ σχεδὸν ἤνεον ἄμφω.
οὐδ' ἄρα Μηδείης θυμὸς τράπετ' ἄλλα νοῆσαι,
μελπομένης περ ὅμως· πᾶσαι δέ οἱ, ἥντιν' ἀθύροι
μολπήν, οὐκ ἐπὶ δηρὸν ἐφήνδανεν ἐψιάασθαι.
ἀλλὰ μεταλλήγεσκεν ἀμήχανος, οὐδέ ποτ' ὄσσε
ἀμφιπόλων μεθ' ὅμιλον ἔχ' ἀτρέμας· ἐς δὲ κελεύθους
τηλόσε παπταίνεσκε, παρακλίνουσα παρειάς.

936. οὔτε Seaton: οὐδὲ codd.
942. ἐννεσίαις Merkel. συνάριθμος G.
944. ἔστ' ἂν Ziegler.
948. ἄλλο Merkel.
949. ὅμως G, Pariss. quatt.: ὁμῶς vulg.
950. ἐφήνδανον Pariss. quatt., Brunck.

935. ἠιθέῳ: cf. *Il.* 22. 128, *παρθένος ἠίθεός τ' ὀαρίζετον ἀλλήλοιιν.*

936. κακοφραδές: cf. *Il.* 23. 483, *Αἶαν, νεῖκος ἄριστε, κακοφραδές.*

937. ἐπιπνείουσιν: *adspirant*; cf. Nonn. *Dion.* 3. 121, *ἥλιτον· ἀλλά με Κύπρις ἐπέπνευεν.* **Ἔρωτες**: v.n. 452.

938. Ἴσκεν: v.n. 1. 834. **ἀτεμβομένη**: v.n. 2. 56.

939. ὀμφὴν οἰωνοῖο: "Cornix non humana quidem sed cornicina lingua Mopsum obiurgat, idque solus intelligit Mopsus" (Hoelzlin); cf. *Aen.* 3. 360 (of Helenus), sentis Et volucrum linguas et praepetis omina pennae.

941. δήεις: v.n. 4. 591.

942. συνέριθος: *συνεργὸς καὶ συμπράκτρια τῶν σῶν κινδύνων.* Schol. Cf. *Od.* 6. 32 (of Athene), *καί τοι ἐγὼ συνέριθος ἅμ' ἕψομαι.*

943. φάτο Φινεύς: v. 2. 423.

946. παρατροπέων: 'beguiling,' cf. 902.

947. ἐπὶ . . . ἄμφω: 'and forthwith they both assented.' **σχεδόν**: *statim*, as in 4. 1591, a meaning not in the Lexicons; cf. *αὐτοσχεδόν, παρασχεδόν.*

948. οὐδ' . . . ἄλλα: i.e. nothing but the coming of Jason.

949. μελπομένης: v.n. 2. 714, 4. 1728. **πᾶσαι κ.τ.λ.**: 'of all the games wherewith she would make merry none pleased her long to play thereat.' For the sing. *ἐφήνδανεν* v.n. 192. For *ἐψιάασθαι* see on 1. 459.

951. μεταλλήγεσκεν: i.e she broke off one game after another in her restlessness. See on 110 supr.

ἦ θαμὰ δὴ στηθέων ἐάγη κέαρ, ὁππότε δοῦπον
ἢ ποδὸς ἢ ἀνέμοιο παραθρέξαντα δοάσσαι. 955
αὐτὰρ ὅγ' οὐ μετὰ δηρὸν ἐελδομένῃ ἐφαάνθη
ὑψόσ' ἀναθρώσκων ἅ τε Σείριος Ὠκεανοῖο,
ὃς δή τοι καλὸς μὲν ἀρίζηλός τ' ἐσιδέσθαι
ἀντέλλει, μήλοισι δ' ἐν ἄσπετον ἧκεν ὀιζύν·
ὣς ἄρα τῇ καλὸς μὲν ἐπήλυθεν εἰσοράασθαι 960
Αἰσονίδης, κάματον δὲ δυσίμερον ὧρσε φαανθείς.
ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν, ὄμματα δ' αὖτως
ἤχλυσαν· θερμὸν δὲ παρηίδας εἷλεν ἔρευθος.
γούνατα δ' οὔτ' ὀπίσω οὔτε προπάροιθεν ἀεῖραι
ἔσθενεν, ἀλλ' ὑπένερθε πάγη πόδας. αἱ δ' ἄρα τείως 965
ἀμφίπολοι μάλα πᾶσαι ἀπὸ σφείων ἐλίασθεν.
τὼ δ' ἄνεῳ καὶ ἄναυδοι ἐφέσταsαν ἀλλήλοισιν,
ἦ ὀρυσίν, ἦ μακρῇσιν ἐειδόμενοι ἐλάτῃσιν,
αἵ τε παρᾶσσον ἔκηλοι ἐν οὔρεσιν ἐρρίζωνται,
νηνεμίῃ· μετὰ δ' αὖτις ὑπὸ ῥιπῆς ἀνέμοιο 970

954. στήθεσφ' Herwerden.
957. ἀναθρώισκων L.
958. ὅς ῥ' ἤτοι Hermann.
960. ἐσήλυθεν Pariss.
963. ἤχλυσαν supr. α scr. ε L: ἤχλυσεν G.
968. ἐελδόμενοι G.
970. ὑπαὶ ῥιπῆς vulg.

954. στηθέων: the local gen. is rare in Ap. Besides αὐτοῦ we have νειοῖο 1056, χθονός 4. 1478. **δοῦπον**: cf. Soph. *fr.* 58, ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ: *Aen.* 2. 728, Nunc omnes terrent aurae; sonus excitat omnis Suspensum.

955. παραθρέξαντα: the Ion. aor. θρέξασκον from τρέχω occurs in *Il.* 18. 599, 602.

δοάσσαι: v.n. 770.

957. ὑψόσ' ἀναθρώσκων: cf. *Il.* 13. 371, ὕψι βιβάς.

ἅτε Σείριος: a comparison suggested by *Il.* 5. 5, δαΐε οἷ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ, Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα Λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο. Cf. *Aen.* 8. 589, Qualis ubi Oceani perfusus Lucifer unda . . . Extulit os sacrum.

959. μήλοισι . . . ὀιζύν: for the scorching power of Sirius cf. 2. 517.

961. κάματον δυσίμερον ὧρσε: 'waked the pangs of a luckless love': cf. 4. 4.

962. ἐκ . . . πέσεν: cf. 289: *Il.* 10. 93, οὐδ' ἐμοὶ ἦτορ Ἔμπεδον, ἀλλ' ἀλαλύκτημαι, κραδίη δ' ἐμοὶ ἔξω Στηθέων ἐκθρώσκει.

αὖτως: 'likewise.'

963. ἤχλυσαν: cf. 725, 4. 1525: Archil. 103, τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλυσθεὶς Πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευε: Sapph. 2. 11, ὀππάτεσσι δ' οὐδὲν ὄρημ' ἐπιρρομβεῖσι δ' ἀκουαί. L. and S. wrongly make ἤχλυσαν (or rather ἤχλυσεν) trans. here.

θερμὸν . . . ἔρευθος: cf. Ov. *Met.* 7. 78 (of Medea), et rubuere genae, totoque recanduit ore.

967. ἄνεῳ: v.n. 503.

968. Cf. Val. Fl. 7. 403, haut secus in mediis noctis nemorisque tenebris Inciderant ambo attoniti iuxtaque subibant, Abietibus tacitis aut immotis cyparissis Adsimiles, rabidus nondum quas miscuit auster: Cat. 64. 106.

969. παρᾶσσον: 'side by side.' Elsewhere always = παραυτίκα, v. n. 1. 383.

κινύμεναι ὁμάδησαν ἀπείριτον· ὣς ἄρα τώγε
μέλλον ἅλις φθέγξασθαι ὑπὸ πνοιῇσιν Ἔρωτος.
γνῶ δέ μιν Αἰσονίδης ἄτῃ ἐνιπεπτηυῖαν
θυμορίῃ, καὶ τοῖον ὑποσσαίνων φάτο μῦθον·
"Τίπτε με, παρθενική, τόσον ἄζεαι, οἷον ἐόντα;
οὔ τοι ἐγών, οἷοί τε δυσαυχέες ἄλλοι ἔασιν
ἀνέρες, οὐδ' ὅτε περ πάτρῃ ἔνι ναιετάασκον,
ἦα πάρος. τῶ μή με λίην ὑπεραίδεο, κούρη,
ἤ τι παρεξερέεσθαι, ὅ τοι φίλον, ἠέ τι φάσθαι.
ἀλλ' ἐπεὶ ἀλλήλοισιν ἱκάνομεν εὐμενέοντες,
χώρῳ ἐν ἠγαθέῳ, ἵνα τ' οὐ θέμις ἔστ' ἀλιτέσθαι,
ἀμφαδίην ἀγόρευε καὶ εἴρεο· μηδέ με τερπνοῖς
φηλώσῃς ἐπέεσσιν, ἐπεὶ τὸ πρῶτον ὑπέστης
αὐτοκασιγνήτῃ μενοεικέα φάρμακα δώσειν.
πρός σ' αὐτῆς Ἑκάτης μειλίσσομαι ἠδὲ τοκήων
καὶ Διός, ὃς ξείνοις ἱκέτῃσί τε χεῖρ' ὑπερίσχει·
ἀμφότερον δ', ἱκέτης ξεινός τέ τοι ἐνθάδ' ἱκάνω,
χρειοῖ ἀναγκαίῃ γουνούμενος. οὐ γὰρ ἄνευθεν
ὑμείων στονόεντος ὑπέρτερος ἔσσομ' ἀέθλου.
σοὶ δ' ἂν ἐγὼ τίσαιμι χάριν μετόπισθεν ἀρωγῆς,
ἣ θέμις, ὡς ἐπέοικε διάνδιχα ναιετάοντας,
οὔνομα καὶ καλὸν τεύχων κλέος· ὣς δὲ καὶ ὦλλοι
ἥρωες κλήσουσιν ἐς Ἑλλάδα νοστήσαντες
ἡρώων τ' ἄλοχοι καὶ μητέρες, αἵ νύ που ἤδη

973. ἐνιπεπτηυῖαν vulg.: ἔνι πεπτηυῖαν L: περιπεριπεπτηυῖαν G.
977. ναιετάεσκον vulg.
980. ἀλλήλοισιν G, Pariss. quatt., Vrat., Vind.: ἀλλήλοις L.
987. δ' om. Merkel. ξεῖνός τ' ἔτι vulg.
992. ἄλλοι Vatt. duo, Pariss., Wellauer.
994. που G, L 16: ποτ' vulg.

971. ὁμάδησαν ἀπείριτον: 'rustle tumultuously.'
974. θυμορίῃ: v.n. 676. **ὑποσσαίνων**: v.n. 396.
976. δυσαυχέες: 'braggarts,' ἅπ. λεγ.
979. παρεξερέεσθαι: 'to question,' a compound not in L. and S.
983. φηλώσῃς: cf. Aesch. *Ag.* 492, τερπνὸν τόδ' ἐλθὸν φῶς ἐφήλωσεν φρένας. In Hes. *Op.* 373 we find φηλητής 'deceiver.' Curtius leaves it an open question whether these forms are to be connected with σφάλλω, or, as Fick conjectures, with the root *bhal* occurring in *fallo*.
985. πρός σ' αὐτῆς: for this order of words in supplications cf. Eur. *Alc.* 275, μὴ πρός σε θεῶν: Ter. *And.* 3. 3. 6, per ego te deos oro.
986. Cf. 193, 2. 1133, *Od.* 6. 207.
989. ὑμείων: i.e. Medea and the gods.
991. διάνδιχα: 'in widely parted lands.'
992. Cf. the offer of Jason to Aeetes, 391 supr.
993. κλήσουσιν: for the contracted form cf. h. Hom. 31. 18, κλήσω μερόπων γένος ἀνδρῶν. Ap. also uses κληίζεται (4. 1153), κεκλήισται (4. 618), ἐκλήισται (4. 990).

ἡμέας ἠιόνεσσιν ἐφεζόμεναι γοάουσιν·
τάων ἀργαλέας κεν ἀποσκεδάσειας ἀνίας.
δή ποτε καὶ Θησῆα κακῶν ὑπελύσατ' ἀέθλων
παρθενικὴ Μινωὶς ἐυφρονέουσ' Ἀριάδνη,
ἦν ῥά τε Πασιφάη κούρη τέκεν Ἠελίοιο.
ἀλλ' ἡ μὲν καὶ νηός, ἐπεὶ χόλον εὖνασε Μίνως,
σὺν τῷ ἐφεζομένη πάτρην λίπε· τὴν δὲ καὶ αὐτοὶ
ἀθάνατοι φίλαντο, μέσῳ δέ οἱ αἰθέρι τέκμαρ
ἀστερόεις στέφανος, τόν τε κλείουσ' Ἀριάδνης,
πάννυχος οὐρανίοισιν ἑλίσσεται εἰδώλοισιν.
ὣς καὶ σοὶ θεόθεν χάρις ἔσσεται, εἴ κε σαώσῃς
τόσσον ἀριστήων ἀνδρῶν στόλον. ἦ γὰρ ἔοικας
ἐκ μορφῆς ἀγανῇσιν ἐπητείῃσι κεκάσθαι."
Ὣς φάτο κυδαίνων· ἡ δ' ἐγκλιδὸν ὅσσε βαλοῦσα
νεκτάρεον μείδησ'· ἐχύθη δέ οἱ ἔνδοθι θυμὸς
αἴνῳ ἀειρομένης, καὶ ἀνέδρακεν ὄμμασιν ἄντην·
οὐδ' ἔχεν ὅττι πάροιθεν ἔπος προτιμυθήσαιτο,

997. ὑπέλυεν G : ὑπέλυσεν Pierson.
1001. λίπε . . . οἱ δὲ corr. man. sec. λίπε τὴν δὲ L : λίπεν· οἱ δὲ Merkel.
1004. οὐρανίοις ἐνελίσσεται Merkel.
1005. σαώσῃς G : σαώσεις L, vulg. : σαώσαις Paris. unus, Brunck.

996. ἀποσκεδάσειας: cf. *Od.* 8. 149, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

997. Θησῆα: διὰ τούτων ἠθικῶς προκαλεῖται τὴν Μήδειαν εἰς τὸ ἀποπλεῦσαι σὺν αὐτῷ, παράδειγμα φέρων τὴν Ἀριάδνην. Schol. For the story of Theseus and Ariadne, daughter of Minos, v. Cat. 64. 50 sqq. According to the legend in *Od.* 11. 324 sqq. when they reached the island of Dia (Naxos) in their flight from Crete, Ariadne was slain by Artemis. Others say that she was deserted there by Theseus, who acted either faithlessly (Plut. *Thes.* 20, Ov. *Her.* 10), or under the compulsion of Dionysus (Diod. 4. 61, Paus. 1. 20). When thus abandoned, Dionysus took her to wife, placed her among the immortals, and set her marriage-crown among the stars ; v. 4. 431, Hes. *Th.* 947, Ov. *Met.* 8. 175.

1000. καί: i.e. not merely saved him, but even sailed away with him. Jason gives a version which suits his purpose. As the Schol. points out, the wrath of Minos against Theseus did not abate, and Jason suppresses the desertion of Ariadne.

1002. οἱ . . τέκμαρ: 'her sign,' cf. 1. 499.

1003. στέφανος: cf. Arat. 71, αὐτοῦ κἀκεῖνος στέφανος, τὸν ἀγαυὸν ἔθηκεν Σῆμ' ἔμεναι Διόνυσος ἀποιχομένης Ἀριάδνης : Cat. 66. 60, ne solum in lumine caeli Ex Ariadneis aurea temporibus Fixa corona foret. For κλείουσι v.n. 1. 216.

1007. ἐκ : ' to judge from,' ' in accordance with' ; cf. *Il.* 10. 68, ἐκ γενεῆς ὀνομάζων.

ἐπητείῃσι: ἅπ. λεγ. = Homeric ἐπητύς ; v.n. 2. 987.

1008. ἐγκλιδόν : cf. 1. 790.

1009. νεκτάρεον : ' with wondrous sweetness.' Here, and in 832, Ap. may be imitating one interpretation of this adj. in *Il.* 3. 385, 18. 25, where it is used of garments, viz. ' divine ' (ἀμβρόσιος), though more probably it means ' fragrant ' (εὐώδης). **οἱ . . . ἀειρομένης** : for the enallage cf. 1. 355, 4. 170 : h. Hom. *Cer.* 37, τόφρα οἱ ἐλπὶς ἔθελγε μέγαν νόον ἀχνυμένης περ.

1011. Cf Val. Fl. 7. 433, nec quibus incipiat demens videt, ordine nec quo Quave tenus, prima cupiens effundere voce Omnia ; sed nec prima pudor dat verba timenti : *Aen.* 4. 371.

ἀλλ' ἄμυδις μενέαινεν ἀολλέα πάντ' ἀγορεῦσαι.
προπρὸ δ' ἀφειδήσασα θυώδεος ἔξελε μίτρης
φάρμακον· αὐτὰρ ὅγ' αἶψα χεροῖν ὑπέδεκτο γεγηθώς.
καί νύ κέ οἱ καὶ πᾶσαν ἀπὸ στηθέων ἀρύσασα
ψυχὴν ἐγγυάλιξεν ἀγαιομένη χατέοντι·
τοῖος ἀπὸ ξανθοῖο καρήατος Αἰσονίδαο
στράπτεν Ἔρως ἡδεῖαν ἀπὸ φλόγα· τῆς δ' ἀμαρυγὰς
ὀφθαλμῶν ἥρπαζεν· ἰαίνετο δὲ φρένας εἴσω
τηκομένη, οἷόν τε περὶ ῥοδέῃσιν ἐέρσῃ
τήκεται ἠῴοισιν ἰαινομένη φαέεσσιν.
ἄμφω δ' ἄλλοτε μέν τε κατ' οὔδεος ὄμματ' ἔρειδον
αἰδόμενοι, ὁτὲ δ' αὖτις ἐπὶ σφίσι βάλλον ὀπωπάς,
ἱμερόεν φαιδρῇσιν ὑπ' ὀφρύσι μειδιόωντες.
ὀψὲ δὲ δὴ τοίοισι μόλις προσπτύξατο κούρη·
"Φράζεο νῦν, ὥς κέν τοι ἐγὼ μητίσομ' ἀρωγήν.
εὖτ' ἂν δὴ μετιόντι πατὴρ ἐμὸς ἐγγυαλίξῃ
ἐξ ὄφιος γενύων ὀλοοὺς σπείρασθαι ὀδόντας,

1013. προπρὸ δὲ μειδήσασα v.l. in schol.
1016. ἀγαλλομένη Pariss., Brunck, Wellauer.
1018. πέμπεν pro στράπτεν ex glossemate Pariss. quatt.
1020. περὶ ῥοδέῃσιν Wellauer, Schaefer: περιρρδέοισιν L: περιρροδέεσσιν G: περὶ ῥοδέοισιν vulg. ἐέρσῃ L.
1023. τοτὲ δ' Pariss. quatt.

1013. προπρό: ἐρωτικὴ ἡ ἐπαναδίπλωσις τῆς προθέσεως· ἐμφαίνει γὰρ μᾶλλον τὸ μετὰ σπουδῆς καὶ προχείρως γεγενῆσθαι τὴν δόσιν. Schol. It intensifies ἀφειδήσασα, 'eagerly and ungrudgingly.' In 4. 1234 προπρό means 'right to the very end,' 'completely.' Ap., who alone uses it, has it also as a prep. c. gen. = πρό, 453 supr.

μίτρης: τῆς στηθοδεσμίδος. Schol.; cf. 867.

1015. ἀπὸ . . . ἀρύσασα ψυχήν: cf. Emped. *fr.* 138, χαλκῷ ἀπὸ ψυχὴν ἀρύσας.

1016. ἐγγυάλιξεν: v.n. 1. 245. "Yea, now would she even have drawn forth all her soul from her breast, And had laid it with joy in his hands for her gift, had he made request, So wondrously now from the golden head of Aison's son Did Love out-lighten the witchery-flame: and her sweet eyes shone With the gleam that he stole therefrom, and her heart glowed through and through Melting for rapture away, from the lips of the rose as the dew At the sun's kiss melteth away, when the dayspring is kindled anew" (Way).

1018. στράπτεν . . . ἀπό: the comp. ἀποστράπτω is not noticed by L. and S. For στράπτω (ἀστράπτω) v. n. 1. 544. We find ἀπαστράπτω in Arat. 430, and c. cogn. acc. in Opp. *C.* 3. 479, αἴγλην . . . ἀπαστράπτουσιν ὀπωπαί.

ἀμαρυγὰς . . . ἥρπαζεν: 'captivated her flashing eyes'; cf. Ov. *Am.* 2. 19, Tu quoque, quae nostros rapuisti nuper ocellos. For ἀμαρυγάς v.n. 2. 42.

1020. ῥοδέῃσιν: 'rose-trees'; cf. Archil. 29 (Bergk), ῥοδῆς καλὸν ἄνθος.

1021. τήκεται: cf. *Il.* 23. 597, τοῖο δὲ θυμὸς Ἰάνθη, ὡς εἴ τε περὶ σταχύεσσιν ἐέρση, where see Leaf's note.

1022. ὄμματ' ἔρειδον: cf. 22.

1023. σφίσι: v.n. 2. 128.

1024. ὑπ' ὀφρύσι: cf. *Il.* 13. 88, ὑπ' ὀφρύσι δάκρυα λείβον.

1025. προσπτύξατο: 'addressed'; cf. *Od.* 4. 647. The Schol. says that Soph. in his Κολχίδες introduced a dialogue in which Medea counselled Jason about the ordeal.

δὴ τότε μέσσην νύκτα διαμμοιρηδὰ φυλάξας,
ἀκαμάτοιο ῥοῇσι λοεσσάμενος ποταμοῖο,
οἷος ἄνευθ' ἄλλων ἐνὶ φάρεσι κυανέοισιν
βόθρον ὀρύξασθαι περιηγέα· τῷ δ' ἔνι θῆλυν
ἀρνειὸν σφάζειν, καὶ ἀδαίετον ὠμοθετῆσαι,
αὐτῷ πυρκαϊὴν εὖ νηήσας ἐπὶ βόθρῳ.
μουνογενῆ δ' Ἑκάτην Περσηίδα μειλίσσοιο,
λείβων ἐκ δέπαος σιμβλήια ἔργα μελισσέων.
ἔνθα δ' ἐπεί κε θεὰν μεμνημένος ἱλάσσηαι,
ἂψ ἀπὸ πυρκαϊῆς ἀναχάζεο· μηδέ σε δοῦπος
ἠὲ ποδῶν ὄρσῃσι μεταστρεφθῆναι ὀπίσσω,
ἠὲ κυνῶν ὑλακή, μή πως τὰ ἕκαστα κολούσας
οὐδ' αὐτὸς κατὰ κόσμον ἑοῖς ἑτάροισι πελάσσῃς.
ἦρι δὲ μυδήνας τόδε φάρμακον, ἠύτ' ἀλοιφῇ
γυμνωθεὶς φαίδρυνε τεὸν δέμας· ἐν δέ οἱ ἀλκὴ
ἔσσετ' ἀπειρεσίη μέγα τε σθένος, οὐδέ κε φαίης
ἀνδράσιν, ἀλλὰ θεοῖσιν ἰσαζέμεν ἀθανάτοισιν.

1034. *ἐννηήσας* Pariss. quatt.
1036. *μελισσέων* Rzach : *μελισσῶν* codd.
1037. *ἐπεί κε* Vrat. in marg., et coni. Brunck : *ἔπειτα* vulg.
1038. *ἂψ* Brunck : *ἄψ δ'* codd.
1045. *θεοῖς ἰσαζέμεν* coni. Merkel.

1029. διαμμοιρηδά : *ἅπ. λεγ.*, on the analogy of *ἔμμορεν* ; 'waiting for the hour which divides the night in twain.' In *Od.* 14. 434 we find *διεμοιρᾶτο* with *ε* lengthened.

1030 sqq. This digging of a trench and offering of sacrifice is modelled on *Od.* 10. 517 sqq., where Circe instructs Odysseus in the rites which he must perform before he has communion with the souls of the dead.

1032. περιηγέα : v.n. 1. 559. **θῆλυν ἀρνειόν** : cf. *Od.* 10. 527, *ἔνθ' ὅιν ἀρνειὸν βέζειν θῆλύν τε μέλαιναν.*

1033. ἀδαίετον ὠμοθετῆσαι : 'lay it raw and entire on the fire.' *ἀδαίετον* 'undivided' is *ἅπ. λεγ.* ; cf. *Aen.* 6. 253, et solida imponit taurorum viscera flammis. *ὠμοθετῆσαι* properly meant to lay raw slices cut from the carcass on the thighs which were wrapped in a double layer of fat (*Od.* 3. 456). As this sacrifice to the gods below was offered whole, the verb is very loosely used.

1035. Περσηίδα : v.n. 467.

1036. So Odysseus is commanded to make libation *πρῶτα μελικρήτῳ*, i.e. with a mixture of honey and milk; cf. Eur. *I. T.* 159, where the *χοαί* consist of milk and wine and honey (*ξουθᾶν πόνημα μελισσᾶν*). In 1199 infr. mention is made of the milk mixed with the honey. For *σιμβλήια* v. 1. 880, 2. 132.

1039. μεταστρεφθῆναι ὀπίσσω : cf. Soph. *O. C.* 490, *ἀφέρπειν ἄστροφος* (after offerings to the Eumenides) : Theocr. 24. 93, *ἂψ δὲ νέεσθαι Ἀστρεπτος* : Ov. *Fast.* 6. 164, Quique sacris adsunt respicere illa vetat.

1040. μή πως . . . πελάσσῃς : 'lest haply thou cut short all things (i.e. ruin everything), and thou thyself return not duly to thy comrades.' Cf. *Od.* 8. 211, *ἕο δ' αὐτοῦ πάντα κολούει* 'injures all his own interests.'

1041. ἑοῖς : = *σοῖς*, v.n. 1. 1113.

1042. μυδήνας : 'soaking,' a verb elsewhere found only in Lycophron.

1045. ἰσαζέμεν : 'that thou art equal to,' an intrans. use found in Plato (*Legg.* 773A) and late prose. Contrast *Il.* 12. 435, *σταθμὸν . . . ἀνέλκει Ἰσάζουσα.*

πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπαλαγμένον ἔστω
καὶ ξίφος. ἔνθ' οὐκ ἄν σε διατμήξειαν ἀκωκαὶ
γηγενέων ἀνδρῶν, οὐδ' ἄσχετος αἰσσουσα
φλὸξ ὁλοῶν ταύρων. τοίός γε μὲν οὐκ ἐπὶ δηρὸν
ἔσσεαι, ἀλλ' αὐτῆμαρ· ὅμως σύγε μή ποτ' ἀέθλου
χάζεο. καὶ δέ τοι ἄλλο παρὲξ ὑποθήσομ' ὄνειαρ.
αὐτίκ' ἐπὴν κρατεροὺς ζεύξῃς βόας, ὧκα δὲ πᾶσαν
χερσὶ καὶ ἠνορέῃ στυφελὴν διὰ νειὸν ἀρόσσῃς,
οἱ δ' ἤδη κατὰ ὅλκας ἀνασταχύωσι Γίγαντες
σπειρομένων ὄφιος δνοφερὴν ἐπὶ βῶλον ὀδόντων,
αἴ κεν ὀρινομένους πολέας νειοῖο δοκεύσῃς,
λάθρῃ λᾶαν ἄφες στιβαρώτερον· οἱ δ' ἂν ἐπ' αὐτῷ,
καρχαλέοι κύνες ὥστε περὶ βρώμης, ὀλέκοιεν
ἀλλήλους· καὶ δ' αὐτὸς ἐπείγεο δηιοτῆτος
ἰθῦσαι. τὸ δὲ κῶας ἐς Ἑλλάδα τοῖό γ' ἔκητι
οἴσεαι ἐξ Αἴης τηλοῦ ποθί· νίσσεο δ' ἔμπης,
ᾗ φίλον, ἤ τοι ἔαδεν ἀφορμηθέντι νέεσθαι."
Ὣς ἄρ' ἔφη, καὶ σῖγα ποδῶν πάρος ὄσσε βαλοῦσα
θεσπέσιον λιαροῖσι παρηίδα δάκρυσι δεῦεν

1048. ἄσπετος Pariss. tres : ἄσχετον Köchly.
1054. ἀνασταχύωσι Paris. unus, et coni. Stephanus : ἀνασταχύουσι vulg.
1058. καρχαρέοι ex *Et. Mag.* 493, 1 Brunck.
1060. τοῖο β' ἔκητι vulg. : τοῖο ἔκητι Paris. unus, Wellauer.
1062. ἤτοι L : εἴ τι G : ᾗ τοι Pariss., Brunck, Wellauer : εἴ τοι vulg.

1046. αὐτῷ δουρί: i.e. not merely the spear, which was of primary importance for attack, but also the shield and sword.

πεπαλαγμένον: 'sprinkled.' The line is an echo of *Od.* 22. 184, *σάκος εὐρὺ γέρον, πεπαλαγμένον ἄζῃ*.

1048. γηγενέων: i.e. the Sparti who would spring from the dragon's teeth.

1050. αὐτῆμαρ: 'for that one day,' cf. 850.

1051. ἄλλο παρὲξ . . . ὄνειαρ: 'another thing, besides, that will help thee.' For *παρέξ* cf. 195.

1053. στυφελήν: cf. 2. 1005. **νειόν**: v.n. 1. 687.

1054. ὅλκας: cf. *Il.* 13. 707, *ἰεμένω κατὰ ὅλκα* (*Fόλκα*, Fick). In 2. 396 *ὁμώλακες* = *confines*. The various forms *αὖλαξ*, *ὅλαξ*, and *ἄλοξ* are all connected with *ὀλκός* (141 supr.), *sulcus*, root *Fελκ*, *suelq*. Hesych. has *ὄλοκες*, from which Merkel conjectured *ὄλοξιν* in 1393 infr.

1056. δοκεύσῃς: cf. 2. 1269.

1057. Pherecydes had told how Cadmus adopted a similar device, and how the Sparti, thinking they were attacked by one another, fought so fiercely among themselves that only five survived.

1058. καρχαλέοι: *asperi*. For a different use v. 4. 1442. This adj. is closely connected with *κάρχαρος* 'sharp,' 'sharp-toothed,' Lyc. 34, *Τρίτωνος . . . κάρχαρος κύων* (cf. *Il.* 10. 360, *καρχαρόδοντε . . . κύνε*). Curtius refers both words to the root *kar* 'to be hard or rough.'

1059. δηιοτῆτος ἰθῦσαι: 'to rush straight to the onslaught'; v.n. 2. 950.

1060. τοῖό γ' ἔκητι: 'as far as this (ordeal) is concerned'; cf. 1. 334.

1061. Αἴης: v.n. 2. 417.

1062. ἔαδεν: v.n. 568.

1064. λιαροῖσι: from this Brunck restored *tepido* for *tepidos* in Ov. *Am.* 3. 6. 68, illa oculos in humum directa modestos Spargebat tepido flebilis imbre sinus.

μυρομένη, ὅ τ' ἔμελλεν ἀπόπροθι πολλὸν ἑοῖο
πόντον ἐπιπλάγξεσθαι· ἀνιηρῷ δέ μιν ἄντην
ἐξαῦτις μύθῳ προσεφώνεεν, εἶλέ τε χειρὸς
δεξιτερῆς· δὴ γάρ οἱ ἀπ' ὀφθαλμοὺς λίπεν αἰδώς·
"Μνώεο δ', ἦν ἄρα δή ποθ' ὑπότροπος οἶκαδ' ἵκηαι,
οὔνομα Μηδείης· ὣς δ' αὖτ' ἐγὼ ἀμφὶς ἐόντος
μνήσομαι. εἰπὲ δέ μοι πρόφρων τόδε, πῇ τοι ἔασιν
δώματα, πῇ νῦν ἔνθεν ὑπεὶρ ἅλα νηὶ περήσεις·
ἦ νύ που ἀφνειοῦ σχεδὸν ἵξεαι Ὀρχομενοῖο,
ἦε καὶ Αἰαίης νήσου πέλας; εἰπὲ δὲ κούρην,
ἥντινα τήνδ' ὀνόμηνας ἀριγνώτην γεγαυῖαν
Πασιφάης, ἣ πατρὸς ὁμόγνιός ἐστιν ἐμεῖο."
Ὣς φάτο· τὸν δὲ καὶ αὐτὸν ὑπήιε δάκρυσι κούρης
οὖλος Ἔρως, τοῖον δὲ παραβλήδην ἔπος ηὔδα·
"Καὶ λίην οὐ νύκτας ὀίομαι, οὐδέ ποτ' ἦμαρ
σεῦ ἐπιλήσεσθαι, προφυγὼν μόρον, εἰ ἐτεόν γε
φεύξομαι ἀσκηθὴς ἐς Ἀχαιίδα, μηδέ τιν' ἄλλον
Αἰήτης προβάλῃσι κακώτερον ἄμμιν ἄεθλον.
εἰ δέ τοι ἡμετέρην ἐξίδμεναι εὖαδε πάτρην,
ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.

1065. ὅ τ' Merkel : ὅτ' codd.
1066. ἐπιπλάγξασθαι Vatt. duo, Pariss. quatt., Brunck, Wellauer.
1067. μῦθον G.
1068. δὴ Brunck : ἤδη codd.
1076. Πασιφάης ed. Paris. : Πασιφάην codd. omnes (exceptis fortasse Pariss.).
1081. κεν pro τιν' Brunck.
1083. εἰ δέ τι G, vulg.

1065. ὅ τ' : this division of the ὅτ' of the MSS. is in accordance with the view of Aristophanes of Byzantium on *Od.* 5. 357, where see M. and R. On the ground that ὅτε cannot mean 'because,' and that ὅτι cannot be elided, Bekker has restored ὅ τε and ὅ τ' in several passages in Homer, ὅ having the same force as in *Od.* 1. 382, ὃ θαρσαλέως ἀγόρευεν 'in that he spake boldly,' and τε generalising.

1066. ἄντην : v.n. 100.

1069. Μνώεο : cf. Hypsipyle's appeal, 1. 896.

1073. Ὀρχομενοῖο : a name familiar to her from the voyage of the sons of Phrixus; cf. 2. 1153.

1074. Αἰαίης νήσου : the mythical island-home of Circe in the far West, cf. 4. 661, *Od.* 10. 135, 12. 3. Circe was said to be either the sister or daughter of Aeetes. The Schol. wrongly explains νῆσος ἐν τῷ Φάσιδί ἐστιν ἡ Αἰαία, ἐν ᾗ τὸ δέρας ἔκειτο, ὥς φησι Φερεκύδης, as this island cannot be referred to here.

1076. ὁμόγνιος : Pasiphae, mother of Ariadne, was the daughter of Helios, and so sister of Aeetes.

1077. ὑπήιε : *subibat*, 'stole over him.' ὑπέρχεσθαι and ὑφέρπειν are more common in this sense.

1078. οὖλος : v.n. 297. παραβλήδην : v.n. 1. 835.

1079 sqq. So Aeneas says to Dido, *Aen.* 4. 335, nec me meminisse pigebit Elissae Dum memor ipse mei.

ἔστι τις αἰπεινοῖσι περίδρομος οὔρεσι γαῖα,
πάμπαν ἐύρρηνός τε καὶ εὔβοτος, ἔνθα Προμηθεὺς
Ἰαπετιονίδης ἀγαθὸν τέκε Δευκαλίωνα,
ὃς πρῶτος ποίησε πόλεις καὶ ἐδείματο νηοὺς
ἀθανάτοις, πρῶτος δὲ καὶ ἀνθρώπων βασίλευσεν.
Αἰμονίην δὴ τήνγε περικτίονες καλέουσιν.
ἐν δ' αὐτῇ Ἰαωλκός, ἐμὴ πόλις, ἐν δὲ καὶ ἄλλαι
πολλαὶ ναιετάουσιν, ἵν' οὐδέ περ οὔνομ' ἀκοῦσαι
Αἰαίης νήσου· Μινύην γε μὲν ὁρμηθέντα,
Αἰολίδην Μινύην ἔνθεν φάτις Ὀρχομενοῖο
δή ποτε Καδμείοισιν ὁμούριον ἄστυ πολίσσαι.
ἀλλὰ τίη τάδε τοι μεταμώνια πάντ' ἀγορεύω,
ἡμετέρους τε δόμους τηλεκλείτην τ' Ἀριάδνην,
κούρην Μίνωος, τόπερ ἀγλαὸν οὔνομα κείνην
παρθενικὴν καλέεσκον ἐπήρατον, ἣν μ' ἐρεείνεις;
αἴθε γάρ, ὡς Θησῆι τότε ξυναρέσσατο Μίνως
ἀμφ' αὐτῆς, ὣς ἄμμι πατὴρ τεὸς ἄρθμιος εἴη."

1086. ἐύρρειτος Paris. unus, Brunck.
1089. ἀθανάτων G.
1091. αὐτὴ L, G. Ἰαωλκὸς G, Vat. unus: Ἰωλκός vulg.

1085. Cf. Hdt. 7. 129, τὴν δὲ Θεσσαλίην λόγος ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκλημένην πάντοθεν ὑπερμήκεσι ὄρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἠῶ ἔχοντα τό τε Πήλιον ὄρος καὶ ἡ Ὄσσα ἀποκλήιει . . . τὰ δὲ πρὸς βορέω ἀνέμου Ὄλυμπος, τὰ δὲ πρὸς ἑσπέρην Πίνδος, τὰ δὲ πρὸς μεσαμβρίην . . . ἡ Οθρυς· τὸ μέσον δὲ τούτων τῶν λεχθέντων ὀρέων ἡ Θεσσαλίη ἐστὶ ἐοῦσα κοίλη. **περίδρομος**: this passive use is rare; cf. Eur. *fr.* 1008, ἄροτος . . . ὄρεσι περίδρομος (of Messenia).

1086. ἐύρρηνος: v.n. 1. 49. **εὔβοτος**: 'with goodly pastures'; cf. *Od.* 15. 406, εὔβοτος, εὔμηλος, οἰνοπληθής, πολύπυρος.

1087. Ἰαπετιονίδης: v.n. 865. **Δευκαλίωνα**: ὅτι Προμηθέως καὶ Πανδώρας υἱὸς Δευκαλίων Ἡσίοδος ἐν πρώτῳ Καταλόγων φησί, καὶ ὅτι Δευκαλίωνος καὶ Πύρρας Ἕλλην. ὅτι δὲ καὶ ὁ Δευκαλίων ἐβασίλευσε Θεσσαλίας Ἑλλάνικος ἐν πρώτῳ τῆς Δευκαλιωνείας φησίν. ὅτι δὲ καὶ ιβ̄ θεῶν βωμὸν Δευκαλίων ἱδρύσατο Ἑλλάνικος ἐν τῷ αὐτῷ φησι συγγράμματι. Schol.

1090. Αἰμονίην: v.n. 2. 504.

1091. Ἰαωλκός: this form occurs again in 1114; elsewhere Ap. always uses Ἰωλκός. Hom. has Ἰαωλκός, e.g. *Od.* 11. 256. It was a city at the head of the Pagasaean Gulf, v.n. 1. 572.

1092. ναιετάουσιν: 'are situate,' v.n. 1. 831. **ἵν' . . . ἀκοῦσαι**: we must assume either an ellipse of ἔστι or a strange extension to Oratio Recta of the use of the infin. in Oratio Obliqua, e.g. Plat. *Rep.* 614B, ἀφικνεῖσθαι ἔφη εἰς τόπον ἐν ᾧ δύ' εἶναι χάσματε.

1094. Αἰολίδην: Minyas was the great-grandson of Sisyphus, who was son of Aeolus. **ἔνθεν**: i.e. from Haemonia (Thessaly); so the Schol. on 2. 1190 says, οἱ Ὀρχομένιοι ἄποικοί εἰσι Θεσσαλῶν. For an account of Orchomenus in Boeotia and the legends of its foundation v. Paus. 9. 34–8, where we have a description of the famous treasure-house of Minyas. The city was called after Orchomenus, the son of Minyas. It is mentioned as Ὀρχομενὸς Μινύειος in *Il.* 2. 511 and *Od.* 11. 284 (see the discussion by Schliemann, *J.H.S.* ii 122 sqq.).

1095. Καδμείοισιν: i.e. Thebans, v.n. 1179.

1100. συναρέσσατο: v.n. 901.

Ὣς φάτο, μειλιχίοισι καταψήχων ὀάροισιν.
τῆς δ' ἀλεγεινόταται κραδίην ἐρέθεσκον ἀνῖαι,
καί μιν ἀκηχεμένη ἀδινῷ προσπτύξατο μύθῳ·
"'Ἑλλάδι που τάδε καλά, συνημοσύνας ἀλεγύνειν.
Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν, οἷον ἔειπας
Μίνω Πασιφάης πόσιν ἔμμεναι· οὐδ' Ἀριάδνῃ
ἰσοῦμαι· τῷ μήτι φιλοξενίην ἀγόρευε.
ἀλλ' οἷον τύνη μὲν ἐμεῦ, ὅτ' Ἰωλκὸν ἵκηαι,
μνώεο· σεῖο δ' ἐγὼ καὶ ἐμῶν ἀέκητι τοκήων
μνήσομαι. ἔλθοι δ' ἥμιν ἀπόπροθεν ἠέ τις ὄσσα,
ἠέ τις ἄγγελος ὄρνις, ὅτ' ἐκλελάθοιο ἐμεῖο·
ἦ αὐτήν με ταχεῖαι ὑπὲρ πόντοιο φέροιεν
ἐνθένδ' εἰς Ἰαωλκὸν ἀναρπάξασαι ἄελλαι,
ὄφρα σ', ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα,
μνήσω ἐμῆ ἰότητι πεφυγμένον. αἴθε γὰρ εἴην
ἀπροφάτως τότε σοῖσιν ἐφέστιος ἐν μεγάροισιν."
Ὣς ἄρ' ἔφη, ἐλεεινὰ καταπροχέουσα παρειῶν
δάκρυα· τὴν δ' ὄγε δῆθεν ὑποβλήδην προσέειπεν·
"Δαιμονίη, κενεὰς μὲν ἔα πλάζεσθαι ἀέλλας,
ὣς δὲ καὶ ἄγγελον ὄρνιν, ἐπεὶ μεταμώνια βάζεις.
εἰ δέ κεν ἤθεα κεῖνα καὶ Ἑλλάδα γαῖαν ἵκηαι,
τιμήεσσα γυναιξὶ καὶ ἀνδράσιν αἰδοίη τε

1102. *καταψύχων* vulg.
1113. *γε* pro *με* Pariss., Brunck.
1114. Ἰαωλκὸν Brunck: Ἰωλκὸν vulg.
1117. *τόσσοισιν* pro *τότε σοῖσιν* G.
1121. ἄλλον ὄρνιν G.

1102. καταψήχων: *demulcens, καταμαλάττων*. Schol. So Polybius uses *καταψάω*, e.g. 2. 13. 6, *καταψήσαντες δὲ καὶ πραΰναντες τὸν Ἀσδρούβαν*.

1103. ἐρέθεσκον: cf. 618.

1104. ἀδινῷ: *οἰκτρῷ καὶ λυπηρῷ*. Schol.; more probably 'earnest,' *lit.* 'concentrated,' 'intense' (v.n. 1. 269).

προσπτύξατο: cf. 1025.

1105. συνημοσύνας: 'compacts,' cf. 1. 300; L. and S. 'ties of friendship or relationship.'

1108. τῷ . . . ἀγόρευε: 'wherefore, talk not to me of friendships made with a stranger.'

1111. ὄσσα: 'rumour' which spreads in a mysterious fashion, and so in Hom. its authorship is attributed to the gods, e.g. *Il.* 2. 93, *ὄσσα δεδήει . . . Διὸς ἄγγελος*. Cf. the description of Fama in *Aen.* 4. 174 sqq. Curtius explains *ὄσσα* as *ὄκγα*, Skt. *vakyam* (vox). For the secondary meaning 'prophetic voice,' 'omen,' v. 1. 1087.

1112. ἐκλελάθοιο: attracted into the mood of *ἔλθοι*, cf. 788.

1114. ἀναρπάξασαι: cf. *Od.* 5. 419, *μ' ἐξαῦτις ἀναρπάξασα θύελλα*.

1116. ἰότητι: 'favour,' v. n. 1. 130.

1117. ἀπροφάτως: v.n. 1. 1201. **τότε**: i.e. when you forget me.

1118. καταπροχέουσα: ἅπ. λεγ.

1119. ὑποβλήδην: v.n. 1. 699.

1120. Δαιμονίη: v.n. 1. 476.

1121. μεταμώνια βάζεις: cf. 1. 491.

ἔσσεαι· οἱ δέ σε πάγχυ θεὸν ὣς πορσανέουσιν,
οὕνεκα τῶν μὲν παῖδες ὑπότροποι οἶκαδ' ἵκοντο
σῇ βουλῇ, τῶν δ' αὖτε κασίγνητοί τε ἔται τε
καὶ θαλεροὶ κακότητος ἄδην ἐσάωθεν ἀκοῖται.
ἡμέτερον δὲ λέχος θαλάμοις ἔνι κουριδίοισιν
πορσυνέεις· οὐδ' ἄμμε διακρινέει φιλότητος
ἄλλο, πάρος θάνατόν γε μεμορμένον ἀμφικαλύψαι."
Ὣς φάτο· τῇ δ' ἔντοσθε κατείβετο θυμὸς ἀκουῇ,
ἔμπης δ' ἔργ' ἀίδηλα κατερρίγησεν ἰδέσθαι.
σχετλίη· οὐ μὲν δηρὸν ἀπαρνήσεσθαι ἔμελλεν
Ἑλλάδα ναιετάειν. ὣς γὰρ τόδε μήδετο Ἥρη,
ὄφρα κακὸν Πελίῃ ἱερὴν ἐς Ἰωλκὸν ἵκοιτο
Αἰαίη Μήδεια, λιποῦσ' ἄπο πατρίδα γαῖαν.
Ἤδη δ' ἀμφίπολοι μὲν ὀπιπεύουσαι ἄπωθεν
σιγῇ ἀνιάζεσκον· ἐδέγετο δ' ἤματος ὥρη

1124. ἠδέ σε Paris. unus, Brunck.
1129. πορσανέεις G, vulg. φιλότητας Madvig: φιλέοντας Cobet.
1133. ἀπαρνήσασθαι G.
1135. ἵκοιτο Brunck: ἵκητο L: ἵκηται vulg.
1136. λιποῦσ' ἄπο Merkel: λιποῦσα L, G, Vatt. tres, Pariss. tres, Vrat. Vind.: λιποῦσά γε vulg.
1137. ὀπιπεύουσαι Vatt. duo, Merkel: ὀπιπτεύουσαι L, G.
1138. ἐδύετο Samuelsson.

1124. πορσανέουσιν: v.n. 2. 719.

1126. ἔται: 'kinsmen.' This was the primary meaning of ἔται (for *σFέται*, from the pronom. stem *sva*); cf. *sui* = *cognati, propinqui*. In a wider sense it meant 'clansmen,' those belonging to the same *φρατρία* or *φυλή*, e.g. 1. 305.

1127. 'and many a stalwart husband was delivered from doom by thee.' ἄδην is used absolutely in the sense of *multi* or *omnino*. σαοῦν here takes the ablatival gen. like *σώζειν* (e.g. Soph. *Ph.* 919, *σῶσαι κακοῦ*). In 2. 610 we have *σώεσθαι* c. ἐκ, as in Hom.; so ἐλαύνειν has the simple gen. in 3. 597, but the gen. c. prepp. in 4. 386, 1. 1107, etc. Cholevius, comparing *Od.* 5. 290, ἄδην (ἄδην) ἐλάαν *κακότητος*, takes *κακότητος* with ἄδην and explains "im Uebermasse des Unglücks" (in their excessive tribulation), but ἄδην in *Od.* l.c. is probably a real acc., see M. and R.

1128. λέχος . . . πορσυνέεις: cf. *Od.* 3. 403, *τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν*, where *πόρσυνε* = *ηὐτρέπιζε*. It was then used generally of the wife 'sharing' her husband's bed, e.g. *Od.* 7. 347, *πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν*. See M. and R. on these passages, and Ellis on Cat. 64. 163.

1130. μεμορμένον: v.n. 1. 646. Ap. is imitating *Od.* 4. 179, *οὐδέ κεν ὑμέας Ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε, Πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.*

1131. κατείβετο: v.n. 290.

1132. 'nevertheless she shuddered to see the awful deeds which she must do.' ἀίδηλα seems here to have its Hom. meaning 'ruinous' (v.n. 1. 102), though it may mean 'dark' (i.e. with uncertain issue), and so Way renders "deeds whose end was beyond her ken."

1133. σχετλίη: v.n. 2. 1028. ἔμελλεν: v.n. 260.

1136. Αἰαίη: = Κολχίς; v.n. 2. 417.

1137. ὀπιπεύουσαι: v.n. 2. 406.

1138. ἐδύετο: *ἐδέετο, ἔχρῃζεν, ἀπῄτει· ἢ ὅτι ἐνελείπετο ὁ τῆς ἡμέρας καιρός.* Schol. There are thus two interpretations: (1) 'the time of day demanded that she should return'; (2) 'the time of day was failing for her to return (so that

ἂψ οἰκόνδε νέεσθαι ἑὴν μετὰ μητέρα κούρην.
ἡ δ' οὔπω κομιδῆς μιμνήσκετο, τέρπετο γάρ οἱ
θυμὸς ὁμῶς μορφῇ τε καὶ αἰμυλίοισι λόγοισιν,
εἰ μὴ ἄρ' Αἰσονίδης πεφυλαγμένος ὀψέ περ ηὔδα·
"Ὥρη ἀποβλώσκειν, μὴ πρὶν φάος ἠελίοιο
δύῃ ὑποφθάμενον, καί τις τὰ ἕκαστα νοήσῃ
ὀθνείων· αὖτις δ' ἀβολήσομεν ἐνθάδ' ἰόντες."
Ὣς τώγ' ἀλλήλων ἀγανοῖς ἐπὶ τόσσον ἔπεσσιν
πείρηθεν· μετὰ δ' αὖτε διέτμαγεν. ἤτοι Ἰήσων
εἰς ἑτάρους καὶ νῆα κεχαρμένος ὦρτο νέεσθαι·
ἡ δὲ μετ' ἀμφιπόλους· αἱ δὲ σχεδὸν ἀντεβόλησαν
πᾶσαι ὁμοῦ· τὰς δ' οὔτι περιπλομένας ἐνόησεν.
ψυχὴ γὰρ νεφέεσσι μεταχρονίη πεπότητο.
αὐτομάτοις δὲ πόδεσσι θοῆς ἐπεβήσατ' ἀπήνης,
καί ῥ' ἑτέρῃ μὲν χειρὶ λάβ' ἡνία, τῇ δ' ἄρ' ἰμάσθλην
δαιδαλέην, οὐρῆας ἐλαυνέμεν· οἱ δὲ πόλινδε
θῦνον ἐπειγόμενοι ποτὶ δώματα. τὴν δ' ἄρ' ἰοῦσαν
Χαλκιόπη περὶ παισὶν ἀκηχεμένη ἐρέεινεν·
ἡ δὲ παλιντροπίῃσιν ἀμήχανος οὔτε τι μύθων
ἔκλυεν, οὔτ' αὐδῆσαι ἀνειρομένῃ λελίητο.
ἷζε δ' ἐπὶ χθαμαλῷ σφέλαϊ κλιντῆρος ἔνερθεν
λέχρις ἐρεισαμένη λαιῇ ἐπὶ χειρὶ παρειήν·
ὑγρὰ δ' ἐνὶ βλεφάροις ἔχεν ὄμματα, πορφύρουσα

1139. ἂψ ἐς οἰκόνδε G: εἰς οἰκόνδε Pariss. tres.
1147. διέτμαγεν Spitzner: διέτμαγον codd.
1151. μεταχθονίη Vat. unus, vulg.
1152. αὐτομάτῃ Pariss.
1155. τὴν δ' ἀνιοῦσαν Paris. unus, Brunck.

she should return).' Seaton (*Cl. Rev.* iv 117) defends the latter, referring to the absolute use of δεύομαι in *Il.* 20. 122, μηδέ τι θυμῷ δενέσθω, but the constr. is unique in either sense. Samuelsson defends his conj. ἐδύετο by *Od.* 13. 33, τῷ κατέδυ φάος ἠελίοιο Δόρπον ἐποίχεσθαι, taking ἤματος ὥρη either as = ἦμαρ, or = *tempus opportunum, solitum* (v. 899). We have ἦμαρ ἔδυ in 1407.

1140. κομιδῆς: 'return,' cf. 4. 1275.

1142. πεφυλαγμένος ὀψέ περ: *cautus, quamquam sero,* 'with tardy circumspection.'

1143. ἀποβλώσκειν: ἅπ. λεγ.

1145. ἀβολήσομεν: συντευξόμεθα. Schol., v. n. 2. 770.

1147. διέτμαγεν: v.n. 343.

1149. σχεδὸν ἀντεβόλησαν: 'drew near to meet her.'

1151. μεταχρονίη: v.n. 2. 300.

1152. αὐτομάτοις: i. e. without any conscious effort of will.

1154. οὐρῆας: v.n. 841.

1157. παλιντροπίῃσιν κ.τ.λ.: "But rapt in a trance of thoughts back-drifting she heard not a word" (Way). παλ. is used by Polybius of reverses of fortune.

1161. πορφύρουσα κ.τ.λ.: 'brooding on the direful deed in which she was a sharer by her own counsels.' In 4. 435 ἐπεξυνώσατο means 'gave a share of,' 'communicated.' For πορφύρουσα v.n. 1. 461.

οἷον ἐῇ κακὸν ἔργον ἐπιξυνώσατο βουλῇ.
Αἰσονίδης δ' ὅτε δὴ ἑτάροις ἐξαῦτις ἔμικτο
ἐν χώρῃ, ὅθι τούσγε καταπρολιπὼν ἐλιάσθη,
ὧρτ' ἰέναι σὺν τοῖσι, πιφαυσκόμενος τὰ ἕκαστα,
ἡρώων ἐς ὅμιλον· ὁμοῦ δ' ἐπὶ νῆα πέλασσαν.
οἱ δέ μιν ἀμφαγάπαζον, ὅπως ἴδον, ἔκ τ' ἐρέοντο.
αὐτὰρ ὁ τοῖς πάντεσσι μετέννεπε δήνεα κούρης,
δεῖξέ τε φάρμακον αἰνόν· ὁ δ' οἰόθεν οἷος ἑταίρων
Ἴδας ἦστ' ἀπάνευθε δακὼν χόλον· οἱ δὲ δὴ ἄλλοι
γηθόσυνοι τῆμος μέν, ἐπεὶ κνέφας ἔργαθε νυκτός,
εὔκηλοι ἐμέλοντο περὶ σφίσιν. αὐτὰρ ἄμ' ἠοῖ
πέμπον ἐς Αἰήτην ἰέναι σπόρον αἰτήσοντας
ἄνδρε δύω, πρὸ μὲν αὐτὸν ἀρηίφιλον Τελαμῶνα,
σὺν δὲ καὶ Αἰθαλίδην, υἷα κλυτὸν Ἑρμείαο.
βὰν δ' ἴμεν, οὐδ' ἀλίωσαν ὁδόν· πόρε δέ σφιν ἰοῦσιν
κρείων Αἰήτης χαλεποὺς ἐς ἄεθλον ὀδόντας
Ἀονίοιο δράκοντος, ὃν Ὠγυγίῃ ἐνὶ Θήβῃ
Κάδμος, ὅτ' Εὐρώπην διζήμενος εἰσαφίκανεν,

1166. ἡρώων ἐς ὅμιλον G: ἡρώων ἐς ἕκαστα (in marg. ὅμιλον) L: οἱ δ' ἔκλυον ἕκαστα Vat. unus, Pariss. tres: οἱ δ' ἔκλυον τὰ ἕκαστα Gerhard.
1172. ἐμέλοντο Paris. unus, schol. Par.: μέλλοντο L, G, vulg.
1174. πρόμον αὐτὸν O. Schneider.

1164. ὅθι . . . ἐλιάσθη: 'where he left them when he parted from them'; cf. 827 supr., 1. 94, 4. 306.

1170. δακὼν χόλον: nursing his wrath, biting his lips to keep back an outburst of passion; cf. Ar. *Nub.* 1369, ὅμως δὲ τὸν θυμὸν δακὼν ἔφην. For the cause of the wrath of Idas v. 556 sqq.

1171. ἔργαθε: for the form cf. εἰκαθεῖν, διακαθεῖν, ἀμυναθεῖν.

1172. ἐμέλοντο περὶ σφίσιν: as a rule Ap. uses the simple gen. with μέλεσθαι, e.g. 1. 967, but we find ἀμφί τι 2. 376, ἀμφί τινος 4. 491.

1175. Αἰθαλίδην: cf. 1. 640, where he is sent as herald to Hypsipyle.

1176. οὐδ' ἀλίωσαν ὁδόν: 'they journeyed not in vain'; cf. *Il.* 16. 737, οὐδ' ἀλίωσε βέλος: *Od.* 2. 273, οὔτοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται.

1177. χαλεποὺς . . . ὀδόντας: 'the terrible teeth for the ordeal which was to come.'

1178 Ἀονίοιο: Βοιωτικοῦ. Schol. The Ἄονες, sprung from Aon, a son of Poseidon, are mentioned amongst the oldest dwellers in Boeotia, Paus. 9. 5. 1, Strab. 344, 40. **Ὠγυγίῃ**: Κόρινναν τὸν Ὤγυγον Βοιωτοῦ υἱὸν εἶπεν. Schol. Thebes is called ὠγυγία πόλις in Aesch. *Th.* 308, where Verrall says: "the word clearly means *very ancient*, something like our 'pre-historic' . . . It was explained of course by reference to a hero Ὤγυγος, but is probably of foreign, possibly of Phoenician, origin."

1179. Κάδμος: Europa, sister of Cadmus, was carried off by Zeus to Crete. After a fruitless search for her, Cadmus consulted the oracle at Delphi which bade him desist from the search, follow a certain cow, and found a city where the cow would sink down exhausted. Thus Thebes was founded. Wishing to sacrifice the cow to Athene he sent to draw water from the well of Ares, but his messengers were slain by the dragon at the well. Cadmus then slew the dragon and sowed its teeth at the bidding of Athene. The warriors who sprang up

πέφνεν Ἀρητιάδι κρήνῃ ἐπίουρον ἐόντα·
ἔνθα καὶ ἐννάσθη πομπῇ βοός, ἣν οἱ Ἀπόλλων
ὤπασε μαντοσύνῃσι προηγήτειραν ὁδοῖο.
τοὺς δὲ θεὰ Τριτωνὶς ὑπὲκ γενύων ἐλάσασα
Αἰήτῃ πόρε δῶρον ὁμῶς αὐτῷ τε φονῆι.
καί ῥ' ὁ μὲν Ἀονίοισιν ἐνισπείρας πεδίοισιν
Κάδμος Ἀγηνορίδης γαιηγενῆ εἴσατο λαόν,
Ἄρεος ἀμώοντος ὅσοι ὑπὸ δουρὶ λίποντο·
τοὺς δὲ τότ' Αἰήτης ἔπορεν μετὰ νῆα φέρεσθαι
προφρονέως, ἐπεὶ οὔ μιν ὀίσσατο πείρατ' ἀέθλου
ἐξανύσειν, εἰ καί περ ἐπὶ ζυγὰ βουσὶ βάλοιτο.
Ἠέλιος μὲν ἄπωθεν ἐρεμνὴν δύετο γαῖαν
ἐσπέριος, νεάτας ὑπὲρ ἄκριας Αἰθιοπήων·
Νὺξ δ' ἵπποισιν ἔβαλλεν ἔπι ζυγά· τοὶ δὲ χαμεύνας
ἔντυνον ἥρωες παρὰ πείσμασιν. αὐτὰρ Ἰήσων
αὐτίκ' ἐπεί ῥ' Ἑλίκης εὐφεγγέος ἀστέρες Ἄρκτου
ἔκλιθεν, οὐρανόθεν δὲ πανεύκηλος γένετ' αἰθήρ,
βῆ ῥ' ἐς ἐρημαίην, κλωπήιος ἠύτε τις φώρ,

1180. Ἀρητιάδι Pariss. tres, et coni. Stephanus: Ἀρητιάδῃ vulg.
1186. γαιηγενῆ G, vulg.: γεηγενῆ L: ἐπὶ γηγενῆ Pariss., Brunck. εἴσατο Stephanus: εἴσατο codd.
1187. ἀμώωντος coni. Merkel.
1195. ἐϋφεγγέες Brunck.

attacked each other, and only five survived to become the founders of the Theban race (Apollod. 3. 1. 1: Paus. 9. 5. 1, etc.: Hygin. *Fab.* 178).

1180. ἐπίουρον: cf. 1. 87. For the dat. cf. *Il.* 13. 450, Μίνωα . . . Κρήτῃ ἐπίουρον.

1181. ἐννάσθη: 'settled'; v.n. 1. 1356. **πομπῇ βοός**: cf. Eur. *Phoen.* 638, Κάδμος ἔμολε τάνδε γᾶν | Τύριος, ᾧ τετρασκελὴς | μόσχος ἀδάματος πέσημα | δίκε τελεσφόρον διδοῦσα | χρησμόν, οὗ κατοικίσαι | πεδία νιν τὸ θέσφατον | πυροφόρ' Ἀόνων ἔχρη. For προηγήτειρα cf. *Bacch.* 1159.

1183. Τριτωνίς: v.n. 1. 109. **ὑπ' . . . ἐλάσασα**: 'forcing them from its jaws.'

1184. The goddess gave half the teeth to Aeetes, half to Cadmus.

1186. γαιηγενῆ: this form = γηγενῆ is not found elsewhere. **εἴσατο**: 'founded'; only here of peoples, elsewhere of temples, e.g. 2. 807. Hom. has the act. εἶσα of planting a colony, *Od.* 6. 8.

1187. 'from as many as were left when the War God had mown them with his spear'; v.n. 1179. For ἀμώοντος cf. 418.

1190. εἰ καί περ: = εἴ περ καί 'even granting that,' *Od.* 9. 35.

1191. ἐρεμνὴν δύετο γαῖαν: 'was sinking beneath the darkened earth,' ὑπὸ τὸν ὁρίζοντα. Schol. In *Il.* 6. 19 γαῖαν ἐδύτην means 'went beneath the earth' i.e. died.

1192. νεάτας: τὰς ἐσχατιὰς ὡς ὑπερκειμένας τῆς οἰκουμένης. Schol. **Αἰθιοπήων**: cf. *Od.* 1. 22, Αἰθίοπας . . . Οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος.

1193. χαμεύνας: cf. 4. 883.

1195. Ἑλίκης: v.n. 2. 360.

1196. ἔκλιθεν: the active is used in 1. 452, κλίνοντος ἠελίοιο, though it is not so used in any previous poet. **πανεύκηλος**: ἅπ. λεγ., v.n. 2. 935.

σὺν πᾶσιν χρήεσσι· πρὸ γάρ τ' ἀλέγυνεν ἕκαστα
ἠμάτιος· θῆλυν μὲν ὄιν, γάλα τ' ἔκτοθι ποίμνης
Ἄργος ἰὼν ἤνεικε· τὰ δ' ἐξ αὐτῆς ἕλε νηός.
ἀλλ' ὅτε δὴ ἴδε χῶρον, ὅτις πάτου ἔκτοθεν ἦεν
ἀνθρώπων, καθαρῇσιν ὑπεύδιος εἰαμενῇσιν,
ἔνθ' ἤτοι πάμπρωτα λοέσσατο μὲν ποταμοῖο
εὐαγέως θείοιο τέρεν δέμας· ἀμφὶ δὲ φᾶρος
ἕσσατο κυάνεον, τό ῥά οἱ πάρος ἐγγυάλιξεν
Λημνιὰς Ὑψιπύλη, ἀδινῆς μνημήιον εὐνῆς.
πήχυιον δ' ἄρ' ἔπειτα πέδῳ ἔνι βόθρον ὀρύξας
νήησε σχίζας, ἐπὶ δ' ἀρνειοῦ τάμε λαιμόν,
αὐτόν τ' εὖ καθύπερθε τανύσσατο· δαῖε δὲ φιτροὺς
πῦρ ὑπένερθεν ἰείς, ἐπὶ δὲ μιγάδας χέε λοιβάς,
Βριμὼ κικλήσκων Ἑκάτην ἐπαρωγὸν ἀέθλων.
καί ῥ' ὁ μὲν ἀγκαλέσας πάλιν ἔστιχεν· ἡ δ' ἀίουσα
κευθμῶν ἐξ ὑπάτων δεινὴ θεὸς ἀντεβόλησεν
ἱροῖς Αἰσονίδαο· πέριξ δέ μιν ἐστεφάνωντο
σμερδαλέοι δρυΐνοισι μετὰ πτόρθοισι δράκοντες.

1198. πᾶσιν L : πᾶσι G, vulg.
1205. ῥά Hermann : μέν codd.
1208. νήησεν L.

1198. σὺν πᾶσιν χρήεσσι: 'with all things needful.' The form *χρήεσσι* = *χρέεσσι* is only found here.

1199. Coleridge mistranslates, "and Argus went with him bringing a ewe and milk from the flock, which things he took from the ship itself." Jason went alone to perform the rites: Argus had already gone to the flock and brought him the ewe and the milk, while the other things needful for the sacrifice Jason took from the ship itself.

1201. πάτου ἔκτοθεν: 'out of the beaten track,' cf. *Il.* 20. 137, *κιόντες Ἐκ πάτου.*

1202. καθαρῇσιν ὑπεύδιος εἰαμενῇσιν: "where under the unscreened sky the clear meads spread" (Way); cf. Theocr. 26. 5, *ἐν καθαρῷ λειμῶνι.* For *ὑπεύδιος* v.n. 1. 584. For *εἰαμενῇσιν* v.n. 2. 795.

1206. ἀδινῆς: *οἰκτρᾶς, λυπηρᾶς διὰ τὴν ἀπόλειψιν.* Schol., cf. 1104. Merkel and Buttm. explain *ἀδινός* here as = *ἡδύς.* More probably it means 'frequent,' "in memory of many a night of love" (Coleridge). For the stay of the heroes at Lemnos v. 1. 608 sqq.

1207. πήχυιον: v.n. 1. 379. **βόθρον**: cf. 1032.

1210. μιγάδας λοιβάς: v.n. 1036.

1211. Βριμώ: v.n. 861.

1213. κευθμῶν: *τῶν κρυφίων.* Schol. *κευθμός = κευθμών* is found in *Il.* 13. 28. **ὑπάτων**: 'nethermost,' v. n. 1. 222. **ἀντεβόλησεν**: for the notion that the gods actually came in person to receive the sacrifice cf. 880.

1214. ἐστεφάνωντο: 'twined': cf. *Il.* 11. 36, *τῇ δ' ἐπὶ μὲν Γοργὼ . . . ἐστεφάνωτο.* As evidence that Hecate was wreathed with snakes and oaken shoots the Schol. quotes a chorus from the *Ῥιζοτόμοι* of Soph. (*fr.* 480, Dindorf), *Ηλιε δέσποτα | καὶ πῦρ ἱερόν, τῆς εἰνοδίας | Ἑκάτης ἔγχος, τῷ δι' Ὀλύμπου | πολλὴ φέρεται καὶ γῆς, καίουσ' | ἱερὰς τριόδους στεφανωσαμένη | δρυσὶ καὶ πλεκτοῖς | ὠμῶν σπείραισι δρακόντων.* Here belongs Varro Atac. *fr.* 8, Cuius ut aspexit torta caput angue revinctum.

στράπτε δ' ἀπειρέσιον δαΐδων σέλας· ἀμφὶ δὲ τήνγε
ὀξείῃ ὑλακῇ χθόνιοι κύνες ἐφθέγγοντο.
πίσεα δ' ἔτρεμε πάντα κατὰ στίβον· αἱ δ' ὀλόλυξαν
νύμφαι ἑλειονόμοι ποταμηίδες, αἳ περὶ κείνην
Φάσιδος εἰαμενὴν Ἀμαραντίου εἰλίσσονται. 1220
Αἰσονίδην δ' ἤτοι μὲν ἔλεν δέος, ἀλλά μιν οὐδ' ὣς
ἐντροπαλιζόμενον πόδες ἔκφερον, ὄφρ' ἑτάροισιν
μίκτο κιών· ἤδη δὲ φόως νιφόεντος ὕπερθεν
Καυκάσου ἠριγενὴς Ἠὼς βάλεν ἀντέλλουσα.
Καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσσιν ἕεστο 1225
θώρηκα στάδιον, τόν οἱ πόρεν ἐξεναρίξας
σφωιτέραις Φλεγραῖον Ἄρης ὑπὸ χερσὶ Μίμαντα·
χρυσείην δ' ἐπὶ κρατὶ κόρυν θέτο τετραφάληρον,

1219. ποταμηίδες L 16, Vat. unus, vulg: ποταμητίδες L, G, Wellauer: ποταμίτιδες O. Schneider, Merkel.
1227. σφωιτέραις schol. utraque: σφωιτέρῃς codd.

1216. **στράπτε**: v.n. 1. 544.

1217. **χθόνιοι κύνες**: *infernae canes* (Hor. *S.* 1. 8. 35); cf. Lucian *Philopseud.* 22, 24, where these hounds are described as ἐλεφάντων ὑψηλότεροι, καὶ μέλανες καὶ λάσιοι, πιναρᾷ καὶ αὐχμώσῃ τῇ λάχνῃ.

1218. **κατὰ στίβον**: 'at her tread'; cf. Sen. *Oed.* 569, Latravit Hecates turba, ter valles cavae Sonuere maestum, tota succusso solo Pulsata tellus: *Aen.* 6. 256, Sub pedibus mugire solum, et iuga coepta moveri Silvarum, visaeque canes ululare per umbram Adventante dea. **ὀλόλυξαν**: imitated in *Aen.* 4. 168, summoque ululârunt vertice nymphae, though the meaning there is probably different (v. Conington).

1219. **ἑλειονόμοι**: v.n. 2. 821. **ποταμηίδες**: 'river-nymphs'; cf. Nic. *Al.* 128, ποταμηίσι νύμφαις (used of 'water of the river').

1220. **εἰαμενήν**: v.n. 2. 795. **Ἀμαραντίου**: Ἀμαράντιοι ἔθνος βάρβαρον ὑπὲρ Κόλχων ἐν τῇ ἠπείρῳ, ὅθεν αἱ τοῦ Φάσιδος πηγαὶ ἐξερεύγονται. ἢ ὄρος Κολχικὸν καλούμενον Ἀμαράντιον, ὅθεν ὁ Φᾶσις καταφέρεται. Schol.; see on 2. 399.

1221. **ἀλλά . . . ἔκφερον**: 'but, for all that, his feet bore him away without one backward turn'; v. 1039. Cf. *Il.* 6. 496, ἄλοχος δὲ φίλη οἶκόνδε βεβήκει Ἐντροπαλιζομένη.

1224. **Καυκάσου**: as the sun had sunk behind the Aethiopian heights (1192), so now the snowy Caucasus receives the first ray of dawn; cf. 162 supr. For ἠριγενής v.n. 2. 450.

1225. **ἕεστο**: v.n. 454.

1226. **θώρηκα στάδιον**: ὅτι οὐκ ἦν ἁλυσιδωτός, ἀλλὰ σταδιαῖος. ἀπὸ τῆς στάσεως ἐσχημάτισται. τινὲς δὲ στάδιον τὸν εὐπαγῆ, ὃν καὶ Καλλίμαχος λέγει "στάδιον δ' ὑφέεστο χιτῶνα." Schol. This θώρηξ was made of stiff plates of metal, as opposed to the ἁλυσιδωτὸς θώρηξ, *lorica annulata*, chain-armour. The epithet στατός was also applied to it (v. schol. Ar. *Pax* 1227), because this stiff cuirass could stand by itself. Callimachus (*fr.* 59) uses στάδιος χιτών in the sense of ὀρθοστάδιος, i. e. the ungirdled tunic falling straight from the neck to the feet.

1227. **σφωιτέραις**: = ἑαῖς, v.n. 1. 643. **Φλεγραῖον**: v.n. 234.

Μίμαντα: cf. Hor. *C.* 3. 4. 53, Typhoeus et validus Mimas. In Eur. *Ion* 216 the Chorus speak of this giant as slain by the thunderbolt of Zeus, τὸν δάϊον Μίμαντα πυρὶ καταιθολοῖ (*sc.* Ζεύς).

1228. **τετραφάληρον**: probably the same as τετράφαλος, 2. 920 (where see note). Buttm., arguing from the verb φαληριάω (κῦμα φαληριόων), maintained that φάληρος was either one of the names for the plume of a helmet or an epithet of it, so that τετραφάληρος means 'with four-fold plume.'

λαμπομένην οἷόν τε περίτροχον ἔπλετο φέγγος
ἠελίου, ὅτε πρῶτον ἀνέρχεται Ὠκεανοῖο.
ἂν δὲ πολύρρινον νώμα σάκος, ἂν δὲ καὶ ἔγχος
δεινόν, ἀμαιμάκετον· τὸ μὲν οὔ κέ τις ἄλλος ὑπέστη
ἀνδρῶν ἡρώων, ὅτε κάλλιπον Ἡρακλῆα
τῆλε παρέξ, ὅ κεν οἷος ἐναντίβιον πολέμιξεν.
τῷ δὲ καὶ ὠκυπόδων ἵππων εὐπηγέα δίφρον
ἔσχε πέλας Φαέθων ἐπιβήμεναι· ἂν δὲ καὶ αὐτὸς
βήσατο, ῥυτῆρας δὲ χεροῖν ἔχεν. ἐκ δὲ πόληος
ἤλασεν εὐρείαν κατ' ἀμαξιτόν, ὥς κεν ἀέθλῳ
παρσταίη· σὺν δέ σφιν ἀπείριτος ἔσσυτο λαός.
οἷος δ' Ἰσθμιον εἶσι Ποσειδάων ἐς ἀγῶνα
ἅρμασιν ἐμβεβαώς, ἢ Ταίναρον, ἢ ὅγε Λέρνης
ὕδωρ, ἠὲ κατ' ἄλσος Ὑαντίου Ὀγχηστοῖο,
καί τε Καλαύρειαν μετὰ δῆθ' ἅμα νίσσεται ἵπποις,

1229. περιτρόχου Hoelzlin.
1234. πολέμιξεν Merkel: πτολέμιξεν vulg.: πελέμιξε Paris. unus, Brunck. Versum uncis inclusit Herwerden.
1235. ἐϋπηγέα Brunck.
1237. ἕλεν coni. Brunck.
1238. ἀέθλῳ Vatt., Pariss. quatt.: ἀέθλων L, G: ἀέθλων προσταίη Samuelsson.
1243. δαῖθ' Wilamowitz-Moellendorff: δὴ θαμὰ Brunck.

1229. περίτροχον φέγγος: 'the round gleaming orb'; cf. *Il.* 23. 455, περίτροχον ἠύτε μήνη: *ib.* 22. 134, χαλκὸς ἐλάμπετο εἴκελος αὐγῇ . . . ἠελίου ἀνιόντος.

1231. πολύρρινον: cf. the shield of Ajax, *Il.* 7. 220.

1232. ἀμαιμάκετον: 'resistless,' from the stem μαιμακ (μαιμάω, μαιμάσσω). Some explain it as a redupl. form from ἄμαχος.

1233. κάλλιπον: v. 1. 1290. Heracles remained to search for Hylas.

1234. τῆλε παρέξ: 'far away.'

1236. Φαέθων: v.n. 245.

1237. ῥυτῆρας: in Hom. ῥυτήρ means 'the trace,' but later it was used for 'the reins,' e.g. Soph. *O.C.* 900, σπεύδειν ἀπὸ ῥυτῆρος, *immissis habenis*.

1240. Ἴσθμιον ἀγῶνα: Pindar (*N.* 5. 37) speaks of Poseidon journeying from Aegae in Achaia to the Isthmian festival, Ποσειδάωνα . . . ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ νίσσεται Ἰσθμόν κ.τ.λ. The festival was held in the τέμενος Ποσειδάνιον.

1241. Ταίναρον: v.n. 1. 102. The temple of Poseidon was at the extreme point of the peninsula. **ὅγε**: v.n. 1. 308. **Λέρνης**: a marsh near Argos, where Heracles slew the hydra. For the amours of Poseidon with Amymome at Lerna v. Prop. 3. 18. 47.

1242. Ὑαντίου Ὀγχηστοῖο: the Ὕαντες were aboriginal inhabitants of Boeotia expelled by the Cadmeans (Strab. 345, 5; 363, 38). Onchestus was named after the son of Poseidon. For the temple and grove cf. *Il.* 2. 506, Ὀγχηστόν θ' ἱερὸν Ποσιδήιον, ἀγλαὸν ἄλσος. Strabo (354, 31) says that the temple had no grove, οἱ δὲ ποιηταὶ κοσμοῦσιν, ἄλση καλοῦντες τὰ ἱερὰ πάντα κἂν ᾖ ψιλά. Pausanias, however, mentions the grove (9. 26. 3), ἐπ' ἐμοῦ δὲ ναός τε καὶ ἄγαλμα Ποσειδῶνος ἐλείπετο καὶ τὸ ἄλσος ὃ δὴ καὶ Ὅμηρος ἐπῄνεσε.

1243. Καλαύρειαν: an island in the Saronic Gulf. Strabo (321, 24) mentions the legend that Poseidon received Calaurea from Leto in exchange for Delos. It was in the temple at Calaurea that Demosthenes took refuge from Antipater, and ended his life by poison.

Πέτρην θ' Αἰμονίην, ἣ δενδρήεντα Γεραιστόν·
τοῖος ἄρ' Αἰήτης Κόλχων ἀγὸς ἦεν ἰδέσθαι.
Τόφρα δὲ Μηδείης ὑποθημοσύνῃσιν Ἰήσων
φάρμακα μυδήνας ἠμὲν σάκος ἀμφεπάλυνεν
ἠδὲ δόρυ βριαρόν, περὶ δὲ ξίφος· ἀμφὶ δ' ἑταῖροι
πείρησαν τευχέων βεβιημένοι, οὐδ' ἐδύναντο
κεῖνο δόρυ γνάμψαι τυτθόν γέ περ, ἀλλὰ μάλ' αὖτως
ἀαγὲς κρατερῇσιν ἐνεσκλήκει παλάμῃσιν.
αὐτὰρ ὁ τοῖς ἄμοτον κοτέων Ἀφαρήιος Ἴδας
κόψε παρ' οὐρίαχον μεγάλῳ ξίφει· ἆλτο δ' ἀκωκὴ
ῥαιστὴρ ἄκμονος ὥστε, παλιντυπές· οἱ δ' ὁμάδησαν
γηθόσυνοι ἥρωες ἐπ' ἐλπωρῇσιν ἀέθλου.
καὶ δ' αὐτὸς μετέπειτα παλύνετο· δῦ δέ μιν ἀλκὴ
σμερδαλέη ἄφατός τε καὶ ἄτρομος· αἱ δ' ἑκάτερθεν
χεῖρες ἐπερρώσαντο περὶ σθένεϊ σφριγόωσαι.
ὡς δ' ὅτ' ἀρήιος ἵππος ἐελδόμενος πολέμοιο
σκαρθμῷ ἐπιχρεμέθων κρούει πέδον, αὐτὰρ ὕπερθεν

1244. Πέτρην littera maiuscula scripsit Beck.
1249. λελιημένοι Naber.
1254–6. om. G.

1244. Πέτρην Αἰμονίην: *τὴν Θεσσαλίαν Πέτραν. χωρίον δέ ἐστιν ἐν ᾧ Ποσειδῶνος ἄγεται ἀγών, ὡς ἀπὸ τοῦ τόπου Πετραῖον καλεῖσθαι.* Schol. Pindar, *P.* 4. 138, applies to Poseidon the epithet Πετραῖος 'Cleaver of the Rock,' which is explained either of his opening a passage for the Peneius through the rock, or creating the first horse which leaped forth from a rock in Thessaly or Attica. **Γεραιστόν**: Geraestus was a town and promontory in Euboea. For the famous temple there cf. *Od.* 3. 177, *ἐς δὲ Γεραιστὸν Ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων Πόλλ' ἐπὶ μῆρ' ἔθεμεν.*

1247. ἀμφέπαλυνεν: 'sprinkled around,' *ἅπ. λεγ.* For *μυδήνας* v.n. 1042.

1250. ἀλλὰ . . . παλάμῃσιν: 'but, just as it was, it remained hard and unbroken in their stout hands.'

1251. ἀαγές: the first syll. is short in *Od.* 11. 575, *αἰὲν ἀαγές*; Ap. lengthens it on the false analogy of *ἀθάνατος* and *ἀκάματος*. **ἐνεσκλήκει**: it had become dry, and so was well-seasoned and hard in their hands.

1252. ἄμοτον: v.n. 1. 513. **Ἴδας**: cf. 556, 1170.

1253. οὐρίαχον: the 'butt-end' of the spear. Leaf, on *Il.* 13. 443, distinguishes it from *σαυρωτήρ*, the *spike* at the butt-end.

1254. παλιντυπές: 'beaten back,' *ἅπ. λεγ.*

1256. ἀλκή κ.τ.λ.: cf. 1044.

1258. ἐπερρώσαντο: v.n. 2. 661, 1. 385.

1259. This simile is drawn from Hom., who describes Paris going forth from Troy to battle, *Il.* 6. 506, *ὡς δ' ὅτε τις στατὸς ἵππος ἀκοστήσας ἐπὶ φάτνῃ, Δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων, Εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο, Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται Ὤμοις ἀίσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς, Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων.* Cf. *Aen.* 11. 492 (of Turnus), qualis ubi abruptis fugit praesepia vinclis Tandem liber equus . . . Emicat arrectisque fremit cervicibus alte, Luxurians, luduntque iubae per colla per armos.

1260. σκαρθμῷ ἐπιχρεμέθων: 'prancing and neighing.'

κυδιόων ὀρθοῖσιν ἐπ᾽ οὔασιν αὐχέν᾽ ἀείρει·
τοῖος ἄρ᾽ Αἰσονίδης ἐπαγαίετο κάρτεϊ γυίων.
πολλὰ δ᾽ ἄρ᾽ ἔνθα καὶ ἔνθα μετάρσιον ἴχνος ἔπαλλεν,
ἀσπίδα χαλκείην μελίην τ᾽ ἐν χερσὶ τινάσσων.
φαίης κε ζοφεροῖο κατ᾽ αἰθέρος ἀίσσουσαν
χειμερίην στεροπὴν θαμινὸν μεταπαιφάσσεσθαι
ἐκ νεφέων, ὅτ᾽ ἔπειτα μελάντατον ὄμβρον ἄγωνται.
καὶ τότ᾽ ἔπειτ᾽ οὐ δηρὸν ἔτι σχήσεσθαι ἀέθλων
μέλλον· ἀτὰρ κληῖσιν ἐπισχερὼ ἱδρυνθέντες
ῥίμφα μάλ᾽ ἐς πεδίον τὸ Ἀρήιον ἠπείγοντο.
τόσσον δὲ προτέρω πέλεν ἄστεος ἀντιπέρηθεν,
ὅσσον τ᾽ ἐκ βαλβῖδος ἐπήβολος ἅρματι νύσσα
γίγνεται, ὁππότ᾽ ἄεθλα καταφθιμένοιο ἄνακτος
κηδεμόνες πεζοῖσι καὶ ἱππήεσσι τίθενται.
τέτμον δ᾽ Αἰήτην τε καὶ ἄλλων ἔθνεα Κόλχων,
τοὺς μὲν Καυκασίοισιν ἐφεσταότας σκοπέλοισιν,

1262. ἐπαγάλλετο Herwerden.
1264. ἐνὶ Paris. unus, Brunck, Gerhard.
1266. μεταπαιφάσσουσαν v.l. in schol.
1267. ὅτε ἠέρ τε Ziegler: ἄτ᾽ ἔπειτα . . . ἄγονται Köchly. ἄγονται vulg.

1261. ὀρθοῖσιν ἐπ᾽ οὔασιν: cf. 1. 514.

1263. ἔπαλλεν: like Polydeuces before his contest with Amycus, 2. 45.

1265 sqq. "Thou hadst said that adown through the murky welkin the leaping flash Of the tempest-levin was gleaming and flickering once and again From the clouds that are bringing hard after their burden of blackest rain" (Way).

1266. μεταπαιφάσσεσθαι: 'to flash,' ἅπ. λεγ. The simple verb occurs in 4 1442 and *Il.* 2. 450, παιφάσσουσα ('dazzling') διέσσυτο λαὸν Ἀχαιῶν. It is a redupl. form (cf. δαιδάλλω) from a secondary variation of the root φα, φαίνω.

1267. ὄμβρον: as distinct from ὑετός, ὄμβρος was 'thunder rain': cf. *Il.* 10. 6, Hdt. 8. 12. For ὅτε c. subj. v.n. 1. 76.

1269. κληῖσιν: τὰ ζυγά, ἐφ᾽ ὧν οἱ ἐρέται κάθηνται. Schol. In Hom. it is a disputed point whether κληῖδες means 'benches' or 'thole-pins' (which Ap. calls σκαλμοί, 1. 379, 392).

1271. 'It (i.e. the plain) lay over opposite the city, as far in front thereof as the goal which the chariot must gain is from the starting-place, what time a chieftain dies and his kinsmen ordain contests for prizes for those on foot and for those in chariots.' **ἀντιπέρηθεν**: v.n. 2. 1030.

1272. βαλβῖδος: τῆς ἀφετηρίας. Schol., Lat. *carceres*; cf. Ar. *Eq.* 1159, ἄφες ἀπὸ βαλβίδων. **ἐπήβολος**: v.n. 1. 694. **νύσσα**: the goal, *meta*. In Hom. νύσσα means (1) the turning-post, καμπτήρ, *Il.* 23. 332; (2) the post at the other end from which they started, which served also as the winning-post, *Od.* 8. 121. Our poet means that the plain was as far from the city as the pillar at one end of the hippodrome was from that at the other. The plain was on the side of the river opposite to the city, v. 2. 1268.

1273. ἄεθλα: for funeral games cf. 1. 1060, 1304; *Od.* 24. 88, ὅτε κέν ποτ᾽ ἀποφθιμένου βασιλῆος Ζώννυνταί τε νέοι καὶ ἐπεντύνονται ἄεθλα.

1275. Cf. Ov. *Met.* 7. 101, Conveniunt populi sacrum Mavortis in arvum, Consistuntque iugis: medio rex ipse resedit.

τὸν δ' αὐτοῦ παρὰ χεῖλος ἑλισσόμενον ποταμοῖο.
Αἰσονίδης δ', ὅτε δὴ πρυμνήσια δῆσαν ἑταῖροι,
δή ῥα τότε ξὺν δουρὶ καὶ ἀσπίδι βαῖν' ἐς ἄεθλον,
νηὸς ἀποπροθορών· ἄμυδις δ' ἔλε παμφανόωσαν
χαλκείην πήληκα θοῶν ἔμπλειον ὀδόντων
καὶ ξίφος ἀμφ' ὤμοις, γυμνὸς δέμας, ἄλλα μὲν Ἄρει
εἴκελος, ἄλλα δέ που χρυσαόρῳ Ἀπόλλωνι.
παπτήνας δ' ἀνὰ νειὸν ἴδε ζυγὰ χάλκεα ταύρων
αὐτόγυόν τ' ἐπὶ τοῖς στιβαροῦ ἀδάμαντος ἄροτρον.
χρίμψε δ' ἔπειτα κιών, παρὰ δ' ὄβριμον ἔγχος ἔπηξεν
ὀρθὸν ἐπ' οὐριάχῳ, κυνέην δ' ἀποκάτθετ' ἐρείσας.
βῆ δ' αὐτῇ προτέρωσε σὺν ἀσπίδι νήριτα ταύρων
ἴχνια μαστεύων· οἱ δ' ἔκποθεν ἀφράστοιο
κευθμῶνος χθονίου, ἵνα τέ σφισιν ἔσκε βόαυλα
καρτερὰ λιγνυόεντι πέριξ εἰλυμένα καπνῷ,
ἄμφω ὁμοῦ προγένοντο πυρὸς σέλας ἀμπνείοντες.
ἔδδεισαν δ' ἥρωες, ὅπως ἴδον. αὐτὰρ ὁ τούσγε,
εὖ διαβάς, ἐπιόντας, ἅ τε σπιλὰς εἰν ἁλὶ πέτρη
μίμνει ἀπειρεσίῃσι δονεύμενα κύματ' ἀέλλαις.

1277. ἑλισσομένου Herwerden.
1283. χρυσαόρῳ G, L 16, Vatt. duo: χρυσάορι vulg.
1295. μίμνειν Vat. unus, unde μίμνεν Merkel.

1277. ἑλισσόμενον: 'winding'; cf. Hes. *Th.* 791, δίνῃς ἀργυρέῃς εἱλιγμένος εἰς ἅλα πίπτει.

1280. ἀποπροθορών: imitated in *Orph. Arg.* 545, νηὸς ἀποπροθορόντες. The compound is only found in these two passages.

1282. γυμνός: the body of Jason was not encased in a στάδιος θώρηξ like that of Aeetes, so that partly he resembled the naked War God Ares, and partly Apollo 'of the golden brand.' For χρυσάορος v. Leaf on *Il.* 5. 509.

1284. νειόν: v.n. 1. 687.

1285. αὐτόγυον: v.n. 232.

1286. χρίμψε: πλησίον ἐγένετο. Schol.

1287. οὐριάχῳ: v.n. 1253.

1288. αὐτῇ σὺν ἀσπίδι: 'with his shield alone.' **νήριτα**: τὰ μεγάλα καὶ ἀναρίθμητα. Schol.; cf. 4. 158, νήριτος ὀδμή: Hes. *Op.* 509, πᾶσα βοᾷ τότε νήριτος ὕλη. Curtius refers it to the root ἀρ (ἀριθμός). Others explain 'certain,' (e.g. Lehrs and de M.), following the old deriv. from νή and ἐρίζειν.

1289. ἔκποθεν ἀφράστοιο: v.n. 2. 224.

1290. βόαυλα: 'stalls,' ἡ βούστασις. Schol. This form occurs only here; βόαυλος in Theocr., and βοαύλιον in *Orph. Arg.*

1291. εἰλυμένα: both εἰλυμένος and ἑλυσθείς are used by Ap. in two distinct senses: (1) rolled up, huddled, crouching; (2) enfolded, enwrapped. The former is the meaning in 281, 296, and 1. 1034; the latter here and in 1313, 1. 254. Buttmann distinguished two verbs, ἑλύω to push or compress, and εἰλύω to envelop (wrap). In Hom. εἰλυμένος is from the latter, ἑλυσθείς from the former. We see that Ap. recognized no such distinction.

1292. σέλας ἀμπνείοντες: v.n. 410.

1294. εὖ διαβάς: cf. 1. 1199. **ἐπιόντας κ.τ.λ.**: 'awaits their onset, as an ocean reef awaits the onset of the billows lashed to fury by the hurricane's resistless might.' Cf. *Il.* 15. 618, ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠύτε πέτρη Ἠλίβατος, μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα· Ἥ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα, Κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν:

πρόσθε δέ οἱ σάκος ἔσχεν ἐναντίον· οἱ δέ μιν ἄμφω
μυκηθμῷ κρατεροῖσιν ἐνέπληξαν κεράεσσιν·
οὐδ' ἄρα μιν τυτθόν περ ἀνώχλισαν ἀντιόωντες.
ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἐύρρινοι χοάνοισιν
φῦσαι χαλκήων ὁτὲ μέν τ' ἀναμαρμαίρουσιν,
πῦρ ὀλοόν πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀυτμῆς,
δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος, ὁππότ' ἀίξῃ
νειόθεν· ὣς ἄρα τώγε θοὴν φλόγα φυσιόωντες
ἐκ στομάτων ὁμάδευν, τὸν δ' ἄμφεπε δήιον αἶθος
βάλλον ἅ τε στεροπή· κούρης δέ ἑ φάρμακ' ἔρυτο.
καί ῥ' ὅγε δεξιτεροῖο βοὸς κέρας ἄκρον ἐρύσσας
εἶλκεν ἐπικρατέως παντὶ σθένει, ὄφρα πελάσσῃ
ζεύγλῃ χαλκείῃ, τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ,

1299. ἐύρρινοι Paris. unus ex corr.: ἐυρρίνοις vulg.
1300. ἀναμορμύρουσιν Ruhnken: ἀναμαιμάουσιν Merkel.
1302. αὐτῶν Pariss., Brunck, Wellauer: αὖ τοῦ Merkel.
1304. ὁμάδευν Hermann: ὁμάδουν Stephanus: ὁμάδῳ vulg. ἄμφεπε Merkel: ἀμφί τε codd.: ἀμφί ἑ Hermann.
1305. βάλλον Merkel: βάλλεν codd.: βάλλε θ' ἅτε Ziegler.

Aen. 10. 693, Ille, velut rupes vastum quae prodit in aequor Obvia ventorum furiis, expostaque ponto, Vim cunctam atque minas perfert caelique marisque, Ipsa immota manens: Tennyson, *Will*, "Who seems a promontory of rock, That, compass'd round with turbulent sound, In middle ocean meets the surging shock, Tempest-buffeted, citadel-crown'd."

1298. ἀνώχλισαν: v.n. 1. 1167.

1299 sqq. 'As when the brazier's bellows of stout hide now send quick tongues of flame through the holes of the smelting-furnace, kindling a devouring fire, and, again, cease from their blast; and a fierce roar arises from the fire in its upward rush: even so did these two bulls bellow, breathing forth quick blasts of flame from their mouths, and the deadly glow played round him with lightning flash.' Cf. *Il.* 18. 470, *φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, Παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι, Ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε, Ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνυτο.* The *χόανος* was the smelting-furnace from which the metal was run; cf. Hes. *Th.* 862, *ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὣς Τέχνῃ ὑπ' αἰζηῶν ὑπό τ' εὐτρήτου χοάνοιο Θαλφθείς, ἠὲ σίδηρος κ.τ.λ.* For *ἐύρρινοι* cf. Virg. *G.* 4. 171 (of the Cyclopes), taurinis follibus auras Accipiunt redduntque.

1300. ἀναμαρμαίρουσιν: this word has excited much suspicion, but I believe it to be sound. Ap. combines the two notions of the quick puffs of the bellows and the quick flashes of flame which follow, and expresses them by a compound which is *ἅπ. λεγ.*, though the simple verb is common. The Schol. says, *μαρμαίρουσι: κυρίως καίουσι· μετενήνοχε δὲ τὴν φωνὴν ἐπὶ τῆς σφοδροτάτης φυσήσεως ἐνεργούσης ἔσωθεν.* Ruhnken's *ἀναμορμύρουσιν* 'roar' anticipates and spoils the effect of 1302. For Merkel's *ἀναμαιμάουσιν* cf. *Il.* 20. 490.

1302. αὐτοῦ: *sc. πυρός.* Merkel's *αὖ τοῦ* is more ingenious than convincing.

1303. φυσιόωντες: cf. Ov. *Met.* 7. 104, Ecce adamanteis vulcanum naribus efflant Aeripedes tauri; tactaeque vaporibus herbae Ardent: utque solent pleni resonare camini, Aut ubi terrena silices fornace soluti Concipiunt ignem liquidarum adspergine aquarum: Pectora sic intus clausas volventia flammas, Gutturaque usta sonant.

1304. αἶθος: neuter here, but masc. in Eur. *Supp.* 208.

1308. ζεύγλῃ: 'yoke-collar,' Lat. *subiugium*; cf. Aesch. *Pr.* 463, *ἔζευξα . . . ἐν ζυγοῖσι κνώδαλα Ζεύγλαισι δουλεύοντα.*

ῥίμφα ποδὶ κρούσας πόδα χάλκεον. ὣς δὲ καὶ ἄλλον
σφῆλεν γνὺξ ἐπιόντα, μιῇ βεβολημένον ὁρμῇ.
εὗρὺ δ' ἀποπροβαλὼν χαμάδις σάκος, ἔνθα καὶ ἔνθα
τῇ καὶ τῇ βεβαὼς ἄμφω ἔχε πεπτηῶτας
γούνασιν ἐν προτέροισι, διὰ φλογὸς εἶθαρ ἐλυσθείς.
θαύμασε δ' Αἰήτης σθένος ἀνέρος. οἱ δ' ἄρα τείως
Τυνδαρίδαι—δὴ γάρ σφι πάλαι προπεφραδμένον ἦεν—
ἀγχίμολον ζυγά οἱ πεδόθεν δόσαν ἀμφιβαλέσθαι.
αὐτὰρ ὁ εὖ ἐνέδησε λόφους· μεσσηγὺ δ' ἀείρας
χάλκεον ἱστοβοῆα, θοῇ συνάρασσε κορώνῃ
ζεύγληθεν. καὶ τὼ μὲν ὑπὲκ πυρὸς ἅψ ἐπὶ νῆα
χαζέσθην. ὁ δ' ἄρ' αὖτις ἑλὼν σάκος ἔνθετο νώτῳ
ἐξόπιθεν, καὶ γέντο θοῶν ἔμπλειον ὀδόντων
πήληκα βριαρὴν δόρυ τ' ἄσχετον, ᾧ ῥ' ὑπὸ μέσσας
ἐργατίνης ὥς τίς τε Πελασγίδι νύσσεν ἀκαίνῃ
οὐτάζων λαγόνας· μάλα δ' ἔμπεδον εὖ ἀραρυῖαν

1313. δι' ἐκ φλογὸς O. Schneider.
1315. προπεφασμένον Hermann.
1319. ὑπὲρ L, vulg.
1320. ἄνθετο vulg.
1324. αὖ pro εὖ G.

Leaf, on *Il.* 17. 440, 19. 406, explains ζεύγλη as the 'yoke-cushion' i.e. a circular pad wrapped round the yoke to keep it from chafing the horses' necks. The epithet χαλκείη shows that Ap. attached no such meaning to it. **ὀκλάξ**: ἐπὶ τὰ γόνατα. Schol. Flor. It is generally used of a crouching posture, cf. ὀκλαδόν (122), but the meaning here is fixed by γούνασιν ἐν προτέροισι (1313).

1309. ῥίμφα . . . πόδα: 'with a swift thrust of his foot against its hoof.'

1310. 'he brought it to its knees as it charged, smitten with one quick movement.' For βεβολημένον v.n. 1. 262.

1311. ἔνθα κ.τ.λ.; 'moving hither and thither, now on this side, now on that, he kept them down where they had fallen on their fore-knees. The flame enveloped him in a moment.'

1313. ἐλυσθείς: v.n. 1291. For διὰ φλογός (where Oswald says the sense of διά fades into that of ἐν) cf. 4. 874, σπαίροντα διὰ φλογός.

1315. Τυνδαρίδαι: Castor and Polydeuces. **προπεφραδμένον**: 'for it had been told them beforehand so to do.'

1317. μεσσηγύ κ.τ.λ.: 'lifting up and placing the pole between them he fastened it by its sharp tip to the yoke.'

1318. κορώνῃ: the point of the pole to which the yoke was hooked or tied; cf. Poll. 1. 252, τὸ δὲ μετὰ τὸν γύην ἱστοβοεύς, τὸ δὲ τέλος αὐτοῦ τὸ μετὰ τὸν ζυγὸν κορώνη. For the complicated way in which the ζυγόν and ἱστοβοεύς were fastened together v. Helbig, *Hom. Epos* 147 sqq.; Leaf on *Il.* 24. 268 sqq. (Vol. ii, App. M).

1319. τώ: οἱ Τυνδαρίδαι.

1321. γέντο: 'took up'; cf. *Il.* 18. 476, γέντο δὲ χειρὶ Ῥαιστῆρα. Fick explains it as γενθ-το, from rt. *gandh*, but it is for γέμ-το (ἀπόγεμε· ἄφελκε, Hesych.).

1323. ἐργατίνης: γεωργός. Schol.; cf. 2. 663. **ἀκαίνῃ**: 'goad' (*lit.* 'thorn'); cf. *Anth. P.* 6. 41, βούπληκτρον ἄκαιναν. Our Schol. gives us the only information we have about the word: ἀντὶ τοῦ κέντρῳ· ἄκαινα δέ ἐστι μέτρον δεκάπουν Θεσσαλῶν εὖρεμα· ἡ ῥάβδος ποιμενικὴ παρὰ Πελασγοῖς ηὑρημένη, περὶ ἧς Καλλίμαχός φησιν "ἀμφότερον, κέντρον τε βοῶν καὶ μέτρον ἀρούρης." We find a form *acna* or *acnua* used of a measure of land 10 feet square in Varro *R.R.* 1. 10 (Keil).

τυκτὴν ἐξ ἀδάμαντος ἐπιθύνεσκεν ἐχέτλην.
οἱ δ' εἶως μὲν δὴ περιώσια θυμαίνεσκον,
λάβρον ἐπιπνείοντε πυρὸς σέλας· ὧρτο δ' ἀυτμὴ
ἠύτε βυκτάων ἀνέμων βρόμος, οὕς τε μάλιστα
δειδιότες μέγα λαῖφος ἁλίπλοοι ἐστείλαντο.
δηρὸν δ' οὐ μετέπειτα κελευόμενοι ὑπὸ δουρὶ
ἤισαν· ὀκριόεσσα δ' ἐρείκετο νειὸς ὀπίσσω,
σχιζομένη ταύρων τε βίῃ κρατερῷ τ' ἀροτῆρι.
δεινὸν δ' ἐσμαράγευν ἄμυδις κατὰ ὦλκας ἀρότρου
βώλακες ἀγνύμεναι ἀνδραχθέες· εἵπετο δ' αὐτὸς
λαῖον ἐπὶ στιβαρῷ πιέσας ποδί· τῆλε δ' ἑοῖο
βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὀδόντας
ἐντροπαλιζόμενος, μή οἱ πάρος ἀντιάσειεν
γηγενέων ἀνδρῶν ὁλοὸς στάχυς· οἱ δ' ἄρ' ἐπιπρὸ
χαλκείῃς χηλῇσιν ἐρειδόμενοι πονέοντο.
ἦμος δὲ τρίτατον λάχος ἤματος ἀνομένοιο
λείπεται ἐξ ἠοῦς, καλέουσι δὲ κεκμηῶτες
ἐργατίναι γλυκερόν σφιν ἄφαρ βουλυτὸν ἱκέσθαι,
τῆμος ἀρήροτο νειὸς ὑπ' ἀκαμάτῳ ἀροτῆρι,

1326. *οἱ δ' εἶως* Merkel : *οἱ δ' ἤτοι εἶως* L, G : *οἱ δὲ τέως* edd. vet. : *οἳ δ' ἤτοι εἶως περιώσια* O. Schneider.
1330. *δηναιὸν* pro *δηρὸν* G.
1331. *ὀκριόεσσα* G : *ὀκρυόεσσα* L, vulg.
1335. *λαῖον* supr. scr. *γρ. βαθμὸν* L : *λαῖον* G : *βαθμὸν* vulg. : *λαιῷ . . . στιβαρῶς* Samuelsson.
1340. *λέχος* G.
1341. *χατέουσι* Naber.

1325. **ἐχέτλην**: 'plough-handle,' Lat. *stiva*.
1328. **βυκτάων**: 'blustering' (*βύζω*); cf. *Od.* 10. 20, *βυκτάων ἀνέμων κατέδησε κέλευθα*.
1331. **ὀκριόεσσα . . . ὀπίσσω**: 'and the rough fallow was broken up behind them.' Cf. Hes. *Sc.* 286, *οἱ δ' ἀροτῆρες Ἠρεικον χθόνα δῖαν*.
1333. **ὦλκας**: v.n. 1054.
1334. **ἀνδραχθέες**: cf. *Od.* 10. 121, *ἀνδραχθέσι χερμαδίοισι*.
1335. **λαῖον**: if genuine, this must mean the plough-share, *culter aratri*, on which the ploughman pressed his foot to drive it deeper into the earth. In the only references we have to the word (Favorinus, s.v. *λήϊον*; Bast, *Commentatio Palaeographica*, p. 872 n.) the meaning given is *δρέπανον*, *falx messoria*, not *culter aratri*. Samuelsson explains his ingenious correction *λαιῷ* of the ploughman pressing with the *left* foot on the back part of the plough as illustrated in Baumeister, *Denkm.* i Tab. i, 13a. 13b. He regards the vulg. *βαθμόν* as a gloss to provide an object for *ἐπιπιέσας*, as *βαθμός* may have been a name for the part of the plough 'inter stivam et burim.' Pierson and Brunck explain *βαθ. ἐπιπ.* 'forti pede gradum premens,' 'fortiter pedem figens.'
1337. **ἐντροπαλιζόμενος**: v.n. 1221.
1340. **λάχος**: v.n. 1. 1082.
1342. **βουλυτόν**: *sc. καιρόν*. cf. Hom. *βουλυτόνδε*, Hor. *C.* 3. 6. 42, sol ubi . . . iuga demeret Bobus fatigatis. The opposite phrase for dawn occurs in Hes. *Op.* 581, *ἠὼς . . πολλοῖσί τ' ἐπὶ ζυγὰ βουσὶ τίθησιν*.

τετράγυός περ ἐοῦσα· βοῶν τ' ἀπελύετ' ἄροτρα.
καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι·
αὐτὰρ ὁ ἂψ ἐπὶ νῆα πάλιν κίεν, ὄφρ' ἔτι κεινὰς
γηγενέων ἀνδρῶν ἴδεν αὔλακας. ἀμφὶ δ' ἑταῖροι
θάρσυνον μύθοισιν. ὁ δ' ἐκ ποταμοῖο ῥοάων
αὐτῇ ἀφυσσάμενος κυνέῃ σβέσεν ὕδατι δίψαν·
γνάμψε δὲ γούνατ' ἐλαφρά, μέγαν δ' ἐμπλήσατο θυμὸν
ἀλκῆς, μαιμώων συὶ εἴκελος, ὅς ῥά τ' ὀδόντας
θήγει θηρευτῆσιν ἐπ' ἀνδράσιν, ἀμφὶ δὲ πολλὸς
ἀφρὸς ἀπὸ στόματος χαμάδις ῥεῖ χωομένοιο.
οἱ δ' ἤδη κατὰ πᾶσαν ἀνασταχύεσκον ἄρουραν
γηγενέες· φρίξεν δὲ περὶ στιβαροῖς σακέεσσιν
δούρασί τ' ἀμφιγύοις κορύθεσσί τε λαμπομένῃσιν
Ἄρηος τέμενος φθισιμβρότου· ἵκετο δ' αἴγλη
νειόθεν Οὐλυμπόνδε δι' ἠέρος ἀστράπτουσα.
ὡς δ' ὁπότ' ἐς γαῖαν πολέος νιφετοῖο πεσόντος
ἂψ ἀπὸ χειμερίας νεφέλας ἐκέδασσαν ἄελλαι
λυγαίῃ ὑπὸ νυκτί, τὰ δ' ἀθρόα πάντ' ἐφαάνθη
τείρεα λαμπετόωντα διὰ κνέφας· ὣς ἄρα τοίγε

1351. εἴκελος Stephanus: ἴκελος codd.
1353. ῥεῖ Samuelsson: ῥέε codd.
1355. φρίξαν L, vulg.: φράξαν Samuelsson.
1360. ἀῆται L ex corr., Paris. unus in marg., Brunck.
1361. πάντ' ἐφαάνθη Brunck: πάντα φαάνθη codd.

1344. τετράγυος: v.n. 412.

1345. διεπτοίησε: 'scared'; cf. *Od.* 18. 340, διεπτοίησε γυναῖκας.

1346. ὄφρ' . . . αὔλακας: 'while he saw the furrows still void of earthborn men.'

1349. αὐτῇ κυνέῃ: the very helmet from which he had sown the dragon's teeth.

1350. γνάμψε γούνατα: the phrase γούνατα κάμπτειν (γνάμπτειν) usually means 'to sink down to rest,' e.g. 1. 1174, *Il.* 7. 118; here the meaning is that Jason bent his knees to test their suppleness (cf. 1263).

1351. συὶ εἴκελος: cf. *Il.* 13. 471, ἀλλ' ἔμεν', ὡς ὅτε τις σῦς οὔρεσιν ἀλκὶ πεποιθὼς . . . Ὀφθαλμὼ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας Θήγει, ἀλέξασθαι μεμαὼς κύνας ἠδὲ καὶ ἄνδρας.

1353. ἀφρός: cf. Hes. *Sc.* 389, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι (κάπρῳ) Λείβεται: *Aen.* 1. 324, spumantis apri. **ῥεῖ**: this correction is necessary, as the impf. is not used by Hom. or Ap. in similes. If ῥέε is kept, it must refer to Jason. For the contracted form ῥεῖ cf. πνεῖ, 2. 229.

1355. φρίξεν: *horruit*; cf. *Il.* 13. 339, ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσι: *Aen.* 7. 525, atraque late Horrescit strictis ensibus, aeraque fulgent Sole lacessita, et lumen sub nubila iactant: 11. 601, ferreus hastis Horret ager.

1356. ἀμφιγύοις: cf. *Il.* 13. 147, ἔγχεσιν ἀμφιγύοισιν, where four interpretations have been given: (1) having a γυῖον, a limb (of iron), at each end—the λόγχη and σαυρωτήρ; (2) having a λόγχη curved (γυ) on both sides; (3) bending to either side, elastic (so Leaf); (4) wielded with both hands. See also on ἀμφιγυήεις, 37 supr. In Soph. *Tr.* 505 ἀμφίγυοι means 'valiant rivals' (Jebb).

λάμπον ἀναλδήσκοντες ὑπὲρ χθονός. αὐτὰρ Ἰήσων
μνήσατο Μηδείης πολυκερδέος ἐννεσιάων,
λάζετο δ' ἐκ πεδίοιο μέγαν περιηγέα πέτρον,
δεινὸν Ἐνυαλίου σόλον Ἄρεος· οὔ κέ μιν ἄνδρες
αἰζηοὶ πίσυρες γαίης ἄπο τυτθὸν ἄειραν.
τόν ῥ' ἀνὰ χεῖρα λαβὼν μάλα τηλόθεν ἔμβαλε μέσσοις
ἀίξας· αὐτὸς δ' ὑφ' ἑὸν σάκος ἕζετο λάθρῃ
θαρσαλέως. Κόλχοι δὲ μέγ' ἴαχον, ὡς ὅτε πόντος
ἴαχεν ὀξείῃσιν ἐπιβρομέων σπιλάδεσσιν·
τὸν δ' ἕλεν ἀμφασίη ῥιπῇ στιβαροῖο σόλοιο
Αἰήτην. οἱ δ' ὥστε θοοὶ κύνες ἀμφιθορόντες
ἀλλήλους βρυχηδὸν ἐδήιον· οἱ δ' ἐπὶ γαῖαν
μητέρα πῖπτον ἑοῖς ὑπὸ δούρασιν, ἠύτε πεῦκαι
ἢ δρύες, ἅς τ' ἀνέμοιο κατάικες δονέουσιν.
οἷος δ' οὐρανόθεν πυρόεις ἀναπάλλεται ἀστὴρ
ὁλκὸν ὑπαυγάζων, τέρας ἀνδράσιν, οἵ μιν ἴδωνται
μαρμαρυγῇ σκοτίοιο δι' ἠέρος ἀίξαντα·
τοῖος ἄρ' Αἴσονος υἱὸς ἐπέσσυτο γηγενέεσσιν,
γυμνὸν δ' ἐκ κολεοῖο φέρε ξίφος, οὗτα δὲ μίγδην
ἀμώων, πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε

1367. ὑπὸ Paris. unus, Brunck.
1374. ἐπήιον Struve.
1377. ἀπολάμπεται v.l. in schol., *Et. Mag.* 697, 50: ἀποπάλλεται O. Schneider.
1381. οὗτα Brunck: *οὔτα* codd.

1365. Cf. *Il.* 5. 302 sqq., 12. 445 sqq.; Ov. *Met.* 7. 140, Ille, gravem medios silicem iaculatus in hostes, A se depulsum Martem convertit in ipsos. Medea advises this stratagem, 1057 supr.

1366. Ἐνυαλίου: this name, which is usually a subst., is here an epithet of Ares as in *Il.* 17. 210, Ἄρηος Δεινὸς Ἐνυάλιος. For its meaning and connexion with Ἐνυώ see the exhaustive article by Jessen in Pauly-Wissowa, *Real-Encycl.* **σόλον**: δίσκον. Schol. In *Il.* 23. 826 σόλος αὐτοχόωνος is used of the mass of metal hurled in one of the contests.

1367. Cf. *Aen.* 12. 896, saxum circumspicit ingens . . . Vix illud lecti bis sex cervice subirent Qualia nunc hominum producit corpora tellus. Ille manu raptum trepida torquebat in hostem. Both Ap. and Virg. are indebted to Hom., *Il.* 5. 302, 20. 285. **πίσυρες**: v.n. 1. 671.

1370–71. Cf. *Il.* 2. 394, Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα κ.τ.λ.

1372. Οὗτος καὶ οἱ ἑξῆς στίχοι εἰλημμένοι εἰσὶ παρ' Εὐμήλου, παρ' ᾧ φησι Μήδεια πρὸς Ἴδμονα. Σοφοκλῆς δὲ ἐν Κολχίσι πεποίηκε τὸν ἄγγελον τοῦ Αἰήτου πυθομένου περὶ τῶν προειρημένων "ἦ βλαστὸς οὐκ ἔβλαστεν οὐπιχώριος;" λέγοντα "καὶ κάρτα φρίξας εὐλόφῳ σφηκώματι Χαλκηλάτοις ὅπλοισι μητρὸς ἐξέδυ." ταῦτα δὲ Ἀπολλώνιος παραγέγραφεν. Schol.

1376. κατάικες: v.n. 1. 1203.

1377. Cf. *Il.* 4. 75, οἷον δ' ἀστέρα ἧκε Κρόνου πάϊς ἀγκυλομήτεω, Ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρείῃ λαῶν, Λαμπρὸν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται· Τῷ εἰκυῖ' ἤιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη.

1378. ὁλκόν: v.n. 141.

1379. μαρμαρυγῇ: v.n. 2. 42.

ἡμίσεας ἀνέχοντας ἐς ἠέρα· τοὺς δὲ καὶ ἄχρις
ὤμων τελλομένους· τοὺς δὲ νέον ἑστηῶτας,
τοὺς δ' ἤδη καὶ ποσσὶν ἐπειγομένους ἐς ἄρηα.
ὡς δ' ὁπότ' ἀμφ' οὔροισιν ἐγειρομένου πολέμοιο,
δείσας γειομόρος, μή οἱ προτάμωνται ἀρούρας,
ἅρπην εὐκαμπῆ νεοθηγέα χερσὶ μεμαρπὼς
ὠμὸν ἐπισπεύδων κείρει στάχυν, οὐδὲ βολῇσιν
μίμνει ἐς ὡραίην τερσήμεναι ἠελίοιο·
ὣς τότε γηγενέων κεῖρε στάχυν· αἵματι δ' ὁλκοὶ
ἠύτε κρηναῖαι ἀμάραι πλήθοντο ῥοῇσιν.
πῖπτον δ', οἱ μὲν ὀδὰξ τετρηχότα βῶλον ὀδοῦσιν

1384. *γούνων* Struve : *κώλων* Merkel. *στελλομένους* vulg.
1386. *ἀγχούροισιν* Pierson.
1391. *ὣς ὅγε* Köchly.
1393. *ὀκλὰξ* Abresch. *ἀρούρης* pro *ὀδοῦσιν* Hermann : *ὅπλοισιν* Pierson : *ὅλοξιν* Merkel.

1384. ὤμων : this word has been suspected, but it is defended by the fact that Val. Fl. (7. 619) mentions those whose heads only were above the ground, 'necdum *humeri* videre diem.' Ap. is distinguishing different stages of growth : (1) those who had risen half way, (2) those who were beginning to rise, (3) those who had risen completely. The use of *καί* before *ἄχρις* is as superfluous as in 1385, where we might apply the criticism of the Schol. on 1. 604, *περιττὸς ὁ καὶ σύνδεσμος*.

1386. ἀμφ' οὔροισιν : 'concerning boundaries.' For this use of *ἀμφί* cf. 1. 747, *ἀμφὶ βουσὶν μάρναντο* : *Il.* 3. 70, *ἀμφ' Ἑλένῃ μάχεσθαι*. Some take it here in a local sense, e.g. de M. 'aux frontières.'

1387. γειομόρος: 'the owner of a farm.' The subst. *γεωμόρος* always means a landowner (big or small). In 4. 1453, *γειομόροι μύρμηκες*, and in 1. 1214, *βοὸς γεωμόρου*, the adj. means 'earth-cleaving,' and it is possible that a husbandman is here called an 'earth-cleaver.' **προτάμωνται** : i.e. foemen may cut it down before he has time to reap it. Ellis in his note on Cat. 64. 353, praecerpens messor aristas, wrongly explains *προταμεῖν* here of 'cutting in front of him.'

1389. οὐδὲ . . . ἠελίοιο : 'and does not wait till harvest-time for it to be ripened by the rays of the sun.' *ὡραίη* is used like *ὥρα ἔτους* for the reaping season ; cf. *ἀναγκαίη* = *ἀνάγκη*, *Ἀθηναία* = *Ἀθηνᾶ*, *σεληναίη* = *σελήνη*.

1392. ἀμάραι : 'channels,' 'runnels' ; cf. *Il.* 21. 259, *ἀμάρης ἐξ ἔχματα βάλλων*. They served to diffuse the water for irrigating the fields.

πλήθοντο : Ap. alone uses the passive, cf. 4. 564. *πλήθω* is sometimes trans. in late Greek.

1393. ὀδὰξ . . . ὀδοῦσιν : 'biting it with their teeth.' The pleonasm is merely apparent, as *ὀδάξ* and *ὀδούς* are prob. from different roots. Cf. 4. 18, *κουρὶξ Ἑλκομένη πλοκάμους*. Ap. may have regarded these as justifiable extensions of the curious Homeric *λὰξ ποδί*. *ὀδάξ* is from *Il.* 2. 418, *πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν*. Some needlessly try to take *ὀδοῦσιν* of the dragon's teeth, 'biting the clods broken for the dragon's teeth,' which is suggested by the ending of 1336, *βῶλον ὀδόντας*. Brunck adopts *ὀκλάξ*, the conjecture of Abresch, but, even granting that *ὀκλάξ* can be used for *γνύξ* (as in 1308), it is inconsistent with *πρηνεῖς* in the following line. Lehrs accepts Hermann's *ἀρούρης*, regarding *ὀδοῦσιν* as a gloss on *ὀδάξ*, but such a familiar word would not require a gloss. For Merkel's *ὅλοξιν* see on 1054 ; he keeps *ὀδοῦσιν* in his text. **τετρηχότα** : 'rough,' v.n. 1. 1167. As *βῶλος* elsewhere in the poem is always fem., we must, with Merkel, consider this as an

λαζόμενοι πρηνεῖς, οἱ δ' ἔμπαλιν, οἱ δ' ἐπ' ἀγοστῷ
καὶ πλευροῖς, κήτεσσι δομὴν ἀτάλαντοι ἰδέσθαι.
πολλοὶ δ' οὐτάμενοι, πρὶν ὑπὸ χθονὸς ἴχνος ἀεῖραι,
ὅσσον ἄνω προύτυψαν ἐς ἠέρα, τόσσον ἔραζε
βριθόμενοι πλαδαροῖσι καρήασιν ἠρήρειντο.
ἔρνεά που τοίως, Διὸς ἄσπετον ὀμβρήσαντος,
φυταλιῇ νεόθρεπτα κατημύουσιν ἔραζε
κλασθέντα ῥίζηθεν, ἀλωήων πόνος ἀνδρῶν·
τὸν δὲ κατηφείη τε καὶ οὐλοὸν ἄλγος ἱκάνει
κλήρου σημαντῆρα φυτοτρόφον· ὣς τότ' ἄνακτος
Αἰήταο βαρεῖαι ὑπὸ φρένας ἦλθον ἀνῖαι.
ἤιε δ' ἐς πτολίεθρον ὑπότροπος ἄμμιγα Κόλχοις,
πορφύρων, ᾗ κέ σφι θοώτερον ἀντιόῳτο.
ἦμαρ ἔδυ, καὶ τῷ τετελεσμένος ἦεν ἄεθλος.

1396. ἀπὸ Vatt. duo, et. coni. Struve.

instance of the *Schema Atticum*, cf. 3. 21. Masc. forms of ptcples. as well as adjj. can be used as fem. in epic, e.g. Hes. *fr.* 703, *δαϊζομένοιο πόληος*. For the varying gender of *βῶλος* in late Greek v. L. and S.

1394. ἐπ' ἀγοστῷ : cf. *Il.* 11. 425, *ὁ δ' ἐν κονίῃσι πεσὼν ἔλε γαῖαν ἀγοστῷ*.

1395. κήτεσσι δομὴν ἀτάλαντοι : 'like sea-monsters in form.' *δομή* for *δέμας* is found in Lycophron.

1397. προύτυψαν : 'shot up'; cf. 1. 953.

1398. πλαδαροῖσι : *διύγροις*. Schol., either 'wet with blood,' or 'damp with the death-agony.' As *πλαδαρός* is also used of flesh in the sense of 'flabby' (cf. *πλαδώσαν*, 2. 662n), the meaning may be that they were weighed down by their heads which hung forward limply, cf. Ov. *Met.* 10. 195, Ipsa sibi est oneri cervix, humeroque recumbit.

1399. Cf. *Il.* 8. 306, *Μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ, Καρπῷ βριθομένη, νοτίῃσι τε εἰαρινῇσιν· Ὣς ἑτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν*: *Aen.* 9. 435, Purpureus veluti cum flos succisus aratro Languescit moriens; lassove papavera collo Demisere caput, pluvia cum forte gravantur: Ov. *Met.* 10. 190, Ut si quis violas, riguove papaver in horto, Liliaque infringat, fulvis haerentia virgis; Marcida demittant subito caput illa gravatum, etc.

1400. φυταλιῇ : cf. 2. 1003. **κατημύουσιν** : v.n. 2. 862.

1401. ἀλωήων πόνος ἀνδρῶν : 'the labours of gardening folk.' So in *Od.* 10. 98 vineyards or gardens are called *ἔργα ἀνδρῶν*. Others explain *πόνος* as the toil or vexation caused to the gardeners by the devastation. *ἀλωεύς* as a common noun is first found in Aratus; in Hom. it is a proper name.

1402. κατηφείη : v.n. 1. 267.

1403. σημαντῆρα : *τὸν δεσπότην*. Schol., v.n. 1. 575.

1406. πορφύρων : v.n. 1. 461. **ᾗ . . . ἀντιόῳτο** : 'in what way he could the more quickly thwart them.'

1407. τῷ : i.e. Jason.

ΑΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ

ΑΡΓΟΝΑΥΤΙΚΩΝ Δ.

SUMMARY.—Invocation of the Muse (1–5)—Distress of Medea, who bids farewell to her home (6–33)—Flight of Medea: exultation of Titania (34–65)—Medea comes to the Argonauts (66–91)—Jason welcomes Medea (92–108)—Jason takes the fleece by the magic agency of Medea (109–182)—The Argonauts begin their return (183–211)—The Colchians pursue them (212–235)—They land at the mouth of the Halys (236–252)—Argus sets forth the plan of their voyage (253–293)—They enter the Ister (294–302)—The Colchians pursue them through the Ister to the Adriatic (303–337)—Truce between the Argonauts and Colchians (338–349)—Medea reproaches Jason; they plot the murder of Absyrtus (350–444)—Imprecations on Eros (445–451)—Murder of Absyrtus (452–481)—On the advice of Peleus the heroes press on; the Colchians cease pursuing and settle in Illyria (482–521)—The Hylleans receive the heroes hospitably (522–551)—The will of Zeus is revealed that they must be cleansed from their bloodguiltiness (552–591)—They enter the Eridanus (592–626)—They pass into the Rhodanus, and reach the sea at the Stoechades (627–658)—Arrival at Aeaea: Circe purifies Jason and Medea (659–717)—Medea tells her tale to Circe, who spurns her from her house (718–752)—Hera persuades Thetis to save the Argo from Scylla and Charybdis (753–832)—Thetis visits Peleus, and reveals the will of Hera (833–884)—The Argonauts pass by the isle of the Sirens; the Nereids save them from the Planctae (885–981)—They come to Phaeacia; others of the Colchians arrive and demand back Medea, who implores Arete and the heroes (982–1067)—Alcinous, on his wife's entreaty, decides that Medea shall not be given up if she be already wedded to Jason (1068–1109)—Arete brings these tidings to Jason; consummation of the marriage (1110–1169)—Alcinous declares his decision to the Colchians, who are allowed to settle among the Phaeacians; departure of the Argonauts (1170–1227)—They are driven by a tempest within the Syrtes; despair of the heroes (1228–1304)—The Libyan goddesses take pity on them, and send a wondrous portent (1305–1379)—They bear the Argo on their shoulders over the desert to Lake Tritonis, where the Hesperides show them a spring (1380–1460)—Search for Heracles who has carried off the golden apples: death of Canthus (1461–1501)—Death of Mopsus (1502–1536)—Triton shows them the outlet of the lake, and guides the Argo seaward (1537–1622)—They sail towards Crete (1623–1637)—They are repelled by Talos, who is slain by Medea's magic wiles (1638–1693)—Phoebus appears to save them at the isle of Anaphe (1694–1730)—The dream of Euphemus: its interpretation by Jason (1731–1764)—Arrival at Aegina (1765–1772)—End of the voyage (1773–1781).

Αὐτὴ νῦν κάματόν γε, θεά, καὶ δήνεα κούρης
Κολχίδος ἔννεπε, Μοῦσα, Διὸς τέκος. ἦ γὰρ ἔμοιγε
ἀμφασίῃ νόος ἔνδον ἑλίσσεται ὁρμαίνοντι,

1. For the invocation cf. 3. 1.

κάματον: 'the pangs,' cf. 3. 961.

2. **Διὸς τέκος**: cf. *Od.* 1. 10, *θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.*

ἦ γάρ κ.τ.λ.: 'for, of a truth, my mind within me is in a whirl of dumb perplexity, as I ponder whether I shall say that it was the anguish of her luckless infatuation, or that it was unworthy panic, through which she left the tribes of the Colchians.'

ἦ ἔμεν ἄτης πῆμα δυσίμερον, ἦ τόγ' ἐνίσπω
φύζαν ἀεικελίην, ἦ κάλλιπεν ἔθνεα Κόλχων.
Ἦτοι ὁ μὲν δήμοιο μετ' ἀνδράσιν, ὅσσοι ἄριστοι,
παννύχιος δόλον αἰπὺν ἐπὶ σφίσι μητιάασκεν
οἷσιν ἐνὶ μεγάροις, στυγερῷ ἐπὶ θυμὸν ἀέθλῳ
Αἰήτης ἄμοτον κεχολωμένος· οὐδ' ὅγε πάμπαν
θυγατέρων τάδε νόσφιν ἐὼν τελέεσθαι ἐώλπει.
Τῇ δ' ἀλεγεινότατον κραδίῃ φόβον ἔμβαλεν Ἥρη·
τρέσσεν δ', ἠύτε τις κούφη κεμάς, ἥν τε βαθείης
τάρφεσιν ἐν ξυλόχοιο κυνῶν ἐφόβησεν ὁμοκλή.
αὐτίκα γὰρ νημερτὲς ὀίσσατο, μή μιν ἀρωγὴν
ληθέμεν, αἶψα δὲ πᾶσαν ἀναπλήσειν κακότητα.
τάρβει δ' ἀμφιπόλους ἐπίστορας· ἐν δέ οἱ ὅσσε
πλῆτο πυρός, δεινὸν δὲ περιβρομέεσκον ἀκουαί.
πυκνὰ δὲ λευκανίης ἐπεμάσσατο, πυκνὰ δὲ κουρὶξ

4. ἦ ἔμεν Merkel: ἦ ἑμὶν L: ἠέ μιν vulg. δυσιμέρου coni. Merkel.
13. ξυλόχοιο Stephanus: ξυλόχοισι codd.
17. πλῆντο vulg.
18. λευκανίης G, Pariss. tres: λαυκανίης L, vulg.

4. ἄτης πῆμα δυσίμερον: by hypallage for *ἄτης πῆμα δυσιμέρου*. As in 3. 961, *δυσίμερος* refers to Medea's luckless love, cf. *δυσέρως*. L. and S. wrongly explain it as 'unlovely,' 'hateful.' **τόγε**: v.n. 1. 308.

5. φύζαν: cf. *Il.* 9. 2, *φύζα, φόβου κρυόεντος ἑταίρη*. Aristarchus defines *φύζα* as *ἡ μετὰ δειλίας φυγή*. **ἀεικελίην**: cf. *ἀεικὴς φύξις*, 748 infra. The Schol. explains it by *κακώσεως φυγήν*, i. e. a flight from ill-treatment, and this meaning is adopted by de M. and others.

6. ὁ μέν: Aeetes.

7. δόλον αἰπύν: cf. h. Hom. *Merc.* 66, *ὁρμαίνων δόλον αἰπὺν ἐνὶ φρέσιν*.

8. στυγερῷ ἀέθλῳ: the thought that Jason had come safely through the ordeal was galling to him.

9. ἄμοτον: v.n. 1. 513. **ὅγε**: v.n. 1. 308.

10. οὐδ' . . . ἐώλπει: 'he weened that these things had not been accomplished without his daughters' aid'; v.n. 3. 370.

11. Τῇ: Medea.

12. κεμάς: v. n. 2. 696. For the timidity of deer cf. *Il.* 4. 243, 21. 29, 22. 1.

13. τάρφεσιν: cf. *Il.* 15. 606, *βαθέης ἐν τάρφεσιν ὕλης*.

14. μὴ . . . κακότητα: 'that the help which she had given to Jason was not hidden from Aeetes, and that she would soon fill to the full the measure of calamity.'

16. τάρβει: 'she feared'; Coleridge, wrongly, 'she terrified.' **ἐπίστορας**: *συνίστορας, συνειδυίας*. Schol.; v. n. 2. 872. **ὅσσε πλῆτο πυρός**: cf. 1543.

17. περιβρομέεσκον: cf. 1. 879: Sapph. 2. 11, *ἐπιρρόμβεισι* (*ἐπιβρόμεισι*, Bergk) **δ' ἀκουαί**: Cat. 51. 10, sonitu suopte Tintinant aures.

18. λευκανίης ἐπεμάσσατο: 'she clutched at her throat'; v.n. 3. 106. For *λευκανίης* cf. 2. 192. It is here used, not for the gullet, but for the throat generally, a meaning which some assign in *Il.* 22. 325 (v. Leaf). In Hom. the form **λαυκανίη** is the best attested, but in 2. 192 our MSS. agree in *λευκανίηνδε*. There Beck adopted *λαυκανίηνδε*, which had been suggested by Brunck. Here L has *λαυκανίης*. Merkel and Seaton strangely read *λευκανίηνδε* but *λαυκανίης*. **κουρὶξ . . . πλοκάμους**: for the pleonasm see on 3. 1393. The Schol. explains *κουρίξ* by *κατὰ κόρρης, κατὰ κεφαλῆς*, but it is connected with *κουρά, κείρω*.

ἑλκομένη πλοκάμους γοερῇ βρυχήσατ' ἀνίῃ.
καί νύ κεν αὐτοῦ τῆμος ὑπὲρ μόρον ὤλετο κούρη,
φάρμακα πασσαμένη, Ἥρης δ' ἁλίωσε μενοινάς,
εἰ μή μιν Φρίξοιο θεὰ σὺν παισὶ φέβεσθαι
ὦρσεν ἀτυζομένην· πτερόεις δέ οἱ ἐν φρεσὶ θυμὸς
ἰάνθη· μετὰ δ' ἦγε παλίσσυτος ἀθρόα κόλπων
φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο.
κύσσε δ' ἑόν τε λέχος καὶ δικλίδας ἀμφοτέρωθεν
σταθμούς, καὶ τοίχων ἐπαφήσατο, χερσί τε μακρὸν
ῥηξαμένη πλόκαμον, θαλάμῳ μνημήια μητρὶ
κάλλιπε παρθενίης, ἀδινῇ δ' ὀλοφύρατο φωνῇ·
"Τόνδε τοι ἀντ' ἐμέθεν ταναὸν πλόκον εἶμι λιποῦσα,
μῆτερ ἐμή· χαίροις δὲ καὶ ἄνδιχα πολλὸν ἰούσῃ·
χαίροις Χαλκιόπη, καὶ πᾶς δόμος. αἶθε σε πόντος,
ξεῖνε, διέρραισεν, πρὶν Κολχίδα γαῖαν ἱκέσθαι."
Ὣς ἄρ' ἔφη· βλεφάρων δὲ κατ' ἀθρόα δάκρυα χεῦεν.
οἵη δ' ἀφνειοῖο διειλυσθεῖσα δόμοιο

20. ὑπὲρ μόρον Vatt., Pariss. duo, Vrat.: ὑπερμόρον L: ὑπὲρμόρον G.
24. κόλπον vulg.
26. κύσσε Brunck: κύσε codd.

19. **βρυχήσατο**: 'moaned'; cf. Soph. *Tr.* 904 (of Deianira), *βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ'*. It is used in Hom. of the death-cry of wounded men, and of the moaning of the waves.

20. **ὑπὲρ μόρον**: v.n. 1. 1030.

21. **φάρμακα πασσαμένη**: cf. 3. 807. **ἁλίωσε**: v.n. 3. 1176.

23. **πτερόεις**: 'fluttering.' The Schol. takes it in a proleptic sense, *οἷον κοῦφος· ἐκουφίσθη τοῦ προτέρου λογισμοῦ, ταχέως μετέπεσεν αὐτῆς ἡ ψυχή, εἰς ἱλαρότητα μετετράπη.*

24. **ἀθρόα . . φωριαμοῖο**: 'she poured back at once all the drugs from her bosom into the casket.' The whole passage very closely resembles 3. 806 sqq. Preston interprets quite differently, "Drawn from her casket, in her breast she placed The magic hoard of drugs," i.e. took them with her in her flight as her most precious possession. The order of words is against this.

26. **κύσσε**: so in Soph. *Ph.* 533 Philoctetes says, *ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω Οἰκον εἰσοίκησιν.* Cf. *Aen.* 2. 490, amplexaeque tenent postes atque oscula figunt: 4. 659 (of Dido), os impressa toro.

28. **μνημήια**: cf. 3. 1206.

29. **ἀδινῇ**: cf. 3. 1104.

31. **χαίροις . . . ἰούσῃ**: 'my prayer is that thou mayest fare well while I go far hence.' For the dat. cf. Jebb on Soph. *O.T.* 596, *νῦν πᾶσι χαίρω.*

32. **αἶθε . . . ἱκέσθαι**: cf. *Aen.* 4. 657, Felix, heu nimium felix, si litora tantum Nunquam Dardaniae tetigissent nostra carinae: Cat. 64. 171, Iuppiter omnipotens, utinam ne tempore primo Gnosia Cecropiae tetigissent litora puppes.

34. **ἀθρόα δάκρυα**: 'a flood of tears.'

35. **διειλυσθεῖσα**: 'stealing forth from,' *λάθρα διεξελθοῦσα τοῦ δόμου, ἀποδράσασα, φυγοῦσα.* Schol. The word occurs again in Nonnus (quoted on 1531 infr.). Schellert (*De Ap. Rh. Comparationibus* p. 41) says it means *abducta*, "Cardo tum similitudinis in eo vertitur, quod eodem tristi animo et timore quo puella in servitium abducta Medea affecta est e domo egrediens"; but the point of the comparison is the secrecy of the flight of the two unhappy maidens.

ληιάς, ἣν τε νέον πάτρης ἀπενόσφισεν αἶσα,
οὐδέ νύ πω μογεροῖο πεπείρηται καμάτοιο,
ἀλλ' ἔτ' ἀηθέσσουσα δύης καὶ δούλια ἔργα
εἶσιν ἀτυζομένη χαλεπὰς ὑπὸ χεῖρας ἀνάσσης·
τοίη ἄρ' ἱμερόεσσα δόμων ἐξέσσυτο κούρη.
τῇ δὲ καὶ αὐτόματοι θυρέων ὑπόειξαν ὀχῆες,
ὠκείαις ἄψορροι ἀναθρώσκοντες ἀοιδαῖς.
γυμνοῖσιν δὲ πόδεσσιν ἀνὰ στεινὰς θέεν οἴμους,
λαιῇ μὲν χερὶ πέπλον ἐπ' ὀφρύσιν ἀμφὶ μέτωπα
στειλαμένη καὶ καλὰ παρήια, δεξιτερῇ δὲ
ἄκρην ὑψόθι πέζαν ἀερτάζουσα χιτῶνος.
καρπαλίμως δ' ἀίδηλον ἀνὰ στίβον ἔκτοθι πύργων
ἄστεος εὐρυχόροιο φόβῳ ἵκετ'· οὐδέ τις ἔγνω
τήνγε φυλακτήρων, λάθε δέ σφεας ὁρμηθεῖσα.
ἔνθεν ἴμεν νηόνδε μάλ' ἐφράσατ'· οὐ γὰρ ἄιδρις
ἦεν ὁδῶν, θαμὰ καὶ πρὶν ἀλωμένη ἀμφί τε νεκρούς,
ἀμφί τε δυσπαλέας ῥίζας χθονός, οἷα γυναῖκες
φαρμακίδες· τρομερῷ δ' ὑπὸ δείματι πάλλετο θυμός.
τὴν δὲ νέον Τιτηνὶς ἀνερχομένη περάτηθεν
φοιταλέην ἐσιδοῦσα θεὰ ἐπεχήρατο Μήνη

36. *νέην* ed. Basil.
42. *ὀξείαις* Spitzner.
49. *τήνγε* Headlam: *τήνδε* codd.
50. *ἔνθεν ἴμεν* Hartung: *ἔνθ' ἐνὶ μὲν* codd.

36. ληιάς: cf. 1. 612.
38. ἀηθέσσουσα: v.n. 1. 1171.
39. εἶσιν: with *ὑπὸ χεῖρας*. Way wrongly renders, "shrinking in horror from slavery Under the cruel hands of a mistress, forth does she flee."
41. For bolts yielding to the charm of magic cf. *Macbeth* 4. 1, "Open, locks, Whoever knocks!"
42. ἀοιδαῖς: = *ἐπῳδαῖς*; cf. 59. *Carmina* is used in the same way, e.g. *Aen.* 4. 487.
46. πέζαν: *τὸ ἀπολῆγον τοῦ χιτῶνος, ὃ ἡμεῖς ᾧαν λέγομεν. τὸ γὰρ πρότερον ὑπὲρ τοῦ μὴ τρίβεσθαι δέρμα προβάτου προσέρραπτο.* Schol. Cf. *Anth. P.* 6. 287, *τὰν μίαν αἱ τρισσαὶ πέζαν ὑφηνάμεθα.* In 1258 infr. *πέζα* is used of a strand or coastline; Hom. uses it of the end of a pole, *Il.* 24. 272, *ἐπὶ ῥυμῷ Πέζῃ ἐπὶ πρώτῃ.*
47. ἀίδηλον: v.n. 1. 102.
48. εὐρυχόροιο: 'spacious,' *lit.* 'with broad dancing-places.' It is improbable that it is a poetical equivalent of *εὐρύχωρος*, which was the view of the Schol. on *Od.* 4. 635.
52. δυσπαλέας: this may mean either 'noxious' (*χαλεπὰς καὶ κακάς*. Schol.), or more probably 'tough,' 'hard to uproot' (*δυσχερῶς ἀναστρωμένας*. Schol.). de M., "racines, dont la puissance est irrésistible."
54. Τιτηνίς: = *Σελήνη*. The Sun and Moon were the children of Hyperion, the Titan, and Thia; cf. Hes. *Th.* 371. Ennius uses *Titanis*, and Ovid *Titania*, for Diana. **περάτηθεν**: "from heaven's far bourne" (Way); cf. 1. 1281.
55. φοιταλέην: this adj. combines the two notions of 'wandering' and 'distraught.' **ἐπεχήρατο**: 'exulted over her'; cf. Soph. *Aj.* 961, *οἱ δ' οὖν γελώντων κἀπιχαιρόντων κακοῖς.*

ἁρπαλέως, καὶ τοῖα μετὰ φρεσὶν ᾗσιν ἔειπεν·
"Οὐκ ἄρ' ἐγὼ μούνη μετὰ Λάτμιον ἄντρον ἀλύσκω,
οὐδ' οἴη καλῷ περιδαίομαι Ἐνδυμίωνι·
ἦ θαμὰ δὴ καὶ σεῖο κίον δολίῃσιν ἀοιδαῖς,
μνησαμένη φιλότητος, ἵνα σκοτίῃ ἐνὶ νυκτὶ
φαρμάσσῃς εὔκηλος, ἃ τοι φίλα ἔργα τέτυκται.
νῦν δὲ καὶ αὐτὴ δῆθεν ὁμοίης ἔμμορες ἄτης·
δῶκε δ' ἀνιηρόν τοι Ἰήσονα πῆμα γενέσθαι
δαίμων ἀλγινόεις. ἀλλ' ἔρχεο, τέτλαθι δ' ἔμπης,
καὶ πινυτή περ ἐοῦσα, πολύστονον ἄλγος ἀείρειν."
Ὣς ἄρ' ἔφη· τὴν δ' αἶψα πόδες φέρον ἐγκονέουσαν.
ἀσπασίως δ' ὄχθῃσιν ἐπηέρθη ποταμοῖο,
ἀντιπέρην λεύσσουσα πυρὸς σέλας, ὅ ῥά τ' ἀέθλου
παννύχιοι ἥρωες ἐυφροσύνῃσιν ἔδαιον.
ὀξείῃ δ' ἤπειτα διὰ κνέφας ὄρθια φωνῇ
ὁπλότατον Φρίξοιο περαιόθεν ἤπυε παίδων,
Φρόντιν· ὁ δὲ ξὺν ἑοῖσι κασιγνήτοις ὄπα κούρης
αὐτῷ τ' Αἰσονίδῃ τεκμήρατο· σῖγα δ' ἑταῖροι
θάμβεον, εὖτ' ἐνόησαν ὃ δὴ καὶ ἐτήτυμον ἦεν.
τρὶς μὲν ἀνήυσεν, τρὶς δ' ὀτρύνοντος ὁμίλου
Φρόντις ἀμοιβήδην ἀντίαχεν· οἱ δ' ἄρα τείως

57. κατὰ Brunck. *οὖρος* pro *ἄντρον* G.
59. *σῇς* Pariss. duo, unde *σῇσι* Brunck. *κίον* Ruhnken: *κύον* codd. *δολίαισιν* L, G.
64. *οἴχεο* Pierson.
73. *τεκμήρατο* Brunck: *τεκμαίρατο* L: *τεκμαίρετο* vulg.

56. ἁρπαλέως: 'greedily'; cf. 2. 306.

57. Λάτμιον: Latmus was a mt. in Caria, where the Moon kissed the sleeping Endymion; cf. Ov. *A. A.* 3. 83, Latmius Endymion non est tibi, Luna, rubori. Strabo (543, 17) mentions the cave, *πρὸς τῷ Λάτμῳ δείκνυται τάφος Ἐνδυμίωνος ἔν τινι σπηλαίῳ.* **ἀλύσκω**: only here in the sense of *ἀλύω* or *ἀλύσσω* 'to roam distraught'; elsewhere it means 'to flee from.'

58. περιδαίομαι: cf. *δαιομένη*, 3. 661: Call. *Epigr.* 49. 3, *Πάμφιλον . . . ἔρωτι δεδαυμένον*, *Ap.* 49, *ἠιθέου ὑπ' ἔρωτι κεκαυμένος*: Hor. *C.* 2. 4. 7, arsit virgine rapta.

59. sqq. 'Full often, I ween, have I come down from heaven, remembering my love for him, through thy cunning incantations, that thou mightest be able in the blackness of the night to follow at thy ease the magic arts so dear to thee.' For the power of witchcraft over the Moon v.n. 3. 533; Ov. *Her.* 6. 84, Illa (*sc.* Medea) reluctantem curru deducere Lunam Nititur, et tenebris abdere Solis equos.

62. ἔμμορες: v.n. 3. 4.

65. ἄλγος ἀείρειν: 'to take upon thyself a burden of bitter woe.'

70. ὄρθια: *ἐπιτεταμένως, μεγάλως.* Schol.; cf. *Il.* 11. 10, *ἤυσε . . . ὄρθια*: h. Hom. *Cer.* 20, *ἰάχησε δ' ἄρ' ὄρθια φωνῇ.*

71. ὁπλότατον: v.n. 1. 43. **περαιόθεν**: 'from the opposite side.'

72. Φρόντιν: cf. 2. 1155.

73. τεκμήρατο: 'divined' that it was the voice of M.

ἥρωες μετὰ τήνγε θοοῖς ἐλάασκον ἐρετμοῖς.
οὔπω πείσματα νηὸς ἐπ' ἠπείροιο περαίης
βάλλον, ὁ δὲ κραιπνοὺς χέρσῳ πόδας ἧκεν Ἰήσων
ὑψοῦ ἀπ' ἰκριόφιν· μετὰ δὲ Φρόντις τε καὶ Ἄργος,
υἷε δύω Φρίξου, χαμάδις θόρον· ἡ δ' ἄρα τούσγε
γούνων ἀμφοτέρῃσι περισχομένη προσέειπεν·
"Ἔκ με, φίλοι, ῥύσασθε δυσάμμορον, ὥς δὲ καὶ αὐτοὺς
ὑμέας Αἰήταο, πρὸ γάρ τ' ἀναφανδὰ τέτυκται
πάντα μάλ', οὐδέ τι μῆχος ἱκάνεται. ἀλλ' ἐπὶ νηὶ
φεύγωμεν, πρὶν τόνδε θοῶν ἐπιβήμεναι ἵππων.
δώσω δὲ χρύσειον ἐγὼ δέρος, εὐνήσασα
φρουρὸν ὄφιν· τύνη δὲ θεοὺς ἐνὶ σοῖσιν ἑταίροις,
ξεῖνε, τεῶν μύθων ἐπιίστορας, οὕς μοι ὑπέστης,
ποίησαι· μηδ' ἔνθεν ἑκαστέρω ὁρμηθεῖσαν
χήτει κηδεμόνων ὀνοτὴν καὶ ἀεικέα θείης."
Ἴσκεν ἀκηχεμένη· μέγα δὲ φρένες Αἰσονίδαο
γήθεον· αἶψα δέ μιν περὶ γούνασι πεπτηυῖαν
ἧκ' ἀναειρόμενος προσπτύξατο, θάρσυνέν τε·
"Δαιμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ὅρκιος ἔστω,
Ἥρη τε Ζυγίη, Διὸς εὐνέτις, ἣ μὲν ἐμοῖσιν

77. ἐλάεσκον vulg.
80. ἐπ' ἰκριόφιν vulg.
85. ἐνὶ Brunck.
87. εὐνήσασθαι G.
88. ἐπὶ vulg.
91. χήτεϊ Brunck, Seaton.

78. ἐπ' ἠπείροιο περαίης: 'on the opposite shore'; cf. 2. 392, 4. 848. Ap. seems to be the only writer who uses the full expression; elsewhere we find only περαίη, *sc.* γῆ, χώρα (v. 1. 1112).

79. πόδας ἧκεν: cf. *Od.* 12. 442, ἧκα δ' ἐγὼ καθύπερθε πόδας.

82. ἀμφοτέρῃσι: *sc.* χερσί; cf. *Od.* 10. 264, αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων.

84. ἀναφανδά: here only as an adj.; in Hom. it is an adv. opposed to κρύβδην; cf. ἀμφαδά, 3. 615.

85. ἱκάνεται: the middle form only here, though common in Hom.

87. The Schol. says that the author of the Ναυπακτικά (rather Ναυπάκτια, the form found in Paus.; v. Introd. p. 20) represented Medea as bringing the fleece with her in her flight from her father's house where it lay. Aphrodite sent deep sleep on Aeetes, who was plotting with the Colchians to burn the Argo, and the heroes escaped from his palace followed by Medea.

89. ἐπιίστορας: v.n. 2. 872.

91. χήτει: cf. 1. 887. **ὀνοτήν**: = μεμπτήν. The Homeric form is ὀνοστός. For κηδεμόνων v.n. 3. 732.

92. Ἴσκεν: v.n. 1. 834.

95. Δαιμονίη: v.n. 1. 476. **ὅρκιος**: cf. Soph. *Ph.* 1324, Ζῆνα δ' ὅρκιον καλῶ. Pausanias (5. 24. 2) mentions a statue of Ζεὺς Ὅρκιος in the βουλευτήριον at Olympia, with a thunderbolt in either hand.

96. Ζυγίη: 'goddess of marriage rites'; Ζυγία· ἡ Ηρα. Ζύγιος· Ζεύς. Hesych. Cf. Musaeus 274, ἦν γάμος, ἀλλ' ἀχόρευτος· ἔην λέχος, ἀλλ' ἄτερ ὕμνων· Οὐ Ζυγίην Ἥρην τις ἐπευφήμησεν ἀοιδός. Juno had a temple under the

κουριδίην σε δόμοισιν ἐνιστήσεσθαι ἄκοιτιν,
εὖτ' ἂν ἐς Ἑλλάδα γαῖαν ἱκώμεθα νοστήσαντες."
Ὣς ηὔδα, καὶ χεῖρα παρασχεδὸν ἤραρε χειρὶ
δεξιτερήν· ἡ δέ σφιν ἐς ἱερὸν ἄλσος ἀνώγει
νῆα θοὴν ἐλάαν αὐτοσχεδόν, ὄφρ' ἔτι νύκτωρ
κῶας ἑλόντες ἄγοιντο παρὲκ νόον Αἰήταο.
ἔνθ' ἔπος ἠδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν.
εἰς γάρ μιν βήσαντες, ἀπὸ χθονὸς αὐτίκ' ἔωσαν
νῆα· πολὺς δ' ὀρυμαγδὸς ἐπειγομένων ἐλάτῃσιν
ἦεν ἀριστήων· ἡ δ' ἔμπαλιν ἀίσσουσα
γαίῃ χεῖρας ἔτεινεν ἀμήχανος. αὐτὰρ Ἰήσων
θάρσυνέν τ' ἐπέεσσι, καὶ ἴσχανεν ἀσχαλόωσαν.
Ἧμος δ' ἀνέρες ὕπνον ἀπ' ὀφθαλμῶν ἐβάλοντο
ἀγρόται, οἵ τε κύνεσσι πεποιθότες οὔποτε νύκτα
ἄγχαυρον κνώσσουσιν, ἀλευάμενοι φάος ἠοῦς,
μὴ πρὶν ἀμαλδύνῃ θηρῶν στίβον ἠδὲ καὶ ὀδμὴν
θηρείην λευκῇσιν ἐνισκίμψασα βολῇσιν·
τῆμος ἄρ' Αἰσονίδης κούρη τ' ἀπὸ νηὸς ἔβησαν
ποιήεντ' ἀνὰ χῶρον, ἵνα κριοῦ καλέονται

97. ἐνιστήσασθαι G, vulg.: ἔνι θήσεσθαι Pierson.
111. ἀλευόμενοι Brunck.
115. Κριοῦ Merkel. καλέωνται G.

name *Iuga* or *Iugalis* in the Forum at Rome.

97. κουριδίην: v.n. 1. 611.

99. παρασχεδόν: v.n. 1. 354.

101. αὐτοσχεδόν: v.n. 1. 12.

102. παρὲκ νόον: v.n. 1. 130.

103. ἔπος ἠδὲ καὶ ἔργον: cf. *Il.* 19. 242, αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον: Ter. *Andr.* 381, dictum factum invenerit: Ov. *Met.* 4. 549, res dicta secuta est.

104. εἰς . . . βήσαντες: 'putting her on board.'

109 sqq. "In the hour when men from their eyes the fetters of slumber cast, Even huntsmen, which put their trust in their hounds, nor ever waste In slumber the end of the night, but the light of the sun they prevent, Lest, ere they be forth, he efface the track of the beasts, and the scent Of the quarry, with stainless-gleaming shafts down-smiting thereon, Even then with the maid from the galley forth stepped Aison's son" (Way).

110. ἀγρόται: here 'huntsmen' (ἀγρευταί); cf. the gloss in Hesych. ἀγρόται· θηρευταί, referring primarily to *Od.* 16. 218, οἰωνοὶ . . . οἷσί τε τέκνα Ἀγρόται ἐξείλοντο, though there the word may have its usual meaning 'rustics.' Ap. uses ἀγρότις 'huntress,' 2. 509; cf. *Anth. P.* 6. 13, ἀγρότα Πάν, 6. 111, κούρᾳ . . . ἀγροτίδι (i.e. Artemis).

111. ἄγχαυρον: τὸν καιρὸν τὸν πλησίον καὶ ἐγγὺς τῆς ἡμέρας, ὥσπερ λυκόφωτα. Schol. The word is ἅπ. λεγ.

112. ἀμαλδύνῃ: v.n. 1. 834.

113. ἐνισκίμψασα: here ἐνσκίμπτειν has the force of *incumbere*, and βολῇσιν is instr. dat.; elsewhere in Ap. it is equivalent to *infigere*, 3. 153, 765.

115. ἵνα κριοῦ . . . εὐναί: 'at the spot which men call the resting-place of the ram'; ὅπου πρῶτον τὸν Φρίξον κομίσας ὁ κριὸς ἀνεπαύσατο. Schol. For the legend v.n. 2. 653. For the constr. cf. 1. 216, 237; Pind. *N.* 9. 41, ἔνθα Ῥέας πόρον ἄνθρωποι καλέοισιν: *Il.*

εὐναί, ὅθι πρῶτον κεκμηότα γούνατ' ἔκαμψεν,
νώτοισιν φορέων Μινυήιον υἷ' Ἀθάμαντος.
ἐγγύθι δ' αἰθαλόεντα πελεν βωμοῖο θέμεθλα,
ὃν ῥά ποτ' Αἰολίδης Διὶ Φυξίῳ εἵσατο Φρίξος,
ῥέζων κεῖνο τέρας παγχρύσεον, ὥς οἱ ἔειπεν
Ἑρμείας πρόφρων ξυμβλήμενος. ἔνθ' ἄρα τούσγε
Ἄργου φραδμοσύνῃσιν ἀριστῆες μεθέηκαν.
τὼ δὲ δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἵκοντο,
φηγὸν ἀπειρεσίην διζημένω, ᾗ ἔπι κῶας
βέβλητο, νεφέλῃ ἐναλίγκιον, ἥ τ' ἀνιόντος
ἠελίου φλογερῇσιν ἐρεύθεται ἀκτίνεσσιν.
αὐτὰρ ὁ ἀντικρὺ περιμήκεα τείνετο δειρὴν
ὀξὺς ἀύπνοισιν προϊδὼν ὄφις ὀφθαλμοῖσιν
νισσομένους, ῥοίζει δὲ πελώριον· ἀμφὶ δὲ μακραὶ
ἠιόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος.
ἔκλυον οἳ καὶ πολλὸν ἑκὰς Τιτηνίδος Αἴης
Κολχίδα γῆν ἐνέμοντο παρὰ προχοῇσι Λύκοιο,
ὅς τ' ἀποκιδνάμενος ποταμοῦ κελάδοντος Ἀράξεω
Φάσιδι συμφέρεται ἱερὸν ῥόον· οἳ δὲ συνάμφω

117. Μινυήιον Pariss., et coni. Hoelzlin : Μινύϊον vulg.
127. τείνατο Paris. unus, Brunck.
134. σὺν ἄμφω vulg.

11. 757, Ἀλεισίου ἔνθα κολώνη Κέκληται, 'where is the hill called the hill of A.'

117. **Μινυήιον**: v.n. 1. 763.

119. **Αἰολίδης**: v.n. 1. 143. **Φυξίῳ**: v.n. 2. 1147.

121. **Ἑρμείας**: v.n. 2. 1146.

122. **μεθέηκαν** : ' suffered them (i.e. Jason and Medea) to go apart.'

124. Virgil imitates this passage in describing Aeneas' search for the golden bough, *Aen.* 6. 136 sqq.

125. **νεφέλῃ ἐναλίγκιον** : cf. *Aen.* 8. 622, qualis cum caerula nubes Solis inardescit radiis.

126. **ἐρεύθεται** : cf. 3. 163.

128. **ὀξὺς . . . προϊδών** : cf. *Od.* 5. 393, ὀξὺ μάλα προϊδών.

129. **ῥοίζει** : 'hissed.' **πελώριον**: for the adverbial use of the neut. adj. cf. 207, 3. 532, 2. 323. **ἀμφί κ.τ.λ.** : cf. *Aen.* 3. 672 sqq., clamorem immensum tollit, quo pontus et omnes Contremuere undae, penitusque exterrita tellus Italiae, curvisque immugiit Aetna cavernis.

131. **ἔκλυον κ.τ.λ.**: cf. *Aen.* 7. 516, Audiit et Triviae longe lacus: audiit amnis Sulfurea Nar albus aqua, fontesque Velini.

Τιτηνίδος : τοῦ Τιτῆνος ποταμοῦ, ἀφ' οὗ καὶ ἡ χώρα Τιτηνὶς κέκληται, μνημονεύει Ἐρατοσθένης ἐν Γεωγραφικοῖς. Schol. The river is not mentioned elsewhere, and it is quite possible that **Τιτηνίς** refers to the origin of Aeetes, son of Helios, and so grandson of the Titan Hyperion (v.n. 54). **Αἴης**: v.n. 2. 417.

132. **Λύκοιο** : ποταμὸς ἀπὸ Ἀράξου φερόμενος συγκίρναται Φάσιδι, καὶ οὕτως ἀπολέσας τὸ ἴδιον ὄνομα ἐκδίδωσιν εἰς θάλασσαν. Schol. Strabo (476, 32) says that it joins the Iris, not the Phasis. Distinguish the river Lycus in Bithynia (2. 724).

133. **Ἀράξεω** : the Schol. wrongly says that this is the river in Scythia ; it is the river in Armenia flowing into the Caspian Sea. For the frequent confusion of the two v. Rawlinson on Hdt. 1. 202.

134. **ἱερόν** : all rivers were spoken of as sacred ; cf. *Il.* 11. 726, Soph. *Ph.* 1215, Eur. *Med.* 410, etc.

Καυκασίην ἄλαδ' εἰς ἓν ἐλαυνόμενοι προχέουσιν.
δείματι δ' ἐξέγροντο λεχωίδες, ἀμφὶ δὲ παισὶν
νηπιάχοις, οἵ τέ σφιν ὑπ' ἀγκαλίδεσσιν ἴανον,
ῥοίζῳ παλλομένοις χεῖρας βάλον ἀσχαλόωσαι.
ὡς δ' ὅτε τυφομένης ὕλης ὕπερ αἰθαλόεσσαι
καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται,
ἄλλη δ' αἶψ' ἑτέρῃ ἐπιτέλλεται αἰὲν ἐπιπρὸ
νειόθεν εἰλίγγοισιν ἐπήορος ἐξανιοῦσα·
ὣς τότε κεῖνο πέλωρον ἀπειρεσίας ἐλέλιξεν
ῥυμβόνας ἀζαλέῃσιν ἐπηρεφέας φολίδεσσιν.
τοῖο δ' ἑλισσομένοιο κατ' ὄμματα νίσσετο κούρη,
Ὕπνον ἀοσσητῆρα, θεῶν ὕπατον, καλέουσα
ἡδείῃ ἐνοπῇ, θέλξαι τέρας· αὖε δ' ἄνασσαν
νυκτιπόλον, χθονίην, εὐαντέα δοῦναι ἐφορμήν.
εἵπετο δ' Αἰσονίδης πεφοβημένος, αὐτὰρ ὅγ' ἤδη
οἴμῃ θελγόμενος δολιχὴν ἀνελύετ' ἄκανθαν

142. ἰλίγγοισιν coni. Wellauer: εἰλιγμοῖσιν vel εἰλίγγῃσιν Pierson.
145. κατ' ὄμματα νίσσετο Merkel: κατόμματον εἵσετο L, G: κατόμματον εἵσατο schol., vulg.: κατ' ὄμματος εἵσατο Pariss. quatt., Brunck.

135. Καυκασίην ἄλαδε: this is the Caspian according to the Schol., but the Phasis discharges into the Euxine. According to Hecataeus (p. 92 ed. Klausen) the Caspian was connected with the Euxine by the Phasis.

136. λεχωίδες: λεχωίς is the Alex. form for λεχώ (Eur. *El.* 652), which Hesych. explains by προσφάτως τετοκυῖα. **ἀμφὶ δὲ παισίν**: Virgil's imitation is well known, *Aen.* 7. 518, et trepidae matres pressere ad pectora natos. Ap. is recalling Eur. *Tro.* 557, βρέφη δὲ φίλια περὶ | πέπλους ἔβαλε ματρὶ χεῖρας | ἑπτοημένας.

139 sqq. 'And as when countless rings of murky smoke curl upwards from a smouldering wood, and one upon another rises in quick succession, ascending from beneath in floating wreaths, even so then did that monster wind its folds innumerable, cased in dry scales.' de M. translates ὕλης "une forêt," Way "a faggot-pile." Hom. derives similes from smoke in *Il.* 18. 207, 21. 522.

140. στροφάλιγγες: cf. 3. 759.

141. ἐπιτέλλεται: this verb is often used of stars rising; here it means 'rises after (ἐπί)' and takes the dat. (ἑτέρῃ), an innovation of Ap. Cf. 3. 277.

142. ἐπήορος: μετέωρος. Schol.; cf. 2. 1065, 3. 856. εἰλίγγοισιν seems to be a modal dat. 'in wreaths.'

144. ῥυμβόνας: τὰς εἰλήσεις τῆς σπείρας, τὰς περιδινήσεις. Schol. It is ἅπ. λεγ. Cf. ῥύμβος (or ῥόμβος) Eur. *fr.* 596, ἐν αἰθερίῳ ῥύμβῳ, *in vortice aetherio*. See also 1. 1139.

ἐπηρεφέας: v.n. 1. 1121. **φολίδεσσιν**: v.n. 1. 221.

145. κατ' ὄμματα νίσσετο: the corruption κατόμματον εἵσετο is due to the form νείσομαι for νίσσομαι (v. n. 1. 53). Brunck adopted κατ' ὄμματος εἵσατο (εἶμι), but such an expression is without parallel. κατόμματον has been explained as an adv. = ἐναντίον (Wellauer), or as an adj. with Ὕπνον (Hermann).

146. ἀοσσητῆρα: v. n. 1. 471. **θεῶν ὕπατον**: cf. *Il.* 14. 233, Ὕπνε, ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων.

147. ἄνασσαν: Hecate.

148. νυκτιπόλον: v.n. 3. 862. **εὐαντέα ἐφορμήν**: 'a favourable essay.' εὐάντης is ἅπ. λεγ. εὐάντητος, δυσάντης, and δυσάντητος are all found in late Greek.

150. οἴμῃ: ἐπωδῇ. Schol.; *lit.* 'the

γηγενέος σπείρης, μήκυνε δὲ μυρία κύκλα,
οἷον ὅτε βληχροῖσι κυλινδόμενον πελάγεσσιν
κῦμα μέλαν κωφόν τε καὶ ἄβρομον· ἀλλὰ καὶ ἔμπης
ὑψοῦ σμερδαλέην κεφαλὴν μενέαινεν ἀείρας
ἀμφοτέρους ὀλοῇσι περιπτύξαι γενύεσσιν.
ἡ δέ μιν ἀρκεύθοιο νέον τετμηότι θαλλῷ
βάπτουσ' ἐκ κυκεῶνος ἀκήρατα φάρμακ' ἀοιδαῖς
ῥαῖνε κατ' ὀφθαλμῶν· περί τ' ἀμφί τε νήριτος ὀδμὴ
φαρμάκου ὕπνον ἔβαλλε· γένυν δ' αὐτῇ ἐνὶ χώρῃ
θῆκεν ἐρεισάμενος· τὰ δ' ἀπείρονα πολλὸν ὀπίσσω
κύκλα πολυπρέμνοιο διὲξ ὕλης τετάνυστο.
ἔνθα δ' ὁ μὲν χρύσειον ἀπὸ δρυὸς αἴνυτο κῶας,
κούρης κεκλομένης· ἡ δ' ἔμπεδον ἑστηυῖα
φαρμάκῳ ἔψηχεν θηρὸς κάρη, εἰσόκε δή μιν
αὐτὸς ἑὴν ἐπὶ νῆα παλιντροπάασθαι Ἰήσων
ἤνωγεν, λεῖπεν δὲ πολύσκιον ἄλσος Ἄρηος.
ὡς δὲ σεληναίην διχομήνιδα παρθένος αἴγλην
ὑψόθεν ἐξανέχουσαν ὑπωροφίου θαλάμοιο

168. *ὑπωροφίοὐ* Merkel: *ὑπωρόφιον* vulg.: *ὑπωρόφιος* Pariss., Brunck.

way, or avenue' of song (*Od.* 22. 347).

δολιχὴν . . . σπείρης: 'relaxed the long spine of its sinuous earthborn frame.' Cf. *Aen.* 6. 422, immania terga resolvit Fusus humi, totoque ingens extenditur antro.

152. "like a dark wave, dumb and noiseless, rolling o'er a sluggish sea" (Coleridge); a beautiful conception to illustrate the silent unfolding of the serpent's coils. **βληχροῖσι**: cf. Pind. *fr.* 95, *βληχροὶ δνοφερᾶς νυκτὸς ποταμοί* (Hor. *C.* 2. 14. 17, flumine languido Cocytus): Alc. 46, *βληχρῶν ἀνέμων ἀχείμαντοι πνοαί*. The Homeric form is *ἀβληχρός*, which Ap. uses in 2. 205.

153. κῦμα . . . κωφόν: cf. *Il.* 14. 16, *ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ*.

ἄβρομον: this adj. seems to have quite the opposite meaning 'noisy' in *Il.* 13. 41, where the conquering Trojans are described as *ἄβρομοι, αὐϊάχοι*.

156. 'but she, dipping a freshly cut spray of juniper, drew forth from the witch-broth untempered drugs, uttering incantations the while, and sprinkled them on the serpent's eyes.' Cf. *Aen.* 5. 854, Ecce deus ramum Lethaeo rore madentem Vique soporatum Stygia, super utraque quassat Tempora; cunctantique natantia lumina solvit.

ἀρκεύθοιο: Pliny, *N. H.* 24. 8, says of the juniper: et huius duo genera . . . utraque accensa serpentes fugat. Sunt qui et perungunt corpus e semine eius in serpentium ictus.

τετμηότι: this form, with passive meaning, is only found here. It is apparently on the analogy of *κεκμηώς, βεβαρηώς, τετιηώς, κεχαρηώς*.

157. βάπτουσ' ἐκ κυκεῶνος: for the constr. cf. Theocr. 5. 127, *ἄνθ' ὕδατος τᾷ καλπίδι κηρία βάψαι*: Antiph. (25, Kock), *ἀρύταιναν . . . ἐκ μέσου βάψασα τοῦ λέβητος . . . ὕδατος*. **ἀοιδαῖς**: modal dat.; cf. 142, 1596, 3. 1297, 2. 589.

158. νήριτος: *πολλή*. Schol., v. n. 3. 1288.

161. πολυπρέμνοιο: *πολυστελέχου*. Schol., *ἅπ. λεγ.*

167. 'As a maiden catches on her fine-spun robe the beams of the mid-month moon rising above her chamber beneath the roof, etc.' Cf. 1. 775 sqq. **διχομήνιδα**: v.n. 1. 1231.

168. ὑπωροφίου: in Hom. we have

λεπταλέῳ ἑανῷ ὑποΐσχεται· ἐν δέ οἱ ἦτορ
χαίρει δερκομένης καλὸν σέλας· ὣς τότ' Ἰήσων
γηθόσυνος μέγα κῶας ἑαῖς ἐναείρατο χερσίν·
καί οἱ ἐπὶ ξανθῇσι παρηίσιν ἠδὲ μετώπῳ
μαρμαρυγῇ ληνέων φλογὶ εἴκελον ἷζεν ἔρευθος.
ὅσση δὲ ῥινὸς βοὸς ἤνιος ἢ ἐλάφοιο
γίγνεται, ἥν τ' ἀγρῶσται ἀχαινένην καλέουσιν,
τόσσον ἔην πάντῃ χρύσεον ἐφύπερθεν ἄωτον.
βεβρίθει λήνεσσιν ἐπηρεφές· ἤλιθα δὲ χθὼν
αἰὲν ὑποπρὸ ποδῶν ἀμαρύσσετο νισσομένοιο.
ἤιε δ' ἄλλοτε μὲν λαιῷ ἐπειμένος ὤμῳ
αὐχένος ἐξ ὑπάτοιο ποδηνεκές, ἄλλοτε δ' αὖτε
εἴλει ἀφασσόμενος· περὶ γὰρ δίεν, ὄφρα ἑ μή τις
ἀνδρῶν ἠὲ θεῶν νοσφίσσεται ἀντιβολήσας.
Ἠὼς μέν ῥ' ἐπὶ γαῖαν ἐκίδνατο, τοὶ δ' ἐς ὅμιλον
ἷξον· θάμβησαν δὲ νέοι μέγα κῶας ἰδόντες
λαμπόμενον στεροπῇ ἴκελον Διός. ὦρτο δ' ἕκαστος

170. δερκομένῃ vulg.
172. παρηίσιν coni. Brunck: παρηάσιν vulg.: παρειάσιν Pariss. quatt.
173. μαρμαρυγῆ G. ληναίων L, G.
176. τόσσον ἐὸν Madvig: τοσσατίην Merkel.
182. ἠὲ Paris. unus: ἠδὲ vulg.
185. Ακαστος Rutgers.

frequent mention of women's chambers in the upper story (ὑπερῷον) which was reached by a κλῖμαξ; v. Jebb, *J.H.S.* vii. 170 sqq., Monro, *Od.* App. v.

169. ἑανῷ: in Ap. always a subst., cf. 1155, 1189; in Hom. we have ἑᾶνός (subst.), and ἑᾱνός (adj.). **ὑποΐσχεται**: cf. 473. Ap. alone uses the form, v.n. 2. 24. **οἱ . . . δερκομένης**: v.n. 3. 1009.

173. μαρμαρυγῇ: instr. dat.; v.n. 2. 42. **ληνέων**: the pl. of λῆνος, *lana*, is used here on the analogy of ἔρια. λήνει is found in Aesch. *Eum.* 44, and Hesych. explains it by ἐρίῳ.

174. ἤνιος: this Homeric epithet of oxen is variously explained: (1) *yearling*, ἔνος (2) *sleek*, rt. ἀν 'to glisten' (3) *full-grown*, ἄνειν.

175. ἀγρῶσται: κυνηγοί. Schol. In Attic it means 'herdsmen' (ἀγρός); v. Wilamowitz on Eur. *H.F.* 377, who points out that the later connexion with ἀγρώσσω strictly requires the accentuation ἀγρωστής. **ἀχαινένην**: 'brocket,' i.e. a stag with short spike-like antlers, cf. ἀκίδες 'points.' The Schol. derives it from a Cretan city Achaea, which seems to have existed merely in his imagination. Some connect it with a word ἀχαία (= ἔρια, Hesych.), and explain it either 'cui tenera adhuc cornua et mollis ad instar velleris lanuginosa' (Salmasius), or 'mollibus pilis insignis' (Beck, Lehrs). The peculiarities of the ἀχαΐνης ἔλαφος are described in Arist. *H.A.* 2. 15. 9, 9. 5. 8.

176. ἄωτον: 'fleece,' a meaning found in *Od.* 9. 434. The neut. form prevails in late Gr. It is connected with ἄημι, like *floccus* with *flo*; v. Buttm. *Lexil.*, Bury on Pind. *N.* 2. 9.

179. ἐπειμένος: cf. 3. 45.

180. ὑπάτοιο: v.n. 1. 222. **ποδηνεκές**: cf. 1. 324.

181. εἴλει ἀφασσόμενος: 'he grasped it in his hands, rolling it up.' **ὄφρα μή**: Hom. uses μή with verbs of fearing, and confines ὄφρα μή to final clauses. In Attic we sometimes find ὅπως μή, e.g. Plat. *Euthyph.* 4 E, οὐ φοβεῖ ὅπως μὴ . . . τυγχάνῃς πράττων.

182. νοσφίσσεται: ἀφαιρήσεται. Schol.; more probably aor. subj.

ψαῦσαι ἐελδόμενος δέχθαι τ' ἐνὶ χερσὶν ἑῇσιν.
Λἰσονίδης δ' ἄλλους μὲν ἐρήτυε, τῷ δ' ἐπὶ φᾶρος
κάββαλε νηγάτεον· πρύμνῃ δ' ἐνεείσατο κούρην
ἀνθέμενος, καὶ τοῖον ἔπος μετὰ πᾶσιν ἔειπεν·
" Μηκέτι νῦν χάζεσθε, φίλοι, πάτρηνδε νέεσθαι.
ἤδη γὰρ χρειώ, τῆς εἵνεκα τήνδ' ἀλεγεινὴν
ναυτιλίην ἔτλημεν ὀιζύι μοχθίζοντες,
εὐπαλέως κούρης ὑπὸ δήνεσι κεκράανται.
τὴν μὲν ἐγὼν ἐθέλουσαν ἀνάξομαι οἶκαδ' ἄκοιτιν
κουριδίην· ἀτὰρ ὔμμες Ἀχαιίδος οἷά τε πάσης
αὐτῶν θ' ὑμείων ἐσθλὴν ἐπαρωγὸν ἐοῦσαν
σώετε. δὴ γάρ που, μάλ' ὀίομαι, εἶσιν ἐρύξων
Λἰήτης ὁμάδῳ πόντονδ' ἴμεν ἐκ ποταμοῖο.
ἀλλ' οἱ μὲν διὰ νηός, ἀμοιβαδὶς ἀνέρος ἀνὴρ
ἑζόμενος, πηδοῖσιν ἐρέσσετε· τοὶ δὲ βοείας
ἀσπίδας ἡμίσees, δῄων θοὸν ἔχμα βολάων,
προσχόμενοι νόστῳ ἐπαμύνετε. νῦν δ' ἐνὶ χερσὶν
παῖδας ἑοὺς πάτρην τε φίλην, γεραρούς τε τοκῆας
ἴσχομεν· ἡμετέρῃ δ' ἐπερείδεται Ἑλλὰς ἐφορμῇ,
ἠὲ κατηφείην, ἢ καὶ μέγα κῦδος ἀρέσθαι."

187. *αὐτοὺς* pro *ἄλλους* D'Arnaud.
190. *φράζεσθε* v.l. in schol.
199. *ἄλλοι μὲν* L, vulg.
203. *φίλοι* L, Merkel.

187-9. τῷ . . . ἀνθέμενος: 'and over it (i.e. the fleece) he threw a new-spun robe, and placed it upon the poop, setting the maiden thereon.' For *νηγάτεον* see on 1. 775. **ἐνεείσατο**: this curious form contains a double augment, as *ει* represents *εε* in the Homeric *ἐέσσατο*, *Od.* 14. 295, *μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο*.

190. χάζεσθε: only here c. inf.

191. χρειώ: 'the object'; v.n. 3. 33.

193. εὐπαλέως: this adv. is *ἅπ. λεγ.*; for the adj. v. 2. 618; cf. *δυσπαλέας*, 52 supr.

198. ὁμάδῳ: 'with the din of armed men.' **ἐκ ποταμοῖο**: they had rowed up the river to the Plain of Ares, 3. 1270.

199. διὰ νηός: i.e. throughout the whole length of the ship. **ἀμοιβαδὶς . . . ἑζόμενος**: these words have been interpreted in different ways. The passage closely resembles 2. 1061, *ἡμίσees μὲν ἐρέσσετ' ἀμοιβαδίς, ἡμίσees δὲ Δούρασί τε ξυστοῖσι καὶ ἀσπίσιν ἄρσετε νῆα*. There *ἀμοιβαδίς* means that the two divisions were to relieve each other, and so de M. renders here, "chaque homme s'asseyant à son tour à la place d'un autre," which seems to be right. The Lat. translators take the view expressed by Way, "Now down through the ship, man ranged after man in order arow, Shall the half of you sit at the oars to toil." This derives support from the use of *ἐναμοιβαδίς*, 1. 380. *ἀμοιβαδίς* is only found here c. gen. For the nom. abs. cf. 1. 396.

201. θοόν: v.n. 1. 743. **ἔχμα**: *κώλυμα*. Schol.; v.n. 1. 1200.

203. ἑούς: = *ἡμετέρους*; v.n. 1. 1113.

204. ἐπερείδεται: as one leans on a staff; cf. Ar. *Eccl.* 276, *βακτηρίοις ἐπερειδόμεναι*.

205. κατηφείην: v.n. 1. 267. **ἢ καί**: denoting the alternative which the speaker prefers, or which is more pro-

Ὣς φάτο, δῦνε δὲ τεύχε᾽ ἀρήια· τοὶ δ᾽ ἰάχησαν
θεσπέσιον μεμαῶτες. ὁ δὲ ξίφος ἐκ κολεοῖο
σπασσάμενος πρυμναῖα νεὼς ἀπὸ πείσματ᾽ ἔκοψεν.
ἄγχι δὲ παρθενικῆς κεκορυθμένος ἰθυντῆρι
Ἀγκαίῳ παρέβασκεν· ἐπείγετο δ᾽ εἰρεσίῃ νηῦς
σπερχομένων ἄμοτον ποταμοῦ ἄφαρ ἐκτὸς ἐλάσσαι.
Ἤδη δ᾽ Αἰήτῃ ὑπερήνορι πᾶσί τε Κόλχοις
Μηδείης περίπυστος ἔρως καὶ ἔργ᾽ ἐτέτυκτο.
ἐς δ᾽ ἀγορὴν ἀγέροντ᾽ ἐνὶ τεύχεσιν· ὅσσα δέ πόντου
κύματα χειμερίοιο κορύσσεται ἐξ ἀνέμοιο,
ἢ ὅσα φύλλα χαμᾶζε περικλαδέος πέσεν ὕλης
φυλλοχόῳ ἐνὶ μηνί—τίς ἂν τάδε τεκμήραιτο;—
ὣς οἱ ἀπειρέσιοι ποταμοῦ παρεμέτρεον ὄχθας,
κλαγγῇ μαιμώοντες· ὁ δ᾽ εὐτύκτῳ ἐνὶ δίφρῳ
Αἰήτης ἵπποισι μετέπρεπεν, οὕς οἱ ὄπασσεν
Ἥλιος πνοιῇσιν ἐειδομένους ἀνέμοιο,
σκαιῇ μέν ῥ᾽ ἐνὶ χειρὶ σάκος δινωτὸν ἀείρων,
τῇ δ᾽ ἑτέρῃ πεύκην περιμήκεα· πὰρ δέ οἱ ἔγχος
ἀντικρὺ τετάνυστο πελώριον. ἡνία δ᾽ ἵππων

208. *νεὸς* Rzach. *ναὸς* G.
214. *ὅσσα δὲ* Merkel : *ὅσσα τε* codd.
219. *μαιμώοντες* Pariss. quatt. : *μαιμώωντες* vulg.

bable ; cf. 276. **ἀρέσθαι** : for the connexion of *ἠρόμην* with *ἄρνυμαι* v. Jebb on Soph. *Aj.* 75.

208. Cf. *Aen.* 4. 579, Dixit vaginaque eripit ensem Fulmineum, strictoque ferit retinacula ferro. **νεώς** : the only instance of this Attic form in the poem. Rzach's *νεός* may be right.

210. παρέβασκεν : stood beside him to defend him, as the *παραιβάτης* stood beside the *ἡνίοχος* in the war-chariot ; cf. *Il.* 11. 104, *Ἄντιφος αὖ παρέβασκε.*

211. ἄμοτον : v.n. 1. 513.

213. περίπυστος : *περιβόητος.* Schol., an Alex. word.

214. ὅσσα . . . κύματα : the numbering of the waves was a proverbially hopeless task ; cf. Theocr. 16. 60, *ἐπ᾽ ἠόνι κύματα μετρεῖν* : Virg. *G.* 2. 108, nosse quot Ionii veniant ad litora fluctus : Mart. 6. 34. 2, Oceani fluctus me numerare iubes.

215. κορύσσεται : cf. 2. 71, 1. 1028.

216. Cf. *Aen.* 6. 309, quam multa in silvis autumni frigore primo Lapsa cadunt folia. Ap. is recalling *Od.* 9. 51, *Il.* 2. 800, where we have the simile of the leaves. **περικλαδέος** : *lit.* 'with branches all round,' *ἅπ. λεγ.*

217. φυλλοχόῳ ἐνὶ μηνί : this phrase was used by Hesiod, as we learn from Poll. 1. 231.

218. παρεμέτρεον : *παρέπλεον.* Schol. : v.n. 1. 595.

219. κλαγγῇ : modal dat.

221. Ἥλιος : father of Aeetes. **πνοιῇσιν ἐειδομένους** : cf. 1368 ; *Il.* 10. 437, *θεέιν ἀνέμοισιν ὁμοῖοι.*

222. δινωτόν: 'rounded' ; cf. *Il.* 13.407, *ἀσπίδα . . . δινωτήν*, where Leaf says that the word probably refers to concentric rings as ornaments on the metallic surface of the shield. See also on 3. 44.

223. πεύκην : *λαμπάδα, ὡς ἐμπρήσων τὴν ναῦν.* Schol. So Hector tried to burn the ships of the Greeks in *Il.* 5. Cf. the device on the shield of Capaneus, Aesch. *Th.* 427, *ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον, Φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη, Χρυσοῖς δὲ φωνεῖ γράμμασιν· πρήσω πόλιν.*

γέντο χεροῖν Ἄψυρτος. ὑπεκπρὸ δὲ πόντον ἔταμνεν
νηῦς ἤδη κρατεροῖσιν ἐπειγομένη ἐρέτῃσιν,
καὶ μεγάλου ποταμοῖο καταβλώσκοντι ῥεέθρῳ.
αὐτὰρ ἄναξ ἄτῃ πολυπήμονι χεῖρας ἀείρας
Ἠέλιον καὶ Ζῆνα κακῶν ἐπιμάρτυρας ἔργων
κέκλετο· δεινὰ δὲ παντὶ παρασχεδὸν ἤπυε λαῷ,
εἰ μή οἱ κούρην αὐτάγρετον, ἢ ἀνὰ γαῖαν,
ἢ πλωτῆς εὑρόντες ἔτ' εἰν ἁλὸς οἴδματι νῆα,
ἄξουσιν, καὶ θυμὸν ἐνιπλήσει μενεαίνων
τίσασθαι τάδε πάντα, δαήσονται κεφαλῇσιν
πάντα χόλον καὶ πᾶσαν ἑὴν ὑποδέγμενοι ἄτην.
Ὣς ἔφατ' Αἰήτης· αὐτῷ δ' ἐνὶ ἤματι Κόλχοι
νηάς τ' εἰρύσσαντο, καὶ ἄρμενα νηυσὶ βάλοντο,
αὐτῷ δ' ἤματι πόντον ἀνήιον· οὐδέ κε φαίης
τόσσον νηίτην στόλον ἔμμεναι, ἀλλ' οἰωνῶν
ἰλαδὸν ἄσπετον ἔθνος ἐπιβρομέειν πελάγεσσιν.
Οἱ δ' ἀνέμου λαιψηρὰ θεᾶς βουλῇσιν ἀέντος
Ἥρης, ὄφρ' ὤκιστα κακὸν Πελίαο δόμοισιν

233. ἐνιπλήσει Brunck : ἐπιπλήσει codd.
237. εἰρύσσαντο Brunck : εἰρύσαντο codd.
241. θεᾶς Merkel : θεῆς codd.

225. **γέντο**: v.n. 3. 1321. **ὑπεκπρὸ . . . ἔταμνεν**: 'was cleaving its way out from the river into the sea.' The compound is ἅπ. λεγ.

227. **καταβλώσκοντι ῥεέθρῳ**: 'the downward current.'

229. **ἐπιμάρτυρας**: in *Il.* 7. 76 the nom. is *ἐπιμάρτυρος*, but in *Od.* 1. 273 Zenod. read *ἐπιμάρτυρες* for *ἐπιμάρτυροι*.

230. **ἤπυε λαῷ**: *ἠπύω* here c. dat. as in Eur. *Bacch.* 984; in 71 supr., where it means 'call upon,' c. acc. as in Hom.

231 sqq. 'unless they shall bring back to him the maiden captured forthwith, either on land, or discovering the vessel while yet in the waves of the open Euxine, and unless he shall satisfy to the full his soul's eager craving for vengeance, on their own heads shall it be, and they shall learn by suffering the measure of his wrath and of the blow which he had felt.' **αὐτάγρετον**: on *Od.* 16. 148 the grammarians give a double interpretation of *αὐτάγρετα*, (1) *αὐθαίρετα*, (2) *πάραυτα ἀγρευόμενα*. The former of these meanings we have had in 2. 326, the latter seems to be the meaning here, though we might also render 'captured by their own hands.'

232. **πλωτῆς**: *lit.* 'navigable,' cf. Hdt. 2. 102, *θάλασσαν οὐκέτι πλωτὴν ὑπὸ τῶν βραχέων*.

234. **κεφαλῇσιν**: cf. *Il.* 4. 162, *σύν τε μεγάλῳ ἀπέτισαν Σὺν σφῇσιν κεφαλῇσιν*.

235. **ἄτην**: cf. 228.

238. **ἀνήιον**: 'put out to sea'; cf. *Od.* 10. 332, *ἐκ Τροίης ἀνιόντα* (*ἀνα-* as in *ἀναπλεῖν*, *ἀνάγεσθαι*).

οὐδέ κε φαίης κ.τ.λ.: 'nor wouldst thou say so much that it was an armament of ships, as that an innumerable company of birds in flocks were screaming o'er the waves.' For *τόσον* followed by an adversative particle cf. *Il.* 21. 275, *ἄλλος δ' οὔ τίς μοι τόσον αἴτιος Οὐρανιώνων Ἀλλὰ φίλη μήτηρ.* **οἰωνῶν**: cf. *Il.* 2. 459, *τῶν δ' ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά*, κ.τ.λ.

240. **ἐπιβρομέειν**: cf. 3. 1371; 17 supr.

241. **λαιψηρά**: for the adverbial use cf. Eur. *Ion* 717, *Βάκχιος λαιψηρὰ πηδᾷ*: 849 infr. The Homeric phrase is *ἀνέμων λαιψηρὰ κέλευθα*.

Αἰαίη Μήδεια Πελασγίδα γαῖαν ἵκηται,
ἠοῖ ἐνὶ τριτάτῃ πρυμνήσια νηὸς ἔδησαν
Παφλαγόνων ἀκτῇσι, πάροιθ' Ἅλυος ποταμοῖο.
ἡ γάρ σφ' ἐξαποβάντας ἀρέσσασθαι θυέεσσιν
ἠνώγει Ἑκάτην. καὶ δὴ τὰ μέν, ὅσσα θυηλὴν
κούρη πορσανέουσα τιτύσκετο, μήτε τις ἴστωρ
εἴη, μήτ' ἐμὲ θυμὸς ἐποτρύνειεν ἀείδειν.
ἄζομαι αὐδῆσαι· τό γε μὴν ἔδος ἐξέτι κείνου,
ὅ ῥα θεᾷ ἥρωες ἐπὶ ῥηγμῖσιν ἔδειμαν,
ἀνδράσιν ὀψιγόνοισι μένει καὶ τῆμος ἰδέσθαι.
Αὐτίκα δ' Λἰσονίδης ἐμνήσατο, σὺν δὲ καὶ ἄλλοι
ἥρωες, Φινῆος ὃ δὴ πλόον ἄλλον ἔειπεν
ἐξ Αἴης ἔσσεσθαι· ἀνώιστος δ' ἐτέτυκτο
πᾶσιν ὁμῶς. Ἄργος δὲ λιλαιομένοις ἀγόρευσεν·
"Νισσόμεθ' Ὀρχομενὸν τὴν ἔχραεν ὔμμι περῆσαι
νημερτὴς ὅδε μάντις, ὅτῳ ξυνέβητε πάροιθεν.
ἔστιν γὰρ πλόος ἄλλος, ὃν ἀθανάτων ἱερῆες

243. ἵκοιτο Brunck.
244. ἐνὶ Paris. unus : ἐν vulg.
245. ἀκτῇσι Paris. unus : ἀκταῖσι vulg.
247. θυηλὴν Paris. unus : θυηλῇ vulg.
252. τηλόσ' Köchly.
255. δ' ἐτέτυκτο Pariss. tres : δὲ τέτυκτο L, G.
257. νεισόμεθ' ἐς L, Vatt., Vrat., Vind. : νεύμεθ' ἐς Pariss., Brunck. τῇ G.

243. Αἰαίη: cf. 3. 1136. **Πελασγίδα**: v.n. 1. 580.

245. πάροιθ' Ἅλυος: 'at the mouth of the Halys'; v.n. 2. 366.

246. ἡ: Medea.

247. ὅσσα κ.τ.λ.: 'all that the maiden prepared in making ready the sacrifice.' Ap. uses θυηλή for sacrifices in general (1. 420, 2. 156), but in Hom. θυηλαί are ἀπαρχαί (v. Lehrs, *Aristarch.* 82).

249. For a like reserve on the poet's part v. 1. 921.

250. ἔδος: Νύμφις, ἐν τῷ ἕκτῳ περὶ Ἡρακλείας, Ἑκάτης φησὶν ἱερὸν εἶναι ἐν τῇ Παφλαγονίᾳ Μηδείας ἱδρυσαμένης. Schol.

252. Cf. 1. 1062, 2. 842. **καὶ τῆμος**: *vel hodie*. The nearest parallel to this strange use of τῆμος is 1400 infr. where we have it contrasted with χθιζόν.

254. Φινῆος: for his counsel v. 2. 420 sqq.

255. ἀνώιστος: *sc.* πλόος, 'unknown'; v.n. 1. 680.

256. Ἄργος: son of Phrixus.

257. νισσόμεθα: pres. for fut., 'we will return to Orchomenus by the way which that seer bade you go.' **τήν**: = τὴν ὁδὸν ἣν. Virg. may have imitated this elliptical use in *Aen.* 6. 95, Tu ne cede malis, sed contra audentior ito Quam (*sc.* viam) tua te fortuna sinet.

259. πλόος ἄλλος: the Schol. mentions a great number of different accounts of the return journey of the Argonauts. Herodorus, and Sophocles in the Σκύθαι, made them return home by the same route. Hecataeus said that they passed from the Phasis to the Ocean, thence to the Nile, thence to the Mediterranean. Hesiod, Pindar, and Antimachus said that they sailed through the Ocean to Libya, and then carrying their vessel overland arrived at the sea. Our poet's own account is derived from Timagetus, author of a work περὶ λιμένων, who is otherwise unknown. **ἱερῆες**: the learned records of the Egyptian priests are often referred to, e.g. Diod. 1. 44, Hdt. 2. 3 sqq., Cic. *Rep.* 3. 8.

πέφραδον, οἳ Θήβης Τριτωνίδος ἐκγεγάασιν.
οὔπω τείρεα πάντα, τά τ' οὐρανῷ εἱλίσσονται,
οὐδέ τί πω Δαναῶν ἱερὸν γένος ἦεν ἀκοῦσαι
πευθομένοις· οἷοι δ' ἔσαν Ἀρκάδες Ἀπιδανῆες,
Ἀρκάδες, οἳ καὶ πρόσθε σεληναίης ὑδέονται
ζώειν, φηγὸν ἔδοντες ἐν οὔρεσιν. οὐδὲ Πελασγὶς
χθὼν τότε κυδαλίμοισιν ἀνάσσετο Δευκαλίδῃσιν,
ἦμος ὅτ' Ἠερίη πολυλήιος ἐκλήιστο,
μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν,
καὶ ποταμὸς Τρίτων ἠύρροος, ᾧ ὕπο πᾶσα
ἄρδεται Ἠερίη· Διόθεν δέ μιν οὔποτε δεύει
ὄμβρος· ἄλις προχοῇσι δ' ἀνασταχύουσιν ἄρουραι.

269. ἠύρροος coni. Wellauer: εὔρροος G: ἐύρροος L, Vatt.: Τρίτωνος ἐύρροος Pariss.: εὐρύρροος Meineke: ἑπτάρροος Merkel in ed. min.
271. προχοῇσι Paris. quatt: προχοαῖσι vulg.

260. Θήβης: Thebes in Egypt. **Τριτωνίδος**: Τρίτων was the oldest name of the Nile (v. 269).

261. οὔπω τείρεα: τοὺς Αἰγυπτίους φησιν γεγονέναι πρὸ τοῦ πάντα τὰ ἄστρα φανῆναι. Schol. Hdt. (2. 2) says that the Phrygians were the oldest of all peoples, and tells the story how Psammetichus, king of Egypt, tried to decide the question. Our line is modelled on *Il.* 18. 485, ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται.

262. 'nor as yet was there any sacred race of the Danai to be learned of; there were none but Arcadians.' Danaus was said to have migrated from the Thebais in Upper Egypt to Greece (Hdt. 2. 91). He became king of Argos, and so the Argives, and later all the Greeks, were called Danai.

263. Ἀπιδανῆες: i.e. Peloponnesian. Apis was a mythical king of the Peloponnesus, and the land was called Ἀπία (cf. Soph. *O.C.* 1303).

264. The Arcadians were said to have existed before the moon, and so were called προσέληνοι. Ar. (*Nub.* 398) also uses the quaint compound βεκκεσέληνος for 'antediluvian,' βέκκος referring to the story in Hdt. 2. 2, and σέληνος to the Arcadians. For the general belief that they were the oldest of the Hellenes v. Strab. 333, 20; Paus. 5. 1; Hellan. *fr.* 70. **ὑδέονται**: v.n. 2. 528.

265. φηγόν: 'acorn'; cf. Plat. *Rep.* 372, φηγοὺς σποδιοῦσι πρὸς τὸ πῦρ. In an oracle in Hdt. 1. 66 we find πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασι.

266. Δευκαλίδῃσιν: οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὥς φησιν Ἑκαταῖος καὶ Ἡσίοδος. ἡ Θεσσαλία δὲ Πελασγία ἐκαλεῖτο ἀπὸ Πελασγοῦ τοῦ βασιλεύσαντος. Schol. For Deucalion cf. 3. 1087.

267. 'in the days when Egypt, mother of primeval man, bore the name of Aeria, land of the rich cornfields.' In Aesch. *Supp.* 66 the Danaids tell of their flight ἀερίας ἀπὸ γᾶς (i.e. Egypt). Tucker explains ἀερίας as 'far-off' 'dimly-seen' (v.n. 1. 580), and mentions another explanation 'misty,' the hazy ἀήρ of Egypt being contrasted with the αἰθὴρ λαμπρότατος of Attica. Our Schol. interprets it as μελάγγαιος, referring to the rich black soil.

269. Τρίτων: this name of the Nile is mentioned in Plin. *N.H.* 5. 9. **ἠύρροος**: formed on the analogy of ἠύκομος. Hom. has ἐύρροος.

270. ἄρδεται: cf. Eur. *Hel.* 1, Νείλου μὲν αἵδε καλλιπάρθενοι ῥοαί, Ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον, Λευκῆς τακείσης χιόνος, ἀρδεύει γύας. For the absence of rain in Egypt v. Hdt. 2. 14 with Rawlinson's note. In 2. 19 Hdt. discusses the overflow of the Nile.

271. ἄλις . . . ἄρουραι: 'the crops spring up in abundance through the overflowing of the river.' For προχοῇσι v.n. 1. 11.

ἔνθεν δή τινά φασι πέριξ διὰ πᾶσαν ὁδεῦσαι
Εὐρώπην Ἀσίην τε βίῃ καὶ κάρτεϊ λαῶν
σφωιτέρων θάρσει τε πεποιθότα· μυρία δ' ἄστη
νάσσατ' ἐποιχόμενος, τὰ μὲν ἤ ποθι ναιετάουσιν,
ἠὲ καὶ οὔ· πουλὺς γὰρ ἄδην ἐπενήνοθεν αἰών.
Αἶά γε μὴν ἔτι νῦν μένει ἔμπεδον υἱωνοί τε
τῶνδ' ἀνδρῶν, οὓς ὅσγε καθίσσατο ναιέμεν Αἶαν,
οἳ δή τοι γραπτοῦς πατέρων ἔθεν εἰρύονται,
κύρβιας, οἷς ἔνι πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν
ὑγρῆς τε τραφερῆς τε πέριξ ἐπινισσομένοισιν.
ἔστι δέ τις ποταμός, ὕπατον κέρας Ὠκεανοῖο,
εὐρύς τε προβαθής τε καὶ ὁλκάδι νηὶ περῆσαι·
Ἴστρον μιν καλέοντες ἑκὰς διετεκμήραντο·
ὅς δή τοι τείως μὲν ἀπείρονα τέμνετ' ἄρουραν

275. ἤ Stephanus : οὔ L, G.
278. ὅσγε Brunck : ὅγε codd.
279. δ' ἤτοι Hermann, et in v. 285. γραπτοὺς Wellauer.
283. προβαθής L, Merkel : προβαθύς vulg.

272. ἔνθεν δή τινά φασι: this was the famous king Sesostris (Diod. calls him Σεσόωσις, and our Schol. Σεσόγχωσις), whose wondrous conquests, surpassing even those of Alexander, are described in Hdt. 2. 102–11, Diod. 1. 53–9, Strab. 51, 18, etc. How far his achievements have been confused with those of Rameses II is a disputed question (v. Rawlinson on Hdt. *l.c.*). The conquests attributed to him by Hdt. and Strab. are assigned to Rameses in Tac. *Ann.* 2. 60.

274. σφωιτέρων : = ἑῶν, v.n. 1. 643.

275. νάσσατο : = κατῴκισεν, v.n. 1. 1356. **τὰ μέν κ.τ.λ.** : 'which in some cases may be still inhabited, or perchance not.'

276. ἠὲ καὶ οὔ: v.n. 205. The cities would probably have fallen into decay in the course of years. **πουλὺς . . . αἰών** : 'for many a long age has rolled by since then.' For ἐπενήνοθεν v.n. 1. 664.

277. Αἶα: v.n. 2. 417. For the tradition that the Colchians were colonists from Egypt cf. Dion. P. 588, Πὰρ δὲ μυχὸν Πόντοιο, μετὰ χθόνα Τυνδαριδάων, Κόλχοι ναιετάουσι μετήλυδες Αἰγύπτοιο : Amm. Marc. 22. 8. 24, Colchos . . . Aegyptiorum antiquam sobolem. Herodotus (2. 104) speaks of it as an established fact.

279 sqq. 'who, be well assured, guard the graven records of their forefathers, the pillars on which are inscribed all the ways and boundaries both of the sea and of the dry land for those who journey on all sides round.' **γραπτοῦς**: found elsewhere only in *Od.* 24. 229, γραπτοῦς ἀλεείνων, where it means the 'scratchings' of thorns. **κύρβιας**: "*columnas lapideas, calce oblitas et sic pictas*" (Hoelzlin). At Athens the laws of Solon were written out on square-based pyramidal pillars, which were called ἄξονες because they revolved on a pivot, and κύρβεις because of their shape (Gilbert, *Griech. Staatsalterthümer* i 155).

282. ὕπατον κέρας Ὠκεανοῖο : 'the northernmost branch of Ocean'; v.n. 1. 222. In Hes. *Th.* 789 the Styx is described as Ὠκεανοῖο κέρας. Every river could be called a branch, ἀπορρώξ, of Ocean, the great river encompassing the earth, the parent of all other rivers, fountains, etc.

283. προβαθής : 'exceeding deep.' If the v. l. προβαθύς were correct, it would be the only exception to the rule that these compounds end in -ης. **ὁλκάδι**: cf. 1. 603; for the navigability of the Danube in ancient times v. Pauly-Wissowa, *Real-Encycl.*

284. ἑκὰς διετεκμήραντο : 'they have traced it on the pillars (κύρβιες) afar off.'

εἷς οἷος· πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέαο
Ῥιπαίοις ἐν ὄρεσσιν ἀπόπροθι μορμύρουσιν.
ἀλλ' ὁπόταν Θρῃκῶν Σκυθέων τ' ἐπιβήσεται οὔρους,
ἔνθα διχῇ τὸ μὲν ἔνθα μετ' ἠῴην ἄλα βάλλει
τῇδ' ὕδωρ, τὸ δ' ὄπισθε βαθὺν διὰ κόλπον ἵησιν
σχιζόμενος πόντου Τρινακρίου εἰσανέχοντα,
γαίῃ ὃς ὑμετέρῃ παρακέκλιται, εἰ ἐτεὸν δὴ
ὑμετέρης γαίης Ἀχελώιος ἐξανίησιν."
Ὣς ἄρ' ἔφη· τοῖσιν δὲ θεὰ τέρας ἐγγυάλιξεν
αἴσιον, ᾧ καὶ πάντες ἐπευφήμησαν ἰδόντες
στέλλεσθαι τήνδ' οἶμον. ἐπιπρὸ γὰρ ὁλκὸς ἐτύχθη
οὐρανίης ἀκτῖνος, ὅπῃ καὶ ἀμεύσιμον ἦεν.

286. πνοιὰς Brunck.
288. ἐπιβήσεται Pariss. : ἐνιβήσεται vulg.
289. ἠῴην Gerhard : Ἰονίην codd. : Ἀξείνην Flangini : ἡμετέρην Fitch.
290. τῆλ' Wellauer.
292. ἡμετέρῃ L, vulg.
293. ἡμετέρης G.
297. ἀμεύσιμον ex *Et. Mag.* 82, 11 restituit Ruhnken : μόρσιμον codd.

286. πηγαὶ . . . βορέαο: the Schol. says that Ap. followed Aeschylus' Προμηθεὺς Λυόμενος in describing the Ister as descending from the land of the Hyperboreans (v. 2. 675). Cf. also Pind. *O.* 3. 25.

287. Ῥιπαίοις: cf. Virg. *G.* 1. 241, 3. 381. The blasts (ῥιπαί) of Boreas were supposed to come from these mythical mountains ; v. Soph. *O. C.* 1248.

289. 'dividing there into two branches it sends part of its waters into the eastern sea on this side, while winding backwards it discharges the rest through a deep gulf which runs into the Trinacrian sea.' **ἠῴην ἄλα**: for this name of the Euxine cf. 2. 745. Ἰονίην of the MSS. is clearly corrupt and probably due to a confusion with 632 infr., τῇ δ' αὖτε μετ' Ἰονίην ἅλα βάλλει, where we have a similar description of two mouths of the Rhone. Merkel tries to defend Ἰονίην by a doubtful passage, Amm. Marc. 22. 8. 13, Bospori vocati quod per eos Inachi filia . . . ad mare Ionium permeavit. From this he infers that Ἰονίη ἅλς could mean the Pontus. The notion that the Ister discharged into both the Adriatic and the Pontus is censured by Strabo (47, 44) and by Diodorus (4. 56). It was only through the conquests of the Romans under the Empire that any accurate knowledge of the Danube was acquired.

291. πόντου Τρινακρίου: the *Mare Siculum* at the lower end of the Adriatic. Sicily was called Τρινακρία from the three promontories, Lilybaeum, Pelorus, and Pachynum. In 965 infr. it is called Θρινακίη ; v. M. and R. on *Od.* 12. 127.

292. εἰ ἐτεόν: Argus speaks doubtfully as one who has only heard of Greece by report. "Haec poetae est διάνοια Logica : mare, in quod exit Achelous, est ad Graeciam : mare, in quod exit Achelous, est Siculum (aut vulgo Ionium) : Siculum igitur mare est ad Graeciam" (Hoelzlin).

293. Ἀχελώιος: mod. Aspropotamo, flowing between Acarnania and Aetolia into the Sicilian or Ionian Sea.

295. ᾧ . . . οἶμον: 'whereat, when they beheld it, they shouted assent with one accord to journeying on this course.' ἐπευφ. governs ᾧ (cf. 1. 556), and also στέλλεσθαι, cf. *Il.* 1. 22, πάντες ἐπευφήμησαν Ἀχαιοὶ Αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.

296. ὁλκός: cf. 3. 141.

297. ὅπῃ . . . ἀμεύσιμον: 'where they would find a passage.' *Et. Mag.* 82, 11 (citing this passage), ἀμεύσιμον· πορεύσιμον. The word is ἅπ. λεγ. ; ἀμεύομαι (Pind.) is Doric for ἀμείβομαι. Curtius

γηθόσυνοι δὲ Λύκοιο κατ' αὐτόθι παῖδα λιπόντες
λαίφεσι πεπταμένοισιν ὑπεὶρ ἅλα ναυτίλλοντο,
οὖρεα Παφλαγόνων θηεύμενοι. οὐδὲ Κάραμβιν
γνάμψαν, ἐπεὶ πνοιαί τε καὶ οὐρανίου πυρὸς αἴγλη
μεῖνεν, ἕως Ἴστροιο μέγαν ῥόον εἰσαφίκοντο.
Κόλχοι δ' αὖτ' ἄλλοι μέν, ἐτώσια μαστεύοντες,
Κυανέας Πόντοιο διὲκ πέτρας ἐπέρησαν·
ἄλλοι δ' αὖ ποταμὸν μετεκίαθον, οἷσιν ἄνασσεν
Ἄψυρτος, Καλὸν δὲ διὰ στόμα πεῖρε λιασθείς.
τῷ καὶ ὑπέφθη τούσγε βαλὼν ὕπερ αὐχένα γαίης
κόλπον ἔσω πόντοιο πανέσχατον Ἰονίοιο.
Ἴστρῳ γάρ τις νῆσος ἐέργεται οὔνομα Πεύκη,
τριγλώχιν, εὖρος μὲν ἐς αἰγialοὺς ἀνέχουσα,
στεινὸν δ' αὖτ' ἀγκῶνα ποτὶ ῥόον· ἀμφὶ δὲ δοιαὶ
σχίζονται προχοαί. τὴν μὲν καλέουσι Νάρηκος·

302. *μίμνεν* G.
308. *παρέσχατον* supr. *ρ* scr. *ν* L : *παρέσχατον* G : *παρ' ἔσχατον* Vatt.
312. *καλέουσι Νάρηκος* Hoelzlin : *καλέουσιν ἄρηκος* vulg.

explains *ἀμεύω* and *ἀμείβω* as formed with *ἀ* prothet. from *mav*, *miv*, (cf. mov-eo).

298. Λύκοιο παῖδα : v. 2. 814.

300. Κάραμβιν : v.n. 2. 361. Before reaching this the Argonauts turned due north across the Euxine to the Ister.

303. *Τῶν Κόλχων οἱ μὲν διὰ τῶν Κυανέων πετρῶν ἔπλευσαν, ὡς καὶ Καλλίμαχος. φησὶ δὲ Ἀπολλώνιος ὑποστρέψαι αὐτοὺς ἐναντίως Καλλιμάχῳ. ἄλλοι δὲ μετὰ Ἀψύρτου Ἴστρον εἶχον.* Schol.

304. 'passed through the Cyanean rocks out of the Pontus.'

306. Καλὸν . . . λιασθείς : 'and turning aside he made his way through the mouth of the Ister which is called the Fair mouth.' We find six mouths of the Ister distinguished by epithets : *ἱερόν*, *Ναράκιον*, *καλόν*, *ψευδόστομον*, *βόρειον*, *ψιλόν*. Cf. Ptol. 3. 10, Arrian, *Euxini Periplus* c. 24.

307–8. 'and so, traversing the neck of land which lay between, he arrived before the Argonauts at the innermost gulf of the Ionian Sea.' Ap., in his imaginary geography, speaks loosely of the country between the two points where the Ister discharged into the Pontus and the Adriatic as a 'neck' of land (from which Greece etc. hang down). Editors have generally condemned *Ἰονίοιο* as corrupt, and wished to restore *ἠφοίοιο* (v. 289) or some other name of the Pontus. But we are told that Absyrtus made his way by the *Καλὸν στόμα*, *and so* (*τῷ*) arrived at the Ionian Sea, which excludes the possibility of the gulf being the western part of the Pontus. The *κόλπος* is the same as that spoken of in v. 290. *αὐχήν* could be used of a wide tract of land ; cf. Hdt. 1. 72 where the distance is 270 miles.

309. Πεύκη : an island enclosed by two of the mouths of the Ister ; cf. Val. Fl. 8. 218, Insula Sarmaticae Peuce stat nomine nymphae Torvus ubi et ripa semper metuendus utraque In freta per saevos Hister descendit alumnos. Eratosthenes explained the name from the pine-woods which grew there. See also Martial 7. 7. 1, 84. 3.

310. τριγλώχιν, *κ.τ.λ.* : 'triangular, with its broad base reaching to the shore of the Euxine, and its narrow apex in the line of the current. Around it the river branches into two outlets.' Hom. uses *τριγλώχις* of arrows 'three-barbed' ; Pindar (*fr.* 322) applies it to Sicily. According to Choeroboscus the form *τριγλώχιν* was used by Simonides (*fr.* 248, Bergk), *τριγλώχιν ὀϊστός*.

312. Νάρηκος : cf. Plin. *N.H.* 4. 12. 24, secundum ostium (Histri) Naracustoma

τὴν δ' ὑπὸ τῇ νεάτῃ, Καλὸν στόμα. τῇ δὲ διαπρὸ
Ἄψυρτος Κόλχοι τε θοώτερον ὡρμήθησαν·
οἱ δ' ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο
τηλόθεν. εἰαμενῇσι δ' ἐν ἄσπετα πώεα λεῖπον
ποιμένες ἄγραυλοι νηῶν φόβῳ, οἷά τε θῆρας
ὀσσόμενοι πόντου μεγακήτεος ἐξανιόντας.
οὐ γάρ πω ἁλίας γε πάρος ποθὶ νῆας ἴδοντο,
οὔτ' οὖν Θρήιξιν μιγάδες Σκύθαι, οὐδὲ Σίγυννοι,
οὔτ' οὖν Γραυκένιοι, οὔθ' οἱ περὶ Λαύριον ἤδη
Σίνδοι ἐρημαῖον πεδίον μέγα ναιετάοντες.
αὐτὰρ ἐπεί τ' Ἄγγουρον ὄρος, καὶ ἄπωθεν ἐόντα
Ἀγγούρου ὄρεος σκόπελον πάρα Καυλιακοῖο,
ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον ἔνθα καὶ ἔνθα
βάλλει ἁλός, πεδίον τε τὸ Λαύριον ἠμείψαντο,
δή ῥα τότε Κρονίην Κόλχοι ἄλαδ' ἐκπρομολόντες

316. εἰαμενῇσι Vat. unus, et coni. Brunck: εἰαμεναῖσι vulg.
319. ποτε Pariss. duo, Brunck.
321. οὔτ' αὖ Pariss. tres, Brunck: οὔτε Γραυκένιοι coni. Wellauer.
323. ἐπεί τ' Stephanus: ἔπειτ' L, G: τ' delevit Wellauer.
324. Καυλιακοῖο Pariss.: Καυκασίοιο supr. scr. γρ. Καυλιακοῖο L: Καυκασίοιο G.
326. τὸ Λαύριον Pariss. quatt.: Ταλαύριον vulg.

appellatur; tertium Calonstoma, iuxta insulam Sarmaticam. Νάρηκος seems to be gen. of Νάρηξ; elsewhere we find Νάρακον or Ναράκιον.

313. ὑπὸ τῇ νεάτῃ: 'facing the southern (or left hand) side of the island.' Though the Νάρηκος στόμα was at the south of Peuce, and the Καλὸν στόμα to the north, yet Ap. reverses their position here, and describes the Argonauts who went through the Νάρηκος στόμα as sailing ὑψοῦ, i.e. on the northern side.

316. εἰαμενῇσι: v.n. 2. 795.

317. ποιμένες: the bewilderment of the shepherds at the sight of the Argo was depicted by Accius in his *Medea*, of which a long fragment is preserved by Cicero, *N.D.* 2. 35. 89, introduced by the words 'atqui ille apud Accium pastor, qui navem nunquam ante vidisset, ut procul divinum et novum vehiculum Argonautarum e monte conspexit, primo admirans et perterritus hoc modo loquitur.'

318. ὀσσόμενοι: v.n. 1. 895. μεγακήτεος: 'teeming with monsters,' cf. Hdt. 6. 44, θηριωδεστάτης θαλάσσης: Hor. *C.* 4. 14. 47, belluosus Oceanus. In Hom. this adj. probably means 'with deep hollows'; cf. Theogn. 175, βαθυκήτεα πόντου.

320. Σίγυννοι: Herodotus (5. 9) says that this is the only tribe dwelling in the deserts of the Ister. The name is supposed to be identical with Zigeuner, Gipsy. The Schol. derives from them the word σίγυννος 'a spear' in 2. 99.

321. Γραυκένιοι: not mentioned elsewhere.

322. Σίνδοι: Strabo (424, 54) mentions this tribe as dwelling on the borders of the Maeotis; cf. Hdt. 4. 28. Λαύριον πεδίον: otherwise unknown.

323. Ἄγγουρον ὄρος: πλησίον Ἴστρου ποταμοῦ. μνημονεύει δὲ αὐτοῦ Τιμάγητος ἐν Λιμέσι. Schol.

324. σκόπελον Καυλιακοῖο: τῆς Σκυθίας πλησίον τοῦ Ἴστρου, οὗ μνημονεύει Πολέμων ἐν Κτίσει Ἰταλικῶν καὶ Σικελικῶν. Schol. Preller places this rock at the confluence of the Danube and the Drave (Müller, *Frag. Hist. Gr.* iii 126).

327. Κρονίην ἄλα: the Adriatic, so called because Kronos fled from Greece to Italy which bordered on the Adriatic. Aesch. (*Pr.* 836) calls it κόλπος Ῥέας:

πάντῃ, μή σφε λάθοιεν, ὑπετμήξαντο κελεύθους.
οἱ δ' ὄπιθεν ποταμοῖο κατήλυθον, ἐκ δ' ἐπέρησαν
δοιὰς Ἀρτέμιδος Βρυγηίδας ἀγχόθι νήσους.
τῶν δ' ἤτοι ἑτέρῃ μὲν ἐν ἱερὸν ἔσκεν ἔδεθλον·
ἐν δ' ἑτέρῃ, πληθὺν πεφυλαγμένοι Ἀψύρτοιο,
βαῖνον· ἐπεὶ κείνας πολέων λίπον ἔνδοθι νήσους
αὖτως, ἁζόμενοι κούρην Διός· αἱ δὲ δὴ ἄλλαι
στεινόμεναι Κόλχοισι πόρους εἴρυντο θαλάσσης.
ὣς δὲ καὶ εἰς ἀκτὰς πληθὺν λίπεν ἀγχόθι νήσων
μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἴης.
Ἔνθα κε λευγαλέῃ Μινύαι τότε δηιοτῆτι
παυρότεροι πλεόνεσσιν ὑπείκαθον· ἀλλὰ πάροιθεν
συνθεσίην, μέγα νεῖκος ἀλευάμενοι, ἐτάμοντο,
κῶας μὲν χρύσειον, ἐπεί σφισιν αὐτὸς ὑπέστη
Αἰήτης, εἰ κεῖνοι ἀναπλήσειαν ἀέθλους,
ἔμπεδον εὐδικίῃ σφέας ἐξέμεν, εἴτε δόλοισιν,
εἴτε καὶ ἀμφαδίην αὖτως ἀέκοντος ἀπηύρων·

330. Βρυγηίδας ex schol. ad v. 1002 Stephanus: Βρυτηίδας vulg.
331. τῶν ἤτοι Paris. unus, Brunck.
333. πολλὸν vulg.: πολλῶν Brunck.
336. ἀκτὰς Vind., Vrat. in marg.: ἀητὰς supr. scr. γρ. ἄλλας L: ἄλλας vulg. λίπεν L, G, Vatt. duo, Vrat., Vind.: λίπον vulg. νήσων Vrat. in marg., et coni. O. Schneider: νήσους vulg.
340. συνθεσίην O. Schneider: συνθεσίῃ vulg.: συνθεσίας Pariss., Brunck.
341. ἐπεὶ L ex corr., Vatt., Pariss. quatt.: ἐπὶ vulg.

Virg. (*Aen.* 8. 329) speaks of Italy as Saturnia tellus.

328. ὑπετμήξαντο κελεύθους: 'cut off the passages'; cf. Ar. *Eq.* 291, ὑποτεμοῦμαι τὰς ὁδούς σου.

329. οἱ: the Argonauts who came down the river after the Colchians. **ἐκ δ' ἐπέρησαν . . . νήσους**: 'came forth from the river to the islands.' For ἐκπεραῖν c. acc. cf. Eubul. (*fr.* 10, Kock), Ἀθήνας ἐκπεραῖν 'to go forth to Athens.' See also on 1. 644.

330. Βρυγηίδας: the Βρυγοί dwelt in the north of Illyricum; cf. Strab. 271. 20. The Phrygians were said to be an offshoot from them. **ἀγχόθι**: adv. As a prep. it takes the gen. (v. 336).

333. βαῖνον: 'they landed.' **ἐπεί κ.τ.λ.**: 'for through reverence for the daughter of Zeus they (i.e. the Colchians) left those two islands unoccupied in the midst of so many others; but the others were crowded with the Colchians, and guarded the outlets to the sea.'

336. 'likewise also he (i.e. Absyrtus) left a multitude of men on the shores near the islands, as far as the Salangon and the Nestian land.' The corruption νήσους crept in from 330 and 333, and then ἄλλας was substituted for ἀκτάς to yield the meaning 'he left forces on other islands near at hand.' The river Salangon is not mentioned elsewhere. Scylax included the Νεσταῖοι in the Illyrian tribes.

338. κε: they would have been worsted, if it had come to a battle. **Μινύαι**: v.n. 1. 231.

340. συνθεσίην ἐτάμοντο: on the analogy of the Homeric ὅρκια τάμνειν. Cf. Eur. *Hel.* 1235, σπονδὰς τάμωμεν, *Supp.* 375, φίλια τεμεῖ.

341. ὑπέστη: for his promise v. 3. 418 sqq.

343. ἔμπεδον . . . ἐξέμεν: 'they shall keep it for ever and of right.'

344. ἀέκοντος ἀπηύρων: cf. *Il.* 1. 430, τήν ῥα βίᾳ ἀέκοντος ἀπηύρων. **αὖτως**: 'thus' (with ἀπηύρων).

αὐτὰρ Μήδειάν γε—τὸ γὰρ πέλεν ἀμφήριστον—
παρθέσθαι κούρῃ Λητωΐδι νόσφιν ὁμίλου,
εἰσόκε τις δικάσῃσι θεμιστούχων βασιλήων,
εἴτε μιν εἰς πατρὸς χρειὼ δόμον αὖτις ἱκάνειν,
εἴτε μεθ' Ἑλλάδα γαῖαν ἀριστήεσσιν ἔπεσθαι.
Ἔνθα δ' ἐπεὶ τὰ ἕκαστα νόῳ πεμπάσσατο κούρη,
δή ῥά μιν ὀξεῖαι κραδίην ἐλέλιξαν ἀνῖαι
νωλεμές· αἶψα δὲ νόσφιν Ἰήσονα μοῦνον ἑταίρων
ἐκπροκαλεσσαμένη ἄγεν ἄλλυδις, ὄφρ' ἐλίασθεν
πολλὸν ἑκάς, στονόεντα δ' ἐνωπαδὶς ἔκφατο μῦθον·
"Αἰσονίδη, τίνα τήνδε συναρτύνασθε μενοινὴν
ἀμφ' ἐμοί; ἦέ σε πάγχυ λαθιφροσύναις ἐνέηκαν
ἀγλαΐαι, τῶν δ' οὔτι μετατρέπῃ, ὅσσ' ἀγόρευες
χρειοῖ ἐνισχόμενος; ποῦ τοι Διὸς Ἱκεσίοιο
ὅρκια, ποῦ δὲ μελιχραὶ ὑποσχεσίαι βεβάασιν;
ἧς ἐγὼ οὐ κατὰ κόσμον ἀναιδήτῳ ἰότητι
πάτρην τε κλέα τε μεγάρων αὐτούς τε τοκῆας
νοσφισάμην, τά μοι ἦεν ὑπέρτατα· τηλόθι δ' οἴῃ

345. γε inseruit Wellauer: *τόγε γὰρ* ed. Flor.: *τόδε γὰρ* Brunck.
348. Post h.v. in codd. et ed. Flor. legitur *εἴτε μετ' ἀφνειοῖο θείου πόλιν Ὀρχομενοῖο*, ex II 1186 huc retractus.
359. *ὑποσχέσιες* Pariss. quatt., Brunck.

345. τὸ . . . ἀμφήριστον: 'for this was the point in dispute'; cf. 3. 627.

346. παρθέσθαι: to commit her to the safe-keeping of Artemis.

347. θεμιστούχων: ἅπ. λεγ. Cf. h. Hom. *Cer.* 103, *θεμιστοπόλων βασιλήων*: *Il.* 1. 238, *δικασπόλοι οἵ τε θέμιστας Πρὸς Διός εἰρύαται*, where Leaf says "the traditions are deposited as a sacred mystery in the keeping of the kings. So in old Iceland and Ireland law was a tradition preserved entirely by the special knowledge of a few men; the plur. *θέμιστες* is used exactly in the sense of our 'precedents.'"

350. πεμπάσσατο: v.n. 2. 975.

351. ἐλέλιξαν: cf. 3. 760.

353. ἄλλυδις: 'to another place'; in Hom. always with *ἄλλος*.

354. ἐνωπαδίς: 'face to face'; a form used only by Ap. Hom. has the adv. *ἐνωπαδίως*, and *ἐνωπῇ* in the same sense.

355 sqq. Medea's passionate appeal forms one of the finest passages in the poem. Our poet is indebted to Hom. (*Il.* 6) and Eur. (*Medea*), and has himself been imitated by Virg. (*Aen.* 4. 305 sqq.), Cat. (64. 132 sqq.), and Ov. (*Her.* x, xii: *Fast.* 3. 471 sqq.: *Met.* 8. 108 sqq.).

356. λαθιφροσύναις: 'forgetfulness,' ἅπ. λεγ. For the constr. cf. *Il.* 9. 700, *νῦν μιν μᾶλλον ἀγηνορίῃσιν ἐνῆκας*.

357. ἀγλαΐαι: 'the pride of victory'; cf. *Od.* 17. 244, *τῷ κέ τοι ἀγλαΐας γε διασκεδάσειεν ἁπάσας*. **μετατρέπῃ**: 'regard'; cf. *Il.* 9. 630, *σχέτλιος, οὐδὲ μετατρέπεται φιλότητος*.

358. χρειοῖ ἐνισχόμενος: 'in the toils of necessity'; cf. 1. 11. **Διὸς Ἱκεσίοιο**: whom Jason had invoked, 3. 985. Cf. Cat. 64. 134, Siccine discedens neglecto numine divum Immemor, ah, devota domum periuria portas?

359. ποῦ: = *ποῖ*, as in *Il.* 13. 219, *ποῦ τοι ἀπειλαὶ Οἴχονται;* **μελιχραί**: 'honeyed'; cf. Cat. 64. 139, At non haec quondam blanda promissa dedisti Voce. **βεβάασιν**: cf. *Il.* 2. 339, *πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;*

360. ἰότητι: v.n. 1. 130; only here with adj.

362. νοσφισάμην: 'I forsook'; cf.

λυγρῇσιν κατὰ πόντον ἄμ᾽ ἀλκυόνεσσι φορεῦμαι
σῶν ἕνεκεν καμάτων, ἵνα μοι σόος ἀμφί τε βουσὶν
ἀμφί τε γηγενέεσσιν ἀναπλήσειας ἀέθλους.
ὕστατον αὖ καὶ κῶας, ἐπεί τ᾽ ἐπαϊστὸν ἐτύχθη,
εἶλες ἐμῇ ματίῃ· κατὰ δ᾽ οὐλοὸν αἶσχος ἔχευα
θηλυτέραις. τῶ φημὶ τεὴ κούρη τε δάμαρ τε
αὐτοκασιγνήτη τε μεθ᾽ Ἑλλάδα γαῖαν ἔπεσθαι.
πάντῃ νυν πρόφρων ὑπερίστασο, μηδέ με μούνην
σεῖο λίπῃς ἀπάνευθεν, ἐποιχόμενος βασιλῆας.
ἀλλ᾽ αὔτως εἴρυσο· δίκη δέ τοι ἔμπεδος ἔστω
καὶ θέμις, ἣν ἄμφω συναρέσσαμεν· ἢ σύγ᾽ ἔπειτα
φασγάνῳ αὐτίκα τόνδε μέσον διὰ λαιμὸν ἀμῆσαι,
ὄφρ᾽ ἐπίηρα φέρωμαι ἐοικότα μαργοσύνῃσιν.
σχετλίη, εἴ κεν δή με κασιγνήτοιο δικάσσῃ

366. *ἐπεὶ τόδ᾽ ἄιστον* Keil: *ἐπεί τοι ἄιστον* vel *ἐπεὶ πανάιστον* Köchly: *ἐπεί τ᾽ ἐπάιστος ἐτύχθην* Ziegler: *ἐφ᾽ ᾧ πλόος ἤμμιν ἐτύχθη* Pariss., Stephanus, Brunck, Wellauer.
370. *νυν* G, et coni. Brunck: *νῦν* vulg. *πρόφρων* Hartung: *προφέρων* codd.
371. *βασιλῆας* Pariss. quatt., et coni. Facius: *βασιλῆος* vulg.
374. *ἄμησαι* vulg.
375. *ἐπὶ ἦρα* Brunck.
376. *σχετλίη* Hermann: *σχέτλιε* codd. *εἴ κεν δή* Pariss., Vatt. tres: *δή* om. L: *κεν δή* om. G.

Od. 4. 263, *παῖδα τ᾽ ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε*. See also on 1. 187.

363. λυγρῇσιν: the kingfishers are called sad because the female when separated from the male was said to utter continuously a mournful note; cf. *Il.* 9. 563, *ἀλκυόνος πολυπενθέος οἷτον ἔχουσα*. **ἄμ᾽ ἀλκυόνεσσι**: an echo of Alcman (26, Bergk), *βάλε δὴ βάλε κηρύλος εἴην Ὅς τ᾽ ἐπὶ κύματος ἄνθος ἅμ᾽ ἀλκυόνεσσι ποτῆται*.

364. μοι: = *ἐμοῦ γ᾽ ἕνεκα*, cf. *Od.* 9. 42, *ὣς μή τίς μοι ἀτεμβόμενος κίοι ἴσης*. **σόος**: cf. Eur. *Med.* 476, *ἔσωσα σ᾽ ὡς ἴσασιν Ἑλλήνων ὅσοι κ.τ.λ.*: Cat. 64. 149, certe ego te in medio versantem turbine leti Eripui.

366. ἐπεί τ᾽ ἐπαϊστὸν ἐτύχθη: 'when the matter became known,' i.e. when the help she had given to Jason became known, and she was compelled to flee.

367. ματίῃ: cf. 1. 805.

368. θηλυτέραις: v.n. 3. 209. **τῶ φημί κ.τ.λ.**: so Andromache pleads with Hector, *Il.* 6. 429, *Ἕκτορ, ἀτάρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης*. Cf. also Soph. *Aj.* 514, Eur. *Hel.* 278, Ov. *Her.* 3. 51.

370. πρόφρων ὑπερίστασο: cf. *Il.* 14. 357, *πρόφρων νῦν Δαναοῖσι, Ποσειδάων, ἐπάμυνε*.

371. βασιλῆας: v. 347.

372. αὔτως εἴρυσο: 'guard me, this is all I ask.' **δίκη κ.τ.λ.**: 'and abide in the just and righteous course to which we both agreed.' For *συναρέσσαμεν* v. n. 3. 901.

374. διὰ . . . ἀμῆσαι: infin. for imper. For διαμάω in the sense of piercing cf. *Il.* 3. 359, *διάμησε χιτῶνα Ἔγχος*.

375. ἐπίηρα φέρωμαι: 'that I may receive the reward due to my folly'; cf. *Anth. P.* 13. 22, *ἐπίηρα δέχθαι*. Ap. clearly uses *ἐπίηρα* here as a compound, as the simple verb *φέρωμαι* is indispensable in this sense. In Hom. it is generally held now that the phrase *ἐπὶ ἦρα φέρειν*, Ved. *váram bhar* 'to bring the wishes,' 'to please,' is for *ἦρα ἐπιφέρειν*, *ἦρα* being the acc. sing. of a noun *ἦρ* = *χάρις*, or, less probably, acc. pl. of an adj. *ἦρος*, but Aristarchus supported *ἐπίηρα*; v. Buttm. *Lexil.*, M. and R. on *Od.* 3. 164, Leaf on *Il.* 1. 572. Ap. has *ἦρα φέρειν* 'to gratify,' 406 infr.

376. κασιγνήτοιο: Absyrtus.

ἔμμεναι οὕτος ἄναξ, τῷ ἐπίσχετε τάσδ' ἀλεγεινὰς
ἄμφω συνθεσίας. πῶς ἴξομαι ὄμματα πατρός;
ἦ μάλ' ἐυκλειής; τίνα δ' οὐ τίσιν, ἠὲ βαρεῖαν
ἄτην· οὐ σμυγερῶς δεινῶν ὕπερ, οἷα ἔοργα,
ὀτλήσω; σὺ δέ κεν θυμηδέα νόστον ἔλοιο;
μὴ τόγε παμβασίλεια Διὸς τελέσειεν ἄκοιτις,
ἦ ἐπικυδιάεις. μνήσαιο δέ καί ποτ' ἐμεῖο,
στρευγόμενος καμάτοισι· δέρος δέ τοι ἶσον ὀνείροις
οἴχοιτ' εἰς ἔρεβος μεταμώνιον. ἐκ δέ σε πάτρης
αὐτίκ' ἐμαί σ' ἐλάσειαν Ἐρινύες· οἷα καὶ αὐτὴ
σῇ πάθον ἀτροπίῃ. τὰ μὲν οὐ θέμις ἀκράαντα
ἐν γαίῃ πεσέειν. μάλα γὰρ μέγαν ἤλιτες ὅρκον,
νηλεές· ἀλλ' οὔ θήν μοι ἐπιλλίζοντες ὀπίσσω
δὴν ἔσσεσθ' εὔκηλοι ἑκηΐ γε συνθεσιάων."
Ὣς φάτ' ἀναζείουσα βαρὺν χόλον· ἵετο δ' ἤγε
νῆα καταφλέξαι, διά τ' ἔμπεδα πάντα κεάσσαι,
ἐν δὲ πεσεῖν αὐτὴ μαλερῷ πυρί. τοῖα δ' Ἰήσων
μειλιχίοις ἐπέεσσιν ὑποδδείσας προσέειπεν·
"Ἴσχεο, δαιμονίη· τὰ μὲν ἀνδάνει οὐδ' ἐμοὶ αὐτῷ.
ἀλλά τιν' ἀμβολίην διζήμεθα δηιοτῆτος,
ὅσσον δυσμενέων ἀνδρῶν νέφος ἀμφιδέδηεν
εἵνεκα σεῦ. πάντες γάρ, ὅσοι χθόνα τήνδε νέμονται,

379. *ἦ μάλ' ἐυκλειής* coni. anon. ap. Wellauer: *ἠὲ μάλ' εὐκλειής* codd.
381. *σὺ δέ κεν* coni. Wellauer: *οὐδέκε* c. ras. L: *οὐ δή κε* G: *οὔ κεν* vulg.: *σὺ δ' ἂν οὐ* Brunck.
385. *τε* pro *σε* ed. Basil., Brunck.
386. *γ'* pro *σ'* Pariss. duo, Beck.
390. *ἔσσεσθ'* Vatt. duo, Vrat., Vind.: *ἔσσεσθαι* supr. *αι* scr. *ε* L: *ἔσσεσθαι* G.
391. *ἀναζείουσα* Ruhnken: *ἀνιάζουσα* codd.

383. ἐπικυδιάεις: 'thou vauntest thyself,' ἅπ. λεγ.
384. στρευγόμενος: 'sore pressed,' *lit.* 'squeezed out in drops (*στράγξ*)'; cf. *Il.* 15. 512, *στρεύγεσθαι ἐν αἰνῇ δηιοτῆτι*: Call. *Cer.* 68, *ἐστρεύγετο νούσῳ*.
386. Ἐρινύες: v.n. 3. 704.
387. ἀτροπίῃ: *κακοτροπίᾳ καὶ ἀβουλίᾳ, ὅτι ἐπιώρκησας.* Schol. The meaning seems to be 'heartlessness'; cf. 1006, 1047. In Theogn. 218, *κρείσσων τοι σοφίη γίγνεται ἀτροπίης*, it means inflexibility as opp. to adaptability.
388. ἤλιτες ὅρκον: for the constr. cf. *Il.* 24. 570, *Διὸς δ' ἀλίτωμαι ἐφετμάς*.
389. ἀλλ' οὔ θην κ.τ.λ.: "Not long, for all this covenant-plight, at rest From your troubles, on me shall ye wink with the eye, to make me your jest" (Way). For *ἐπιλλίζοντες* cf. 1. 486, 3. 791.
391. ἀναζείουσα: L. and S. take this as intrans. 'to boil with rage,' but we have *ζέω* in a causal sense in 3. 273.
392. Cf. *Aen.* 4. 604, where Dido says: faces in castra tulissem Implessemque foros flammis, natumque patremque Cum genere extinxem, memet super ipsa dedissem. **ἔμπεδα πάντα**: i.e. all the solid fabric of the vessel.
395. δαιμονίη: v.n. 1. 476.
397. ἀμφιδέδηεν: cf. *Il.* 6. 328, *αὐτή τε πτόλεμός τε Ἄστυ τόδ' ἀμφιδέδηε.*

Ἀψύρτῳ μεμάασιν ἀμυνέμεν, ὄφρα σε πατρί,
οἷά τε λησισθεῖσαν, ὑπότροπον οἴκαδ' ἄγοιντο.
αὐτοὶ δὲ στυγερῷ κεν ὀλοίμεθα πάντες ὀλέθρῳ,
μίξαντες δαὶ χεῖρας· ὅ τοι καὶ ῥίγιον ἄλγος
ἔσσεται, εἴ σε θανόντες ἔλωρ κείνοισι λίποιμεν.
ἤδε δὲ συνθεσίη κρανέει δόλον, ᾧ μιν ἐς ἄτην
βήσομεν. οὐδ' ἂν ὁμῶς περιναιέται ἀντιόωσιν
Κόλχοις ἦρα φέροντες ὑπὲρ σέο νόσφιν ἄνακτος,
ὅς τοι ἀοσσητήρ τε κασίγνητός τε τέτυκται·
οὐδ' ἂν ἐγὼ Κόλχοισιν ὑπείξω μὴ πολεμίζειν
ἀντιβίην, ὅτε μή με διὲξ εἰῶσι νέεσθαι."
Ἴσκεν ὑποσσαίνων· ἡ δ' οὐλοὸν ἔκφατο μῦθον·
"Φράζεο νῦν. χρειὼ γὰρ ἀεικελίοισιν ἐπ' ἔργοις
καὶ τόδε μητίσασθαι, ἐπεὶ τὸ πρῶτον ἀάσθην
ἀμπλακίῃ, θεόθεν δὲ κακὰς ἤνυσσα μενοινάς.
τύνη μὲν κατὰ μῶλον ἀλέξεο δούρατα Κόλχων·
αὐτὰρ ἐγὼ κεῖνόν γε τεὰς ἐς χεῖρας ἱκέσθαι
μειλίξω· σὺ δέ μιν φαιδροῖς ἀγαπάζεο δώροις.
εἴ κέν πως κήρυκας ἀπερχομένους πεπίθοιμι

400. ἄγοιτο Paris. unus, Brunck, Wellauer.
402. ὅπου καὶ Pariss., Brunck.
405. ὅμως Wellauer. ἀντιόωσι G, vulg.: ἀντιόωντες L: ἀντιόωντες . . . φέροιεν Pariss. quatt.: εἰσαίοντες . . . φέροντες Paris. unus: εἰσαίοντες . . . φέροιεν Brunck.
408. ὑπείξω μὴ πολεμίζειν Gerhard: ὑπείξομαι πτολεμίξειν L: ὑπείξωμαι πτολεμίζειν G, Vatt. duo: καὶ δ' ἂν . . . ὑπείξαιμι πτολεμίζειν Brunck.
409. διὲξ εἰῶσι Gerhard: διεξίωσι L, G: διατμήξωσι Pariss. quatt., Brunck.
411. φράζεό νυν Brunck, Wellauer.
412. μητιάασθαι G, Pariss. duo, Brunck.

400. **λησισθεῖσαν**: cf. λησιάς, 36 supr.
404–5. **ᾧ . . . βήσομεν**: 'by which we shall make Absyrtus pass to his doom.' **οὐδ' ἄν κ.τ.λ.**: 'nor shall those who dwell around, wishing to please the Colchians, be so eager to face us and recover thee, when their chieftain is taken from them.'
406. **ἦρα φέροντες**: v.n. 375.
407. **ἀοσσητήρ**: v.n. 1. 471.
408–9. 'nor will I shrink from meeting the Colchians force to force, if they suffer me not to pass through.' Gerhard's brilliant restoration has removed all difficulty from a passage which completely puzzled the early editors. For ὅτε μή v.n. 1. 245.
410. **Ἴσκεν**: v.n. 1. 834. **ὑποσσαίνων**: v.n. 3. 396. **οὐλοὸν μῦθον**: words whose burden was the death of Absyrtus; cf. 3. 384.
411. **χρειώ κ.τ.λ.**: 'for after my shameless deeds I needs must plot this treachery too, since first I went astray in waywardness, and brought to pass the base designs the gods inspired.'
417. 'if haply I may persuade the heralds who are setting out (to Absyrtus) to make him agree to my proposals, and to come alone and unguarded.' In v. 435 we see that Medea gives her deceitful message to the heralds. de M. was the first to explain this passage correctly. Seaton points out that 417 is the protasis to 415 and the words **σὺ . . . δώροις** are parenthetical, "I will persuade him to come (do you receive him kindly) if only I can persuade the heralds, etc."

οἰόθεν οἷον ἐμοῖσι συναρθμῆσαι ἐπέεσσιν,
ἔνθ' εἴ τοι τόδε ἔργον ἐφανδάνει, οὔτι μεγαίρω,
κτεῖνέ τε, καὶ Κόλχοισιν ἀείρεο δηιοτῆτα."
Ὣς τώγε ξυμβάντε μέγαν δόλον ἠρτύνοντο
Ἀψύρτῳ, καὶ πολλὰ πόρον ξεινήια δῶρα,
οἷς μέτα καὶ πέπλον δόσαν ἱερὸν Ὑψιπυλείης
πορφύρεον. τὸν μέν ῥα Διωνύσῳ κάμον αὐταὶ
Δίῃ ἐν ἀμφιάλῳ Χάριτες θεαί· αὐτὰρ ὁ παιδὶ
δῶκε Θόαντι μεταῦτις· ὁ δ' αὖ λίπεν Ὑψιπυλείῃ·
ἡ δ' ἔπορ' Αἰσονίδῃ πολέσιν μετὰ καὶ τὸ φέρεσθαι
γλήνεσιν εὐεργὲς ξεινήιον. οὔ μιν ἀφάσσων,
οὔτε κεν εἰσορόων γλυκὺν ἵμερον ἐμπλήσειας.
τοῦ δὲ καὶ ἀμβροσίη ὀδμὴ πέλεν ἐξέτι κείνου,
ἐξ οὗ ἄναξ αὐτὸς Νυσήιος ἐγκατέλεκτο
ἀκροχάλιξ οἴνῳ καὶ νέκταρι, καλὰ μεμαρπὼς
στήθεα παρθενικῆς Μινωίδος, ἣν ποτε Θησεὺς
Κνωσσόθεν ἑσπομένην Δίῃ ἔνι κάλλιπε νήσῳ.
ἡ δ' ὅτε κηρύκεσσιν ἐπεξυνώσατο μύθους,

421. ἠρτύναντο G.
425. ἀμφιρύτῳ Brunck.
435. ἥ δέ γε Pariss. duo, Brunck: ἡ δέ τε Gerhard.

418. συναρθμῆσαι: ἅπ. λεγ. L. and S. wrongly explain it as intrans. While Hom. uses ἀρθμήσαντες 'agreeing,' Ap. has the pass. ἀρθμηθέντες in 1. 1344.

420. κτεῖνε: *sc.* Ἄψυρτον. **ἀείρεο δηιοτῆτα**: cf. Theogn. 90, νεῖκος ἀειράμενος.

423. πέπλον: cf. 3. 1204.

424 sqq. For Dionysus, Theseus, and Ariadne see on 3. 997.

425. Δίῃ: Naxos, cf. *Od.* 11. 325: Call. *fr.* 163, ἐν Δίῃ τὸ γὰρ ἔσκε παλαίτερον οὔνομα Νάξῳ: Ov. *Met.* 8. 174, etc.

426. Θόαντι: father of Hypsipyle, v. 1. 621. Ap. is imitating *Il.* 2. 101 sqq., where the successive wielders of Agamemnon's sceptre are enumerated.

427. πολέσιν μετὰ . . . γλήνεσιν: 'with many another ornament.' The Schol. explains γλήνεσιν by ποικίλμασιν; cf. *Il.* 24. 192, θάλαμος . . . γλήνεα πολλὰ κεχάνδει. Curt. connects γλῆ-νος 'something to look at,' 'trinket,' and γλή-νη 'pupil of the eye,' with rt. γαλ 'to shine.'

428. εὐεργές: cf. *Od.* 13. 224, εὐεργέα λώπην.

429. ἐμπλήσειας: cf. *Aen.* 1. 713, Expleri mentem nequit ardescitque tuendo Phoenissa.

431. Νυσήιος: v.n. 2. 905.

432. ἀκροχάλιξ: 'mellow'; ἀκροθώραξ, ἡμιμεθής. Hesych. Cf. Dion. P. 948, ἀκροχάλιξ δ' οἴνῳ πλεκτοὺς ἀνεσείσατο θύρσους. See on χαλίκρητον, 1. 473.

434. Κνωσσόθεν: Cnossos was the ancient capital of Crete, the home of Minos; cf. Ov. *A. A.* 1. 556, Bacchi, Gnosias (i. e. Ariadne), uxor eris. **κάλλιπε**: cf. Cat. 64. 123, Aut ut vecta (*sc.* Ariadne) rati spumosa ad litora Diae Venerit, aut ut eam devinctam lumina somno Liquerit immemori discedens pectore coniunx.

435. ἐπεξυνώσατο: v.n. 3. 1162. The passage is an involved anacoluthon:—'But Medea, when she had given her deceitful message to the heralds to persuade Absyrtus to come to her as soon as she should go to the temple of the goddess, fulfilling her pact, under

θελγέμεν, εὖτ' ἂν πρῶτα θεὰς περὶ νηὸν ἵκηται
συνθεσίῃ, νυκτός τε μέλαν κνέφας ἀμφιβάλῃσιν,
ἐλθέμεν, ὄφρα δόλον συμφράσσεται, ὥς κεν ἑλοῦσα
χρύσειον μέγα κῶας ὑπότροπος αὖτις ὀπίσσω
βαίη ἐς Αἰήταο δόμους· πέρι γάρ μιν ἀνάγκῃ
υἷῆες Φρίξοιο δόσαν ξείνοισιν ἄγεσθαι·
τοῖα παραιφαμένη θελκτήρια φάρμακ' ἔπασσεν
αἰθέρι καὶ πνοιῇσι, τά κεν καὶ ἄπωθεν ἐόντα
ἄγριον ἠλιβάτοιο κατ' οὔρεος ἤγαγε θῆρα.
Σχέτλι' Ἔρως, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν,
ἐκ σέθεν οὐλόμεναί τ' ἔριδες στοναχαί τε γόοι τε,
ἄλγεά τ' ἄλλ' ἐπὶ τοῖσιν ἀπείρονα τετρήχασιν.
δυσμενέων ἐπὶ παισὶ κορύσσεο, δαῖμον, ἀερθείς,
οἷος Μηδείῃ στυγερὴν φρεσὶν ἔμβαλες ἄτην.
πῶς γὰρ δὴ μετιόντα κακῷ ἐδάμασσεν ὀλέθρῳ
Ἄψυρτον; τὸ γὰρ ἦμιν ἐπισχερὼ ἦεν ἀοιδῆς.
Ἦμος ὅτ' Ἀρτέμιδος νήσῳ ἔνι τήνγ' ἐλίποντο
συνθεσίῃ, τοὶ μέν ῥα διάνδιχα νηυσὶν ἔκελσαν
σφωιτέραις κρινθέντες· ὁ δ' ἐς λόχον ἦεν Ἰήσων

436. *θέλγέ μιν* coni. Merkel. Hunc versum et qui sequitur eiciendos censuit Gerhard.

438. *ᾧ κεν* Köchly.

the black veil of night, that so she might devise with him a plan by which she should take the fleece and return home again to the house of Aeetes—for (they were to say) the sons of Phrixus gave her by sore constraint to the strangers to lead away—after these false words she sprinkled, etc.'

436. θελγέμεν: for the use of the infin. cf. 932, 1539.

440. πέρι: = *περισσῶς*. This clause in the indicative is like 1117 infr.

442. ἔπασσεν: cf. Milton *Comus* 153, "Thus I hurl My dazzling spells into the spongy air, Of power to cheat the eye with blear illusion, And give it false presentments."

443. τά κεν κ.τ.λ.: for the efficacy of Medea's drugs cf. 3. 530.

444. ἠλιβάτοιο: v.n. 1. 739.

445. Σχέτλι' Ἔρως: v.n. 3. 120. Cf. *Aen.* 4. 412, Improbe Amor, quid non mortalia pectora cogis?

446. Cf. Soph. *Ant.* 791, *σὺ* (*sc.* *Ἔρως*) *καὶ δικαίων ἀδίκους φρένας παρασπᾷς ἐπὶ λώβᾳ· | σὺ καὶ τόδε νεῖκος ἀνδρῶν ξύναιμον ἔχεις ταράξας*: Eur. *Hipp.* 540, *Ἔρωτα . . . πέρθοντα καὶ διὰ πάσας | ἰόντα συμφορᾶς | θνατοῖς, ὅταν ἔλθῃ.*

447. τετρήχασιν: 'are stirred up'; v.n. 1. 1167. Cf. Philetas (xvi 3, Jacobs), *Οὐδ' ἀπὸ Μοῖρα τέλος τι κακῶν φέρει ἀλλὰ μένουσιν Ἔμπεδα καὶ τοῖσιν ἄλλα προσαυξάνεται.*

448. 'Up! gird on thy armour against the sons of mine enemies.' Cf. Hor. *C.* 3. 27. 21, Hostium uxores puerique caecos Sentiant motus: Ov. *Am.* 3. 11. 16, Eveniat nostris hostibus ille pudor: Virg. *G.* 3. 513, Di meliora piis errorem-que hostibus illum.

451. ἐπισχερὼ ἀοιδῆς: 'the next theme in my song.' For *ἐπισχερώ* v.n. 1. 330; the gen. is not found with it elsewhere.

452. Ἀρτέμιδος νήσῳ: v. 330.

453. συνθεσίῃ: v. 345. **τοὶ . . κριν-θέντες**: 'they (the Colchians and Argonauts) ran up their vessels on the beach apart from each other.'

454. σφωιτέραις: v.n. 1. 643. **λόχον**: 'ambush.'

δέγμενος Ἄψυρτόν τε καὶ οὓς ἐξαῦτις ἑταίρους.
αὐτὰρ ὅγ' αἰνοτάτῃσιν ὑποσχεσίῃσι δολωθεὶς
καρπαλίμως ᾗ νηὶ διὲξ ἁλὸς οἶδμα περήσας,
νύχθ' ὕπο λυγαίην ἱερῆς ἐπεβήσατο νήσου·
οἰόθι δ' ἀντικρὺ μετιὼν πειρήσατο μύθοις
εἶο κασιγνήτης, ἀταλὸς πάις οἷα χαράδρης
χειμερίης, ἣν οὐδὲ δι' αἰζηοὶ περόωσιν,
εἴ κε δόλον ξείνοισιν ἐπ' ἀνδράσι τεχνήσαιτο.
καὶ τὼ μὲν τὰ ἕκαστα συνήνεον ἀλλήλοισιν·
αὐτίκα δ' Αἰσονίδης πυκινοῦ ἐξᾶλτο λόχοιο,
γυμνὸν ἀνασχόμενος παλάμῃ ξίφος· αἶψα δὲ κούρῃ
ἔμπαλιν ὄμματ' ἔνεικε, καλυψαμένη ὀθόνῃσιν,
μὴ φόνον ἀθρήσειε κασιγνήτοιο τυπέντος.
τὸν δ' ὅγε, βουτύπος ὥστε μέγαν κερεαλκέα ταῦρον,
πλῆξεν ὀπιπεύσας νηοῦ σχεδόν, ὅν ποτ' ἔδειμαν
Ἀρτέμιδι Βρυγοὶ περιναιέται ἀντιπέρηθεν.
τοῦ ὅγ' ἐνὶ προδόμῳ γνυὺξ ἤριπε· λοίσθια δ' ἤρως
θυμὸν ἀναπνείων χερσὶν μέλαν ἀμφοτέρῃσιν
αἷμα κατ' ὠτειλὴν ὑποΐσχετο· τῆς δὲ καλύπτρην
ἀργυφέην καὶ πέπλον ἀλευομένης ἐρύθηνεν.

458. *ἐπεβήσατο* G, Vatt. duo, Vrat.: *ἐπεβήσετο* vulg.
459. *πειρήσατο* vulg.: *πειρήσετο* L: *πειρήσαιτο* G.
464. *πυκινοῦ ἐξᾶλτο* Brunck: *πυκινοῦ ἐπᾶλτο* L, G: *πυκινοῖο ἐπᾶλτο* vulg.
469. *ὀπιπεύσας* L ex corr., Vatt. duo: *ὀπιπτεύσας* vulg.
470. *Βρυσοὶ* schol. Par.: *Φρυγοὶ* Paris. unus.
474. *ἀργυφέην* Vatt. duo, Paris. unus, Stephanus: *ἀργυρέην* L, G.

455. ἐξαῦτις: *deinde*. Lehrs, *Aristarch.* p. 158, shows that in Hom. *ἐξαῦτις* always means *denuo*, but later it was used in all the senses of *αὖ* or *αὖτις*.

460. πάις οἷα χαράδρης: this simile is suggested by *Il.* 21. 282, where Achilles prays that he may not be swept away by the Scamander *ὡς παῖδα συφορβόν, ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.*

461. αἰζηοί: v.n. 3. 518.

466. ὀθόνῃσιν: 'linen veil,' cf. *Il.* 3. 141, *ἀργεννῇσι καλυψαμένη ὀθόνῃσιν.* Preston says that the veil may have been suggested to our poet by the device of the famous painter Timanthes, who found himself unable to depict the agony of Agamemnon in his picture of the sacrifice of Iphigeneia, and covered the father's head with a veil (Plin. *N.H.* 35. 10).

468. βουτύπος: for the mighty blows dealt in felling oxen cf. 1. 427, *Il.* 17. 520, *Aen.* 5. 477. **κερεαλκέα**: cf. Call. *Dian.* 179, *εἰναετιζόμεναι, κερεαλκέες, αἳ μέγ' ἄριστα Τέμνειν ἅλκα κ.τ.λ.*

469. ὀπιπεύσας: 'lying in wait'; cf. *Il.* 7. 242, *οὐ γάρ σ' ἐθέλω βαλέειν . . Λάθρῃ ὀπιπεύσας.* The form *ὀπιπεύω* (not *ὀπιπτεύω*) is supported by the best MSS. of Hom., and by *παρθενοπίπης*, etc. It is a redupl. from *ὀπ-* (*ὄπωπα*).

470. Βρυγοί: v. 330. **περιναιέται ἀντιπέρηθεν**: 'who dwell on the mainland facing the island'; cf. 1. 977.

471. προδόμῳ: *καταχρηστικῶς πρόδομον εἶπε τὸ πρόναον.* Schol.; v.n. 3. 278. **ἥρως**: Absyrtus.

473. ὑποΐσχετο: v.n. 169. **καλύπτρην**: v.n. 1. 760.

474. ἀλευομένης: 'as she shrank back.'

ὀξὺ δὲ πανδαμάτωρ λοξῷ ἴδεν οἷον ἔρεξαν
ὄμματι νηλειὴς ὀλοφώιον ἔργον Ἐρινύς.
ἦρως δ' Αἰσονίδης ἐξάργματα τάμνε θανόντος,
τρὶς δ' ἀπέλειξε φόνου, τρὶς δ' ἐξ ἄγος ἔπτυσ' ὀδόντων,
ἢ θέμις αὐθέντῃσι δολοκτασίας ἱλάεσθαι.
ὑγρὸν δ' ἐν γαίῃ κρύψεν νέκυν, ἔνθ' ἔτι νῦν περ
κείαται ὀστέα κεῖνα μετ' ἀνδράσιν Ἀψυρτεῦσιν.
Οἱ δ' ἄμυδις πυρσοῖο σέλας προπάροιθεν ἰδόντες,
τό σφιν παρθενικὴ τέκμαρ μετιοῦσιν ἄειρεν,
Κολχίδος ἀγχόθι νηὸς ἑὴν παρὰ νῆ' ἐβάλοντο
ἥρωες· Κόλχον δ' ὄλεκον στόλον, ἠύτε κίρκοι
φῦλα πελειάων, ἠὲ μέγα πῶυ λέοντες
ἀγρότεροι κλονέουσιν ἐνὶ σταθμοῖσι θορόντες.
οὐδ' ἄρα τις κείνων θάνατον φύγε, πάντα δ' ὅμιλον
πῦρ ἅ τε δηιόωντες ἐπέδραμον· ὀψὲ δ' Ἰήσων
ἤντησεν, μεμαὼς ἐπαμυνέμεν οὐ μάλ' ἀρωγῆς
δευομένοις· ἤδη δὲ καὶ ἀμφ' αὐτοῖο μέλοντο.

478. *φόνον* Pariss. quatt.
484. *νῆα βάλοντο* codd.
485. Κόλχων G, vulg.

ἐρύθηνεν: v.n. 3. 681. By sprinkling Medea with his blood Absyrtus fixed on her the pollution of his murder.

475. λοξῷ . . ὄμματι: *limis oculis*, 'with eyes askance.' For the avenging functions of the Erinyes v. M. and R. on *Od.* 2. 135.

477. ἐξάργματα: the first pieces cut from the victim's flesh (ἅπ. λεγ.). There is a gloss in G· *μασχαλίσματα*. The custom referred to is the *μασχαλισμός* or *ἀκρωτηριασμός*, which consisted in cutting off the extremities of the murdered man and fastening them round his neck and under the armpits (*μασχάλαι*). Jebb, App. Soph. *El.* 445, shows that there were two underlying notions: (1) the desire to render the dead incapable of wreaking vengeance; (2) the desire to make an atonement by offering the severed portions to the gods below, as a victim was devoted to death by cutting off a lock of hair. This latter is the dominant idea in our passage. Cf. also Verrall on Aesch. *Cho.* 438, and Conington on *Aen.* 6. 495.

478. This particular custom is not referred to by any other ancient writer, but spitting to avert evil consequences is often mentioned, e.g. Theocr. 6. 39, *ὡς μὴ βασκανθῶ δέ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον.* See Mayor on Juv. 7. 112.

479. αὐθέντῃσι: v.n. 2. 754. **δολοκτασίας**: ἅπ. λεγ.

480. ὑγρόν: either 'wet with blood,' or 'clammy.' See on 3. 1398.

481. Ἀψυρτεῦσιν: *ἔθνος ἀπὸ Ἀψύρτου εἰρημένον.* Schol. The Absyrtian islands (v. 515) in the gulf of the Adriatic are mentioned by Strabo (102, 22; 261, 42) as the traditional scene of the murder.

482. οἱ δέ: the Argonauts.

483. τέκμαρ μετιοῦσιν: 'a signal to guide them when they came in search.'

484. παρὰ νῆ' ἐβάλοντο: 'laid their vessel alongside'; cf. Ar. *Eq.* 762, *τὴν ἄκατον παραβάλλου.*

485. ἠύτε κίρκοι: cf. 1. 1049, 3. 541.

486. λέοντες: cf. *Od.* 6. 130, *Aen.* 9. 340. Other similes from lions are found in 2. 26, 4. 1338.

489. πῦρ ἅ τε: a very common simile in the *Il.*, e.g. 11. 596, *μάρναντο δέμας πυρὸς αἰθομένοιο.*

491. μέλοντο: v.n. 3. 1172.

ἔνθα δὲ ναυτιλίης πυκινὴν περὶ μητιάασκον
ἑζόμενοι βουλήν· ἐπὶ δέ σφισιν ἤλυθε κούρη
φραζομένοις· Πηλεὺς δὲ παροίτατος ἔκφατο μῦθον·
"Ἤδη νῦν κέλομαι νύκτωρ ἔτι νῆ ἐπιβάντας
εἰρεσίῃ περάαν πλόον ἀντίον, ᾧ ἐπέχουσιν
δῆιοι· ἠῶθεν γὰρ ἐπαθρήσαντας ἕκαστα
ἔλπομαι οὐχ ἕνα μῦθον, ὅτις προτέρωσε δίεσθαι
ἡμέας ὀτρυνέει, τοὺς πεισέμεν· οἷα δ' ἄνακτος
εὔνιδες, ἀργαλέῃσι διχοστασίῃς κεδόωνται.
ῥηιδίη δέ κεν ἄμμι, κεδασθέντων δίχα λαῶν,
ἤ τ' εἴη μετέπειτα κατερχομένοισι κέλευθος."
Ὣς ἔφατ'· ἤνησαν δὲ νέοι ἔπος Αἰακίδαο.
ῥίμφα δὲ νῆ ἐπιβάντες ἐπερρώοντ' ἐλάτῃσιν
νωλεμές, ὄφρ' ἱερὴν Ἠλεκτρίδα νῆσον ἵκοντο,
ἀλλάων ὑπάτην, ποταμοῦ σχεδὸν Ἠριδανοῖο.
Κόλχοι δ' ὁππότ' ὄλεθρον ἐπέφρασθησαν ἄνακτος,
ἤτοι μὲν δίζεσθαι ἐπέχραον ἔνδοθι πάσης
Ἀργὼ καὶ Μινύας Κρονίης ἁλός. ἀλλ' ἀπέρυκεν

492. πυκινῆς L, vulg.
497. ἐπαθρήσαντας L, G: ἐσαθρήσαντας Paris. unus, Brunck, Merkel.
498. οὐδένα vulg.
500. διχοστασίαις Merkel.
502. ἤ τ' Merkel: ἦδ' codd.

492. Cf. *Il.* 20.153, καθείατο μητιόωντες Βουλάς.

496. πλόον κ.τ.λ.: 'by a course opposite to that which our foes beset.'

497. ἠῶθεν κ.τ.λ.: 'for at dawn, when they behold all that has passed, I trust that there will be no undivided command (or counsel), urging them to pursue us further, which will prevail on them.'

498. δίεσθαι: v.n. 2. 330.

499. οἷα κ.τ.λ.: 'but, reft of their chieftain, they will be scattered by grievous dissensions, and the way would be easier for us now, when these folk are scattered, than if we pass down later on.'

501. ῥηιδίη: in a comparative sense, cf. 2. 225.

502. ἤ τ': cf. *Od.* 16. 216, ἀδινώτερον ἤ τ' οἰωνοί. This correction of Merkel seems necessary, though ἦδ' is defended by Seaton, Samuelsson, and others. Keeping it, the sense will be that given by Way, "Wherefore our path henceforward—when sundered our foemen are Each from his fellow—to Hellas home shall be easier far." I cannot believe that κατέρχεσθαι (v. 329) means here 'to return home,' and μετέπειτα seems clearly contrasted with ἤδη νῦν (495), Peleus' advice being to break through at once and not later on.

504. ἐπερρώοντ' ἐλάτῃσιν: v.n. 2. 661.

505. νωλεμές: v.n. 2. 554. Ἠλεκτρίδα νῆσον: ἐγγύς ἐστι τοῦ Ἠριδανοῦ ποταμοῦ. Schol. The Ἠλεκτρίδες νῆσοι are also mentioned by Scylax (*Peripl.* 21), Scymnus (*Perieg.* 374), and Mela (2. 7). Their existence is denied by Strabo (179, 11); cf. Plin. *N. H.* 3. 26, Iuxta eas (*sc.* Absyrtidas) Electridas vocavere in quibus proveniret sucinum quod illi electrum appellant, vanitatis Graecae certissimum documentum, adeo ut quas earum designent haud umquam constiterit.

506. ἀλλάων ὑπατήν: 'the northernmost of the many islands'; cf. 282. Ἠριδανοῖο: v.n. 596.

508. ἐπέχραον: v.n. 2. 498.

509. Κρονίης ἁλός: v.n. 327.

Ἥρη σμερδαλέῃσι κατ' αἰθέρος ἀστεροπῇσιν.
ὕστατον αὐτοὶ δ' αὖτε Κυταιίδος ἤθεα γαίης
στύξαν, ἀτυζόμενοι χόλον ἄγριον Αἰήταο,
ἔμπεδα δ' ἄλλυδις ἄλλοι ἐφορμηθέντες ἔνασθεν.
οἱ μὲν ἐπ' αὐτάων νήσων ἔβαν, ἦσιν ἐπέσχον
ἥρωες, ναίουσι δ' ἐπώνυμοι Ἀψύρτοιο·
οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο,
τύμβος ἵν' Ἁρμονίης Κάδμοιό τε, πύργον ἔδειμαν,
ἀνδράσιν Ἐγχελέεσσιν ἐφέστιοι· οἱ δ' ἐν ὄρεσσιν
ἐνναίουσιν, ἅπερ τε Κεραύνια κικλήσκονται,
ἐκ τόθεν, ἐξότε τούσγε Διὸς Κρονίδαο κεραυνοὶ
νῆσον ἐς ἀντιπέραιαν ἀπέτραπον ὁρμηθῆναι.
Ἥρωες δ', ὅτε δή σφιν ἐείσατο νόστος ἀπήμων,
δή ῥα τότε προμολόντες ἐπὶ χθονὶ πείσματ' ἔδησαν
Ὑλλήων. νῆσοι γὰρ ἐπιπρούχοντο θαμειαὶ

511. δεῖ γάρ τε Κυταιίδος ἤθεα γαίης *Et. Mag.* 548, 37, unde αὖ—δὴ γάρ τε . . . Αἰήταο—Merkel.
513. ἔμπεδα δ' ἄλλυδις Vatt. duo, Pariss.: ἔμπεδον ἄλλυδις L, G.

511. δ' αὖτε: particles used in sequences or enumerations, e.g. *Il.* 2. 407, ἕκτον δ' αὖτ' Ὀδυσῆα. **Κυταιίδος**: v.n. 2. 399.

512. στύξαν: 'they loathed the thought' of returning to their homes in the Colchian land. This is the reason for their settling elsewhere, the constr. being paratactical, as often in Hom. and Hdt. **χόλον Αἰήταο**: v. 230.

513. 'they turned their course, some here, some there, and founded settlements which should endure (ἔμπεδα).'

515. ἐπώνυμοι Ἀψύρτοιο: v.n. 481.

516. ποταμοῖο: according to Scylax (*Peripl.* 24) the tomb was at the river Rhizon; Eratosthenes placed it at the Drilo or Drino. de M. thinks that the latter view is established by the mod. name Drino-Negro (μελαμβαθής).

517. Cadmus and his wife Harmonia, leaving Thebes to Pentheus, settled in Illyria, where Cadmus became king. They were changed into serpents before their death; cf. Eur. *Bacch.* 1331: Ov. *Met.* 4. 562: Dion. P. 390, κεῖνον δ' ἂν περὶ κόλπον ἴδοις ἐρικυδέα τύμβον, Τύμβον ὃν Ἁρμονίης Κάδμοιό τε φῆμις ἐνίσπει. Κεῖθι γὰρ εἰς ὀφίων σκολιὸν δέμας ἠλλάξαντο, Ὁππότ' ἀπ' Ἰσμηνοῦ λιπαρὸν μετὰ γῆρας ἵκοντο. **πύργον**: Pola; cf. Strab. 179, 40, ἡ δὲ Πόλα κτίσμα ἐστιν ἀρχαῖον Κόλχων τῶν ἐπὶ τὴν Μήδειαν ἐκπεμφθέντων, διαμαρτόντων δὲ τῆς πράξεως καὶ καταγνόντων ἑαυτῶν φυγήν.

518. Ἐγχελέεσσιν: an Illyrian tribe above Epidamnus (Hdt. 5. 61). Their name was connected with ἔγχελυς, a serpent or eel; cf. Luc. *Phars.* 3. 189, nomine prisco Encheliae versi testantes funera Cadmi.

519. Κεραύνια: lofty mountains in the north of Epirus, famous for their thunderstorms (Serv. on *Aen.* 3. 508). Cf. Strab. 17, 16, δείκνυται γάρ τινα σημεῖα καὶ περὶ τὰ Κεραύνια ὄρη καὶ περὶ τὸν Ἀδρίαν . . τῆς τῶν Ἀργοναυτῶν πλάνης.

520. ἐκ τόθεν ἐξότε: cf. Call. *Ap.* 47, ἐξέτι κείνου Ἐξότ' ἐπ' Ἀμφρυσῷ ζευγίτιδας ἔτρεφεν ἵππους: Cat. 35. 13, quo tempore . . ex eo.

521. ἀντιπέραιαν: v.n. 2. 351. The island spoken of is Corcyra, the home of the Phaeacians.

523. προμολόντες: 'going forward on their journey.'

524. Ὑλλήων: an Illyrian tribe called after Hyllus (533). The Ὑλλικὴ Χερρόνησος is mentioned by Scylax and Scymnus as a little smaller than the Peloponnesus. **ἐπιπρούχοντο**: *prominebant*, 'projected'; ἅπ. λεγ. See on 1588.

ἀργαλέην πλώουσιν ὁδὸν μεσσηγὺς ἔχουσαι
οὐδέ σφιν, ὡς καὶ πρίν, ἀνάρσια μητιάασκον
Ἕλλῆες· πρὸς δ' αὐτοὶ ἐμηχανόωντο κέλευθον,
μισθὸν ἀειρόμενοι τρίποδα μέγαν Ἀπόλλωνος.
δοιοὺς γὰρ τρίποδας τηλοῦ πόρε Φοῖβος ἄγεσθαι
Αἰσονίδῃ περόωντι κατὰ χρέος, ὁππότε Πυθὼ
ἱρὴν πευσόμενος μετεκίαθε τῆσδ' ὑπὲρ αὐτῆς
ναυτιλίης· πέπρωτο δ', ὅπῃ χθονὸς ἱδρυνθεῖεν,
μήποτε τὴν δῄοισιν ἀναστήσεσθαι ἰοῦσιν.
τούνεκεν εἰσέτι νῦν κείνῃ ὅδε κεύθεται αἴῃ
ἀμφὶ πόλιν ἀγανὴν Ἕλληίδα, πολλὸν ἔνερθεν
οὔδεος, ὥς κεν ἄφαντος ἀεὶ μερόπεσσι πέλοιτο.
οὐ μὲν ἔτι ζώοντα καταυτόθι τέτμον ἄνακτα
Ἕλλον, ὃν εὐειδὴς Μελίτη τέκεν Ἡρακλῆι
δήμῳ Φαιήκων. ὁ γὰρ οἰκία Ναυσιθόοιο
Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην,
νιψόμενος παίδων ὀλοὸν φόνον· ἔνθ' ὅγε κούρην

528. ἀειράμενοι Pariss. quatt., Brunck.
530. Πυθοῖ L.
535. Ἀγανὴν Merkel : μεγάλην Köchly.
536. πέληται Brunck.
539. Post h.v. τυτθὸς ἐὼν ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα G, vulg., L in marg. (c. αὐτὰρ pro ἀτὰρ), v. App. I.

527. πρὸς . . . κέλευθον: 'but they even joined with them in devising a safe passage.'

528. μισθὸν ἀειρόμενοι: 'winning as a reward'; cf. *Il.* 23. 856, *πάντας ἀειράμενος πελέκεας*.

529. 'for Phoebus gave two tripods unto Jason to bear with him into far distant lands, as he journeyed on his quest.'

530. κατὰ χρέος: used like *κατὰ πρῆξιν* 'to fulfil a mission'; cf. *Od.* 11. 479, *ἦλθον . . . κατὰ χρέος*. Some explain 'journeying under compulsion.' For a different use v.n. 3. 189. **Πυθώ**: v.n. 1. 209.

533. 'that land would never be devastated by foemen coming against it.' One is reminded of Soph. *O.C.* 1533 sqq., where Oedipus promises Theseus that, if his dying charge is respected, Attica will never be devastated by her foes the Thebans. For *ἀναστήσεσθαι* cf. 1. 1349.

534. ὅδε: *sc. τρίπους*. The other tripod was dedicated to Triton, 1549 infr.

535. ἀγανήν: the Lat. translators render this by 'claram,' but *ἀγανός* cannot have that sense. The meaning must be 'kindly,' referring to their friendly treatment of the Argonauts. Merkel reads *Ἀγανήν* as the name of the city.

536. μερόπεσσι: the old explanation of *μέροπες* as *μερίζοντες τὴν ὄπα* 'speaking articulately' has long been abandoned. It is probably, like *βροτός*, from the root *μερ*, Skt. *mar*, 'to die.'

538. Ἕλλον: Heracles had another son by Deianira who bore the same name; cf. Soph. *Tr.*, where he is one of the characters.

539–46. For the order and reading of these lines v. Appendix I.

539. Ναυσιθόοιο: father of Alcinous. In *Od.* 6. 7 sqq. we are told how he led out the Phaeacians, when harried by the Cyclopes, to settle in Scheria (Corcyra).

540. Μάκριν: *Μάκρις τὸ παλαιὸν ἐλέγετο ἡ Σχερία, ὠνομασμένη ἀπὸ τῆς Διονύσου τροφοῦ*. Schol. We have the legend in 1131 sqq.

541. νιψόμενος: this purification of Heracles in the land of the Phaeacians is

Αἰγαίου ἐδάμασσεν ἐρασσάμενος ποταμοῖο,
νηιάδα Μελίτην· ἡ δὲ σθεναρὸν τέκεν Ἴλλον.
οὐδ' ἄρ' ὅγ' ἠβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ
ναίειν, κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθόοιο·
βῆ δ' ἄλαδε Κρονίην, αὐτόχθονα λαὸν ἀγείρας
Φαιήκων· σὺν γάρ οἱ ἄναξ πόρσυνε κέλευθον
ἥρως Ναυσίθοος· τόθι δ' εἵσατο, καί μιν ἔπεφνον
Μέντορες, ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν.
Ἀλλά, θεαί, πῶς τῆσδε παρὲξ ἁλός, ἀμφί τε γαῖαν
Αὐσονίην νήσους τε Λιγυστίδας, αἳ καλέονται
Στοιχάδες, Ἀργῴης περιώσια σήματα νηὸς
νημερτὲς πέφαται; τίς ἀπόπροθι τόσσον ἀνάγκη
καὶ χρειώ σφ' ἐκόμισσε; τίνες σφέας ἤγαγον αὖραι;
Αὐτόν που μεγαλωστὶ δεδουπότος Ἀψύρτοιο

543. spurium iudicavit Bernhardy. Post h.v. duos versus inseruit Brunck, v. App. I.
546. ἐνὶ ἔλδετο Facius : ἐνεέλδετο vulg. : ἐν ἐέλδετο Pariss. duo, Wellauer.
547. ὑπ' G, L ex corr. : ἐπ' vulg.
556. σφ' ἐκόμιζε L, Merkel : σφέ κόμιζε Vatt. duo.

not mentioned by any other writer. He had slain his children when stricken with frenzy by Hera. The story is variously told in Apollod. 2. 4. 12, Eur. *H.F.*, Paus. 9. 11. 1, Hyg. *Fab.* 32.

542. This amour of Heracles is not recorded elsewhere.

547. ὑπ' ὀφρύσι : 'subject to the haughty sway of.' Brunck tries to defend ἐπ' by the idiom *ἐπί τινι εἶναι* 'to be in a person's power,' cf. 3. 713, but ὑπ' seems more natural. ὀφρύς, *supercilium*, is often used in late Gr. for 'superciliousness,' e. g. *Anth. P.* 10. 122, *καὶ σοῦ τὴν ὀφρὺν καὶ τὸν τῦφον καταπαύσει.* For quite different uses of ὑπ' ὀφρύσι v. 3. 371, 1024.

548. ἄλαδε Κρονίην : v.n. 327.

551. Μέντορες : a Liburnian tribe mentioned in Hecataeus *fr.* 62 and Plin. *N.H.* 3. 21. **ἀλεξόμενον περὶ βουσίν** : 'defending his cattle.' This constr. is only found here ; in 1488 we have περί c. gen.

552. θεαί : Μοῦσαι. For the rhetorical question cf. 2. 851. **παρέξ** : 'beyond the limits of.'

553. Αὐσονίην : the Schol. refers to a charge of anachronism : *μέμφονται δέ τινες τὸν Ἀπολλώνιον ὡς περὶ τούτους τοὺς χρόνους εἰρηκότα τὴν Ἰταλίαν Αὐσονίαν. ὑστέροις γὰρ χρόνοις τῶν Ἀργοναυτῶν οὕτω κέκληται ἀπὸ Αὔσονος τοῦ Ὀδυσσέως καὶ Καλυψοῦς. ἐροῦμεν δὲ ὅτι ἐπεὶ αὐτὸς ὁ ποιητὴς οὕτως ὠνόμασεν, εἰ καὶ μὴ κατὰ τοὺς ἐκείνων χρόνους ἦν.*

554. Στοιχάδες : islands, inhabited by Ligurians, off the coast of Narbonensis, mod. Iles d' Hyères. Cf. Plin. *N.H.* 3. 5, tres Stoechades a vicinis Massiliensibus dictae propter ordinem (*στοῖχος*) quo sitae sunt. **περιώσια** : 'manifold' or 'striking' ; v.n. 1. 466. **σήματα νηός** : cf. 1620. The meaning apparently is 'traces' of the voyage, i. e. traditions of the Argonauts having landed there, memorials which they left behind, etc. ; cf. *σημεῖα . . . τῆς τῶν Ἀργοναυτῶν πλάνης*, Strab. 17. 16 (quoted on 519). Lehrs and Beck explain 'insignia navis' ; Seaton (*Cl. Rev.* iv 118) 'probably figure-heads or some other ornaments.'

555. πέφαται : 'are spoken of' ; cf. 2. 500, 1. 988n. de M. apparently takes it from *φαίνω*, "comment se fait-il que . . . des marques éclatantes du passage du navire Argo aient pu réellement se manifester ?" — a rare use which occurs in Bacchyl. 9. 52 (v. Jebb), but the Homeric form from *φαίνω* is πέφανται (e.g. *Il.* 2. 122).

557. δεδουπότος : cf. 1. 1304.

Ζῆνα, θεῶν βασιλῆα, χόλος λάβεν, οἷον ἔρεξαν.
Αἰαίης δ' ὀλοὸν τεκμήρατο δήνεσι Κίρκης
αἷμ' ἀπονιψαμένους, πρό τε μυρία πημανθέντας,
νοστήσειν. τὸ μὲν οὔτις ἀριστήων ἐνόησεν·
ἀλλ' ἔθεον γαίης Ἑλληίδος ἐξανιόντες
τηλόθι· τὰς δ' ἀπέλειπον, ὅσαι Κόλχοισι πάροιθεν
ἑξείης πλήθοντο Λιβυρνίδες εἰν ἁλὶ νῆσοι,
Ἴσσα τε Δυσκέλαδός τε καὶ ἱμερτὴ Πιτύεια.
αὐτὰρ ἔπειτ' ἐπὶ τῇσι παραὶ Κέρκυραν ἵκοντο,
ἔνθα Ποσειδάων Ἀσωπίδα νάσσατο κούρην,
ἠύκομον Κέρκυραν, ἑκὰς Φλιουντίδος αἴης,
ἁρπάξας ὑπ' ἔρωτι· μελαινομένην δέ μιν ἄνδρες
ναυτίλοι ἐκ πόντοιο κελαινῇ πάντοθεν ὕλῃ
δερκόμενοι Κέρκυραν ἐπικλείουσι Μέλαιναν.
τῇ δ' ἐπὶ καὶ Μελίτην, λιαρῷ περιγηθέες οὔρῳ,
αἰπεινήν τε Κερωσσόν, ὕπερθε δὲ πολλὸν ἐοῦσαν
Νυμφαίην παράμειβον, ἵνα κρείουσα Καλυψὼ
Ἀτλαντὶς ναίεσκε· τὰ δ' ἠεροειδέα λεύσσειν

564. Λιβυρνίδες vulg.: Λιγυστίδες supr. scr. Λιγυρνίδες L: Λιγυρνίδες G.
565. Δυσκέλαδος littera maiuscula ex schol. Par. scripsit Brunck.

559. 'he ordained that they should purify themselves from their grievous bloodshed by the magic arts of Circe.' **Αἰαίης**: this epithet is applied to Circe in *Od.* 9. 32, etc., as dwelling in the *νῆσος* Αἰαίη, for which see on 3. 311.

561. **τὸ μέν**: i. e. this ordinance of Zeus.

563. **τὰς δ' ἀπέλειπον** κ.τ.λ.: 'and they left behind all the Liburnian isles which had been occupied successively by the Colchians.' Strabo (102, 23) mentions the Liburnian islands off the Illyrian coast, and states that there were about forty of them (261, 46). Way translates ἑξείης 'isle ranged in the sea after isle,' but the order of words is against this.

565. Issa (mod. Lissa) was one of the centres of the struggle in Rome's first Illyrian war (Polyb. 2. 8, App. *Illyr.* 7). Dysceladus and Pityeia are mentioned only by Mela (2.7). Voss read *δυσκέλαδος* as an epithet of Ἴσσα, maintaining that Mela misunderstood the line. Brunck surmised that *Celadussae* in Plin. *N.H.* 3. 26 is only a corruption of *Dysceladus*.

566. **Κέρκυραν**: the Black Corcyra (Μέλαιναν, 571) off Illyria (Strab. 102, 24) is not to be confounded with Corcyra (Corfu) off Epirus, which Ap. never calls Κέρκυρα but Μάκρις or Δρεπάνη.

567. **νάσσατο**: 'settled,' v.n. 1. 1356. According to Hellanicus (Müller, *Frag. Hist. Gr.* i, p. 111) it was to Corcyra the land of the Phaeacians, and not to Black Corcyra, that Poseidon carried her off. The Asopus was the river of Sicyonia flowing past Phlius (1. 117).

569. **μελαινομένην**: 'rising darkly.' Hom. uses this verb of earth newly turned, *Il.* 18. 548, *ἡ δὲ μελαίνετ' ὄπισθεν*. Cf. *μελανεῖ*, 1574.

570. **ἐκ πόντοιο**: v.n. 1. 1360.

572. **Μελίτην**: mod. Meleda, one of the Liburnian group of islands (Scylax 8, Plin. *N.H.* 3. 30). Like Μελίτη (Malta) it probably derived its name from *μέλι* 'honey.'

573. **Κερωσσόν**: not mentioned elsewhere.

574. **Νυμφαίην**: this may be the same as Nymphaeum the harbour of Lissus in Illyricum (Plin. *N.H.* 3. 22, Caes. *B.C.* 3. 26). The home of Calypso in Hom. is the mythical isle of Ogygia; *Od.*

οὔρεα δοιάζοντο Κεραύνια. καὶ τότε βουλὰς
ἀμφ' αὐτοῖς Ζηνός τε μέγαν χόλον ἐφράσαθ' Ἥρη.
μηδομένη δ' ἄνυσιν τοῖο πλόου, ὧρσεν ἀέλλας
ἀντικρύ, ταῖς αὖτις ἀναρπάγδην φορέοντο
νήσου ἔπι κραναῆς Ἠλεκτρίδος. αὐτίκα δ' ἄφνω
ἴαχεν ἀνδρομέῃ ἐνοπῇ μεσσηγὺ θεόντων
αὐδῆεν γλαφυρῆς νηὸς δόρυ, τό ῥ' ἀνὰ μέσσην
στεῖραν Ἀθηναίη Δωδωνίδος ἥρμοσε φηγοῦ.
τοὺς δ' ὀλοὸν μεσσηγὺ δέος λάβεν εἰσαΐοντας
φθογγήν τε Ζηνός τε βαρὺν χόλον. οὐ γὰρ ἀλύξειν
ἔννεπεν οὔτε πόρους δολιχῆς ἁλός, οὔτε θυέλλας
ἀργαλέας, ὅτε μὴ Κίρκη φόνον Ἀψύρτοιο
νηλέα νίψειεν· Πολυδεύκεα δ' εὐχετάασθαι
Κάστορά τ' ἀθανάτοισι θεοῖς ἤνωγε κελεύθους
Αὐσονίης ἔμπροσθε πορεῖν ἁλός, ἦ ἔνι Κίρκην
δήουσιν, Πέρσης τε καὶ Ἠελίοιο θύγατρα.
Ὣς Ἀργὼ ἰάχησεν ὑπὸ κνέφας· οἱ δ' ἀνόρουσαν
Τυνδαρίδαι, καὶ χεῖρας ἀνέσχεθον ἀθανάτοισιν
εὐχόμενοι τὰ ἕκαστα· κατηφείη δ' ἔχεν ἄλλους
ἥρωας Μινύας. ἡ δ' ἔσσυτο πολλὸν ἐπιπρὸ
λαίφεσιν, ἐς δ' ἔβαλον μύχατον ῥόον Ἠριδανοῖο·
ἔνθα ποτ' αἰθαλόεντι τυπεὶς πρὸς στέρνα κεραυνῷ

579. *ταῖς αὖτις* L man. pr., Vatt.: *τοὶ δ' αὖτις* L man. sec., G, vulg.
586. *πόνους* Vatt., Pariss. quatt., Wellauer.
596. *ἔστ' ἔβαλον* Brunck.

7. 244, **Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται Ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ, Ναίει.**

576. δοιάζοντο: 'fancied'; v.n. 3. 770. **Κεραύνια**: v.n. 519.

579. ἀναρπάγδην: Ap. alone uses this adv., which occurs again in 1232. Cf. ἁρπάγδην, 1. 1017 (a passage which closely resembles this).

580. Ἠλεκτρίδος: v.n. 505.

581. ἀνδρομέῃ ἐνοπῇ: cf. 1. 258. **μεσσηγὺ θεόντων**: 'while they were running before the gale.'

582. αὐδῆεν δόρυ: cf. 1. 526.

584. μεσσηγύ: with *εἰσαΐοντας*, 'as they heard the voice telling of the grievous wrath of Zeus.'

590. ἔμπροσθε πορεῖν: 'to open before them the passages of the Ausonian sea.'

591. δήουσιν: *εὑρήσουσιν. ἀεὶ γὰρ ἐπὶ μέλλοντος κεῖται* (i.e. it is always used in a future sense). Schol. In Hom. we have this same present form with future meaning. It is from δα-, δέδαα.

593. Τυνδαρίδαι: as sons of Zeus by Leda, wife of Tyndareus, their prayers would win more acceptance.

594. τὰ ἕκαστα: i.e. each of the prayers which the *αὐδῆεν δόρυ* had enjoined. **κατηφείη**: v.n. 1. 267.

596. Ἠριδανοῖο: generally identified by both Gr. and Lat. writers with the Padus or Po. Strabo (179, 10) asserts that it was a purely legendary river, agreeing therein with Herodotus (3. 115). For a possible origin of the various legends connected with it v. Smith's *Dict. Geogr.*

597. κεραυνῷ: cf. Varro Atac. *fr.* 9, Cum te flagranti deiectum fulmine, Phaethon. Ovid (*Met.* 2. 1–366) gives the fullest account of the story of

ἠμιδαὴς Φαέθων πέσεν ἅρματος Ἠελίοιο
λίμνης ἐς προχοὰς πολυβενθέος· ἡ δ' ἔτι νῦν περ
τραύματος αἰθομένοιο βαρὺν ἀνακηκίει ἀτμόν.
οὐδέ τις ὕδωρ κεῖνο διὰ πτερὰ κοῦφα τανύσσας
οἰωνὸς δύναται βαλέειν ὕπερ· ἀλλὰ μεσηγὺς
φλογμῷ ἐπιθρώσκει πεποτημένος. ἀμφὶ δὲ κοῦραι
Ἡλιάδες ταναῇσιν ἐελμέναι αἰγείροισιν,
μύρονται κινυρὸν μέλεαι γόον· ἐκ δὲ φαεινὰς
ἠλέκτρου λιβάδας βλεφάρων προχέουσιν ἔραζε,
αἱ μέν τ' ἠελίῳ ψαμάθοις ἔπι τερσαίνονται·
εὖτ' ἂν δὲ κλύζῃσι κελαινῆς ὕδατα λίμνης
ἠιόνας πνοιῇ πολυηχέος ἐξ ἀνέμοιο,

599. πολυβενθέος G, L 16 : πολυανθέος L, Pariss. : πολυχανδέος Gerhard.
600. ἀνακηκίει G : ἀνεκήκιεν vulg.
604. ἐελμέναι Gerhard : ἀείμεναι supr. scr. ἐφήμεναι L : ἐφήμεναι G, vulg. : ἐειμέναι Vrat. : ἑλιγμέναι Paris. unus, Brunck : ἐνημμέναι Wakefield.
608. οἴδματα G, Pariss. duo, Merkel : οἴδματι . . . πνοιῇ Paris. unus, Brunck.

Phaethon, the son of Helios, who was slain by Zeus for driving the chariot of the Sun too near the earth, his lifeless body falling into the Eridanus.

598. ἠμιδαής: cf. *Aen.* 3. 578, Enceladi semustum fulmine corpus. **πέσεν**: cf. Ov. *Met.* 2. 319, At Phaethon, rutilos flamma populante capillos, Volvitur in praeceps, longoque per aera tractu Fertur . . . Quem procul a patria diverso maximus orbe Excipit Eridanus fumantiaque abluit ora. The ablatival gen. with πίπτω does not seem to be found elsewhere, but in Eur. *I. T.* 1384 the Palladium is described as τὸ οὐρανοῦ πέσημα. See on 1. 1030.

599. λίμνης . . πολυβενθέος: 'into the estuary's deep expanse.' For the primary meaning of λίμνη v. L. and S.

600. ἀνακηκίει: in 3. 227 this verb is intrans., as in Hom.; here ἀτμόν is a quasi-cognate acc., cf. 929.

601. Cf. Lucr. 6. 818, Sic et Averna loca alitibus summittere debent Mortiferam vim, de terra quae surgit in auras, Ut spatium caeli quadam de parte venenet; Quo simul ac primum pennis delata sit ales, Impediatur ibi caeco correpta veneno, Ut cadat e regione loci, qua derigit aestus: *Aen.* 6. 240.

604. Ἡλιάδες: the sisters of Phaethon, changed into poplars; cf. Hyg. *Fab.* 152, sorores Phaethontis quod equos iniussu patris iunxerant in arbores populos commutatae sunt: *Aen.* 10. 190, populeas inter frondes, umbramque sororum. **ἐελμέναι**: 'pent in.' This clever restoration of Gerhard has been accepted by all subsequent editors. He compares Paul. Silent. *Ecphr. S. Soph.* ii 184, καλπίδος ἐν γυάλοισιν ἐελμένα (*sc.* ὕδατα) δώμασι μίμνοι. See also 1. 870.

606. ἠλέκτρου: the legend that the tears of the Heliads became amber was due to the gum-like nature of amber, which was regarded as being an exudation from trees; cf. Eur. *Hipp.* 735, ἀρθείην δ' ἐπὶ πόντιον | κῦμα τᾶς Ἀδριηνᾶς | ἀκτᾶς Ἠριδανοῦ θ' ὕδωρ | ἔνθα πορφύρεον σταλάσσουσ' | εἰς οἶδμα πατρὸς τριτάλαιναι | κόραι Φαέθοντος οἴκτῳ δακρύων | τὰς ἠλεκτροφαεῖς αὐγάς. Pliny (*N.H.* 37. 2) ridicules the idea, but says that the geographical ignorance of the Gr. poets makes their ignorance about amber more excusable: nam quod Aeschylus in Iberia, hoc est in Hispania, Eridanum esse dixit eundemque appellari Rhodanum, Euripides rursus et Apollonius in Hadriatico litore confluere Rhodanum et Padum, faciliorem veniam facit ignorati sucini in tanta ignorantia orbis.

608 sqq. 'but when the waves of the dark estuary flood the banks, driven by the blasts of the loud-roaring wind, then all that is on the banks is swept by the foaming flood into the Eridanus.' Cf. Hor. *C.* 1. 2. 13, Vidimus flavum Tiberim

δὴ τότ' ἐς Ἠριδανὸν προκυλίνδεται ἀθρόα πάντα
κυμαίνοντι ῥόῳ. Κελτοὶ δ' ἐπὶ βάξιν ἔθεντο,
ὡς ἄρ' Ἀπόλλωνος τάδε δάκρυα Λητοΐδαο
ἐμφέρεται δίναις, ἃ τε μυρία χεῦε πάροιθεν,
ἦμος Ὑπερβορέων ἱερὸν γένος εἰσαφίκανεν,
οὐρανὸν αἰγλήεντα λιπὼν ἐκ πατρὸς ἐνιπῆς,
χωόμενος περὶ παιδί, τὸν ἐν λιπαρῇ Λακερείῃ
δῖα Κορωνὶς ἔτικτεν ἐπὶ προχοῇς Ἀμύροιο.
καὶ τὰ μὲν ὣς κείνοισι μετ' ἀνδράσι κεκλήισται.
τοὺς δ' οὔτε βρώμης ἦρει πόθος, οὐδὲ ποτοῖο,
οὔτ' ἐπὶ γηθοσύνας τράπετο νόος. ἀλλ' ἄρα τοίγε
ἤματα μὲν στρεύγοντο περιβληχρὸν βαρύθοντες
ὀδμῇ λευγαλέῃ, τήν ῥ' ἄσχετον ἐξανίεσκον
τυφομένου Φαέθοντος ἐπιρροαὶ Ἠριδανοῖο·
νύκτας δ' αὖ γόον ὀξὺν ὀδυρομένων ἐσάκουον
Ἠλιάδων λιγέως· τὰ δὲ δάκρυα μυρομένῃσιν
οἷον ἐλαιηραὶ στάγες ὕδασιν ἐμφορέοντο.
Ἐκ δὲ τόθεν Ῥοδανοῖο βαθὺν ῥόον εἰσαπέβησαν,

613. ἐμφέρεται L, G: συμφέρεται Pariss., Brunck, Seaton.
617. προχοαῖς Merkel.
618. ἀνδράσιν ἐκλήισται Rzach.
619. οὔτε ποτοῖο G, Wellauer.
624. νυκτὸς vulg.
627. εἰσεπέρησαν G, vulg.: εἰσανέβησαν Brunck.

retortis Litore Etrusco violenter undis Ire deiectum, etc.

610. ἀθρόα πάντα: including the lumps of amber.

611. Κελτοί κ.τ.λ.: 'The Celts, however, have set another story thereto, how that these are the tears of Apollo, the son of Leto, which are borne on the eddying flood.' This story of the tears of Apollo becoming amber is found nowhere else. The usual legend was that Apollo slew the Cyclopes who had forged the thunderbolt which Zeus hurled at Asclepius, and for this murder Apollo was banished from heaven and condemned to be the slave of Admetus (Apollod. 3. 10).

614. Ὑπερβορέων: for this mythical people and their connexion with Apollo v.n. 2. 675. The Eridanus was vaguely supposed to flow from their land.

616. παιδί: Asclepius, son of Apollo, slain for restoring mortals to life; cf. Pind. *P.* 3. 54 sqq. **Λακερείῃ**: at the mouth of the Amyrus in Thessaly (v. 1. 596).

618. κεκλήισται: elsewhere Ap. always uses *ἐκλήισται, ἐκλήιστο*, and so Rzach would read here *ἀνδράσιν ἐκλήισται*. In *Il.* 9. 402 we find *ἐκτῆσθαι*, Attic *κεκτῆσθαι*, and there are many similar duplicate formations collected by Curtius, *G.V.* ii 126.

619. τοὺς δέ: the Argonauts.

621. στρεύγοντο: v.n. 384. **περιβληχρόν**: *ἅπ. λεγ.*; cf. *βληχρός* (152), *ἀβληχρός* (2. 205). "but ever day by day Sorely afflicted they were till their burdened hearts grew faint With the noisome stench that uprose, the unendurable taint From Eridanus' streams that reeked of Phaethon burning still" (Way).

624. νύκτας: *νυκτός* is wrong, as the gen. of time is not used by Ap.

626. Imitated from *Il.* 2. 754 (of the Titaresius not blending with the Peneius), *ἐπιρρέει ἠύτ' ἔλαιον*. **στάγες**: Ap. forms this pl. from the stem *σταγ* (*στάζω*).

627. Ῥοδανοῖο: the geography here, as in the case of the Ister, is largely imaginary. The confluence of the

ὅς τ' εἰς Ἠριδανὸν μετανίσσεται· ἄμμιγα δ' ὕδωρ
ἐν ξυνοχῇ βέβρυκε κυκώμενον. αὐτὰρ ὁ γαίης
ἐκ μυχάτης, ἵνα τ' εἰσὶ πύλαι καὶ ἐδέθλια Νυκτός,
ἔνθεν ἀπορνύμενος τῇ μέν τ' ἐπερεύγεται ἀκτὰς
Ὠκεανοῦ, τῇ δ' αὖτε μετ' Ἰονίην ἅλα βάλλει,
τῇ δ' ἐπὶ Σαρδόνιον πέλαγος καὶ ἀπείρονα κόλπον
ἑπτὰ διὰ στομάτων ἴει ῥόον. ἐκ δ' ἄρα τοῖο
λίμνας εἰσέλασαν δυσχείμονας, αἵ τ' ἀνὰ Κελτῶν
ἤπειρον πέπτανται ἀθέσφατον· ἔνθα κεν οἵγε
ἄτῃ ἀεικελίῃ πέλασαν. φέρε γάρ τις ἀπορρὼξ
κόλπον ἐς Ὠκεανοῖο, τὸν οὐ προδαέντες ἔμελλον
εἰσβαλέειν, τόθεν οὔ κεν ὑπότροποι ἐξεσάωθεν.
ἀλλ' Ἥρη σκοπέλοιο καθ' Ἑρκυνίου ἰάχησεν
οὐρανόθεν προθοροῦσα· φόβῳ δ' ἐτίναχθεν ἀυτῆς
πάντες ὁμῶς· δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ.
ἂψ δὲ παλιντροπόωντο θεᾶς ὕπο, καί ῥ' ἐνόησαν
τὴν οἶμον, τῇπέρ τε καὶ ἔπλετο νόστος ἰοῦσιν.
δηναιοὶ δ' ἀκτὰς ἁλιμυρέας εἰσαφίκοντο
Ἥρης ἐννεσίῃσι, δι' ἔθνεα μυρία Κελτῶν

633. πόντον pro κόλπον G, L man. sec.
634. ἰεὶς G, vulg.
636. ἀθέσφαται Pariss. tres, Brunck.
644. τὴν L man pr., Pariss.: τήνδ' L man. sec., G, vulg.

Eridanus, or Po, with the Rhone is one of the fictions censured by Pliny (v.n. 606). The close connexion of the names Eridanus and Rhodanus led to the confusion of the rivers.

630. ἐδέθλια Νυκτός: cf. Hes. *Th.* 747 sqq.

632. Ἰονίην ἅλα: v. 308, 289.

633. Σαρδόνιον πέλαγος: the Sardinian sea was properly that part of the Mediterranean W. and S. of Sardinia; here it is used loosely for the sea to the N.W. running up into the 'vast gulf,' the Sinus Gallicus, Gulf of Lyons, into which the Rhone discharges. Cf. Strab. 150, 51, κόλπος Γαλατικός, εἰς ὃν ἐξερεύγεται τὸ τοῦ Ῥοδανοῦ στόμα.

634. ἑπτὰ διὰ στομάτων: the mouths of the Rhone are variously stated as two, three, five, or seven; v. Strab. 152, 27 sqq.

635. λίμνας: Brandis (Pauly-Wissowa *Real-Encycl.*) thinks that Lake Constance is referred to. The only lake through which the Rhone actually passes is the Lake of Geneva, ἡ Λημέννα λίμνη, δι' ἧς ὁ Ῥοδανὸς φέρεται, Strab. 170, 7. **δυσχείμονας** = δυσχειμέρους, only found here.

636. πέπτανται ἀθέσφατον: 'open out with limits that none can tell.' For ἀθέσφατον v. 2. 1115, Leaf on *Il.* 3. 4. **ἔνθα κ.τ.λ.**: 'there they would have met with an unworthy doom, for an offshoot was carrying them towards the gulf of Ocean, which unwittingly they were about to enter, and from which they would not have returned alive.'

638. κόλπον: what particular gulf the poet was thinking of (if any) is unknown. For Ὠκεανός v.n. 282.

640. Ἑρκυνίου: the Hercynian Mts. are described in Caes. *B. G.* 6. 24–5. The name survives in the mod. Harz 'a woody mountain.'

645. δηναιοί: v.n. 3. 53.

646. Κελτῶν: that this name had no fixed denotation is shown by what Strabo says (27, 35), τὰ πρὸς βορρᾶν μέρη τὰ γνώριμα ἑνὶ ὀνόματι Σκύθας ἐκάλουν, . . .

καὶ Λιγύων περόωντες ἀδήιοι. ἀμφὶ γὰρ αἰνὴν
ἠέρα χεῦε θεὰ πάντ' ἤματα νισσομένοισιν.
μεσσότατον δ' ἄρα τοίγε διὰ στόμα νηὶ βαλόντες
Στοιχάδας εἰσαπέβαν νήσους σόοι εἵνεκα κούρων
Ζηνός· ὃ δὴ βωμοί τε καὶ ἱερὰ τοῖσι τέτυκται
ἔμπεδον· οὐδ' οἷον κείνης ἐπίκουροι ἔποντο
ναυτιλίης· Ζεὺς δέ σφι καὶ ὀψιγόνων πόρε νῆας.
Στοιχάδας αὖτε λιπόντες ἐς Αἰθαλίην ἐπέρησαν
νῆσον, ἵνα ψηφῖσιν ἀπωμόρξαντο καμόντες
ἱδρῶ ἅλις· χροιῇ δὲ κατ' αἰγιαλοῖο κέχυνται
εἴκελαι· ἐν δὲ σόλοι καὶ τεύχεα θέσκελα κείνων·
ἐν δὲ λιμὴν Ἀργῷος ἐπωνυμίην πεφάτισται.

652. ἐπίουροι G, L 16, ed. Flor.
657. εἴκελαι Brunck: ἴκελοι L, G: εἴκελοι vulg.: ποικίλαι Matthiae. ᾗ δὲ . . . κεῖντο Hermann. τρύχεα L man. sec., L 16.
658. ἔνθα pro ἐν δὲ Beck, Hermann.

ὕστερον δὲ καὶ τῶν πρὸς ἑσπέραν γνωσθέντων Κελτοὶ καὶ Ἴβηρες . . . προσηγορεύοντο, ὑφ' ἓν ὄνομα τῶν καθ' ἕκαστα ἐθνῶν ταττομένων διὰ τὴν ἄγνοιαν.

647. Λιγύων: the Ligurians, who dwelt on the north of the Tyrrhenian Sea from the borders of Gaul to Etruria.

ἀδήιοι: 'unharmed'; cf. Soph. *O.C.* 1533, ἀδῆον . . . Σπαρτῶν ἀπ' ἀνδρῶν. L. and S., by an oversight, explain it in our passage 'not hostile.'

648. Cf. 3. 211.

649. μεσσότατον: this superl. is coined by Ap. He also uses μεσαίτατος (999) formed from the loc. μέσαι seen in μεσαιπόλιος, *Il.* 13. 361. Hom. has μέσσατος.

650. Στοιχάδας: v. n. 554. **κούρων Ζηνός**: Castor and Polydeuces (v. 593).

652. οὐδ' οἷον κ.τ.λ.: 'nor on that voyage alone did they go as helpers, but Zeus entrusted to them also the ships of men who were born in later days.'

653. πόρε νῆας: σώζειν δηλονότι. ὁ τρόπος ἔλλειψις. Schol. For the Dioscuri as tutelary deities of sailors cf. Hor. *C.* 1. 3. 2.

654 sqq. 'Again, leaving the Stoechades, they crossed over to the island of Aethalia, where, wearied out, they wiped off the heavy sweat with pebbles. And on the beach there are strewn pebbles like in colour (to human sweat).' Light is thrown on this by two other passages: (1) Strab. 186, 37, ἔστι δὲ κατὰ τὴν Αἰθαλίαν λιμὴν Ἀργῷος ἀπὸ τῆς Ἀργοῦς, ὥς φασιν. ἐκεῖσε γὰρ πλεῦσαι τὴν τῆς Κίρκης οἴκησιν ζητοῦντα τὸν Ἰάσονα . . . καὶ δὴ καὶ τῶν ἀποστλεγγισμάτων παγέντων, ἃ ἐποίουν οἱ Ἀργοναῦται, διαμένειν ἔτι καὶ νῦν διαποικίλους τὰς ἐπὶ τῆς ἠιόνος ψήφους. (2) Aristot. Περὶ θαυμασίων ἀκουσμάτων 105, καὶ ἐν τῇ Αἰθαλείᾳ . . . ἄλλα τε δεικνύουσι μνημεῖα τῶν ἀριστέων καὶ τὸ ἐπὶ τῶν ψήφων δὲ λεγόμενον. παρὰ γὰρ τὸν αἰγιαλὸν ψήφους φασὶν εἶναι ποικίλας, ταύτας δ' οἱ Ἕλληνες οἱ τὴν νῆσον οἰκοῦντες λέγουσι τὴν χροιὰν λαβεῖν ἀπὸ τῶν στλεγγισμάτων ὧν ἐποιοῦντο ἀλειφόμενοι. ἀπὸ ἐκείνων γὰρ τῶν χρόνων οὔτε πρότερον ἐωρᾶσθαι μυθολογοῦσι τοιαύτας ψήφους οὔθ' ὕστερον ἐπιγενομένας. Aethalia is the Lat. Ilva, mod. Elba.

656 χροιῇ: i.e. the colour of the mixture of oil and sweat (γλοιός, *strigmentum*) which the scrapers (στλεγγίδες, *strigiles*) removed. de M. suggests taking χροιῇ in the Homeric sense of 'skin,' but the use of χροιάν in Aristot. (l.c.) is sufficient to refute this.

657. ἐν δέ: 'and in that place,' an adverbial phrase used in Hom., e.g. *Od.* 13. 244, 247. **σόλοι**: v.n. 3. 1366. The heroes seems to have engaged in games on the island. Cf. 851 infr.

658. λιμὴν Ἀργῷος: cf. Diod. 4. 56, καταπλεύσαντας αὐτοὺς (i.e. the Argonauts) εἰς . . . Αἰθαλίαν τὸν ἐν αὐτῇ λιμένα κάλλιστον . . . Ἀργῷον ἀπὸ τῆς νεὼς προσαγορεῦσαι, καὶ μεχρὶ τῶνδε τῶν χρόνων διαμένειν αὐτοῦ τὴν προσηγορίαν. This harbour is said to be the mod.

Καρπαλίμως δ' ἐνθένδε διὲξ ἁλὸς οἶδμα νέοντο
Αὐσονίης ἀκτὰς Τυρσηνίδας εἰσορόωντες·
ἶξον δ' Αἰαίης λιμένα κλυτόν· ἐκ δ' ἄρα νηὸς
πείσματ' ἐπ' ἠιόνων σχεδόθεν βάλον. ἔνθα δὲ Κίρκην
εὗρον ἁλὸς νοτίδεσσι κάρη ἐπιφαιδρύνουσαν·
τοῖον γὰρ νυχίοισιν ὀνείρασιν ἐπτοίητο.
αἵματί οἱ θάλαμοί τε καὶ ἕρκεα πάντα δόμοιο
μύρεσθαι δόκεον· φλὸξ δ' ἀθρόα φάρμακ' ἔδαπτεν,
οἷσι πάρος ξείνους θέλγ' ἀνέρας, ὅστις ἵκοιτο·
τὴν δ' αὐτὴ φονίῳ σβέσεν αἵματι πορφύρουσαν,
χερσὶν ἀφυσσαμένη· λῆξεν δ' ὀλοοῖο φόβοιο.
τῷ καὶ ἐπιπλομένης ἠοῦς νοτίδεσσι θαλάσσης
ἐγρομένη πλοκάμους τε καὶ εἵματα φαιδρύνεσκεν.
θῆρες δ' οὐ θήρεσσιν ἐοικότες ὠμηστῆσιν,
οὐδὲ μὲν οὐδ' ἄνδρεσσιν ὁμὸν δέμας, ἄλλο δ' ἀπ' ἄλλων
συμμιγέες μελέων, κίον ἀθρόοι, ἠύτε μῆλα
ἐκ σταθμῶν ἄλις εἶσιν ὀπηδεύοντα νομῆι.
τοίους καὶ προτέρης ἐξ ἰλύος ἐβλάστησε

662. *ἐνθάδε* Brunck.
668. *παμφανόωσαν* Merkel in ed. min.
673. *ὁμοῖ* coni. Brunck.: *ἐπ'* supr. *ε* scr. *α* L: *ἐπ'* Vatt. Pariss. tres.
676. *προτέρους* L man. sec., G, vulg.

Porto Ferraio. For another *λιμὴν Ἀργῷος* v. 1620.

660. **Αὐσονίης**: v.n. 553.

661. **Αἰαίης**: v.n. 3. 311. The Schol. says, *ἔοικεν Ἀπολλώνιος ἐκδεδέχθαι τὴν Ὀδυσσέως πλάνην περὶ Τυρρηνίαν καὶ Ἰταλίαν, ἐκεῖ γὰρ ὑποτίθεται τὴν Κίρκην οἰκεῖν.*

663. **ἐπιφαιδρύνουσαν**: a compound first used by Ap. For purifications after ill-omened visions cf. Aesch. *Pers.* 202, where Atossa describing her dream says, *ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρρόου Εὐφρήτου πηγῆς*: Ar. *Ran.* 1339, *κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε . . . ὡς ἂν θεῖον ὄνειρον ἀποκλύσω*: Pers. 2. 16, noctem flumine purgas: Sil. Ital. 8. 124, sub lucem ut visa secundent Oro caelicolas, ac vivo purgor in amni.

666. **μύρεσθαι**: v.n. 2. 372. **φάρμακα**: for the *φάρμακα λυγρά* of Circe cf. *Od.* 10. 236.

668. 'this dark red flame she quenched with the blood of a murdered man, which she gathered in the hollow of her hand.' *πορφύρουσαν* is intrans.: the devouring flame seemed to be of a blood-red hue; cf. 1.438, *πορφυρέαις ἑλίκεσσιν*: Stat. *Ach.* 1. 161, ignis purpureus.

673. **ἄλλο . . . μελέων**: 'but, in different parts, a blend of different limbs.' In *Od.* 10. 212 sqq., where Circe is attended by beasts which apparently had once been men, there is no mention of the heterogeneous limbs of which our poet speaks.

675. **ἄλις**: 'in flocks.' **ὀπηδεύοντα**: 'following.' *ὀπηδεύω* = *ὀπηδέω* is only found here and in 974.

676 sqq. 'Such creatures were brought forth from the primeval slime, a medley of diverse limbs, by earth itself, what time it had not yet been made solid by the thirsty air, nor yet had received such stores of moisture through the rays of the scorching sun; but the course of time harmonized their structures, and formed them into species.' The notion that animal life was due in the first instance to the operation of the sun's heat on the *ἰλύς* is common to many of the early philosophers, e. g. Anaximander,

χθὼν αὐτὴ μικτοῖσιν ἀρηρεμένους μελέεσσιν,
οὔπω διψαλέῳ μάλ' ὑπ' ἠέρι πιληθεῖσα,
οὐδέ πω ἀζαλέοιο βολαῖς τόσον ἠελίοιο
ἰκμάδας αἰνυμένη· τὰ δ' ἐπὶ στίχας ἤγαγεν αἰὼν
συγκρίνας· τὼς οἵγε φυὴν ἀίδηλοι ἔποντο.
ἤρωας δ' ἔλε θάμβος ἀπείριτον· αἶψα δ' ἕκαστος
Κίρκης εἶς τε φυήν, εἶς τ' ὄμματα παπταίνοντες
ῥεῖα κασιγνήτην φάσαν ἔμμεναι Αἰήταο.
Ἡ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνείρων,
αὐτίκ' ἔπειτ' ἄψορρον ἀπέστιχε· τοὺς δ' ἅμ' ἕπεσθαι,
χειρὶ καταρρέξασα, δολοφροσύνῃσιν ἄνωγεν.
ἔνθ' ἤτοι πληθὺς μὲν ἐφετμαῖς Αἰσονίδαο
μίμνεν ἀπηλεγέως· ὁ δ' ἐρύσσατο Κολχίδα κούρην.
ἄμφω δ' ἑσπέσθην αὐτὴν ὁδόν, ἔστ' ἀφίκοντο
Κίρκης ἐς μέγαρον· τοὺς δ' ἐν λιπαροῖσι κέλευεν
ἧγε θρόνοις ἕζεσθαι, ἀμηχανέουσα κιόντων.
τὼ δ' ἄνεῳ καὶ ἄναυδοι ἐφ' ἑστίῃ ἁίξαντε

677. ἀρηραμένη supr. η scr. ους L: ἀρηραμένους Brunck.
693. ἀίξαντες Vatt. duo, Wellauer.

Xenophanes, and Empedocles. The ἰλύς is Horace's *princeps limus* (*C.* 1. 16. 13). For ἐβλάστησε v.n. 1. 1131.

677. μικτοῖσιν . . . μελέεσσιν: Emped. maintained that the earth at first produced monsters of all kinds, πολλὰ μὲν ἀμφιπρόσωπα καὶ ἀμφίστερν' ἐφύοντο, Βουγενῆ ἀνδρόπρωρα, τὰ δ' ἔμπαλιν ἐξανέτελλον. Ἀνδροφυῆ βούκρανα, μεμιγμένα τῇ μὲν ἀπ' ἀνδρῶν Τῇ δὲ γυναικοφυῆ, σκιεροῖς ἠσκημένα γυίοις. Lucretius (5. 837 sqq.) defends the doctrine of Natural Selection, but, while admitting all kinds of malformations in early living things, he denies that therewere ever creatures with twofold natures such as the βουγενῆ ἀνδρόπρωρα. **ἀρηρεμένους**: v.n. 1. 787.

678. ὑπ' ἠέρι πιληθεῖσα: the theory is one found in the early cosmogonies that by the pressure of the ἀήρ on the earth-slime the water was squeezed out and evaporated by the sun, falling again to form sea, river, etc. (ἰκμάδας). Plato (*Tim.* 76 c) uses the noun πίλησις and the compound συμπιλεῖν.

679. Shaw erroneously renders, 'nondum torridis radiis usque adeo solis humoribus orbata.'

681. συγκρίνας: συγκρίνω was used by Emped. for the influence of the uniting principle (φιλία), διακρίνω (1. 498) being used of the sundering principle (νεῖκος); cf. Simpl. *Phys.* 6. 25. 21, τὰ στοιχεῖα ποτὲ μὲν ὑπὸ τῆς φιλίας συγκρινόμενα, ποτὲ δὲ ὑπὸ τοῦ νείκους διακρινόμενα.

τὼς . . . ἕποντο: 'of such a kind were those monsters of uncertain nature, which followed in the train of Circe.' For ἀίδηλοι v.n. 1. 102.

683. Circe and Aeetes were children of the Sun, and the radiance of their father gleamed from their eyes; cf. 727.

685. ἀπὸ . . . πέμψεν: 'averted' by expiatory rites; cf. Eur. *Hec.* 70, ὦ πότνια χθών, | μελανοπτερύγων μᾶτερ ὀνείρων, | ἀποπέμπομαι ἔννυχον ὄψιν.

686. τούς: the Argonauts.

687. καταρρέξασα: 'caressing'; cf. *Il.* 1. 361, χειρὶ δέ μιν κατέρεξε.

689. ἀπηλεγέως: i.e. heedless of her caresses. **ἐρύσσατο**: 'drew with him.'

692. ἀμηχανέουσα κιόντων: 'perplexed at their coming.' For the gen. abs. v.n. 1. 644.

693. ἄνεῳ: v.n. 3. 503. **ἐφ' ἑστίῃ ἵζανον**: so Odysseus at the house of Alcinous, *Od.* 7. 153. In Hdt. 1. 35

ἴζανον, ἥ τε δίκη λυγροῖς ἱκέτῃσι τέτυκται,
ἡ μὲν ἐπ' ἀμφοτέραις θεμένη χείρεσσι μέτωπα,
αὐτὰρ ὁ κωπῆεν μέγα φάσγανον ἐν χθονὶ πήξας,
ὥπερ τ' Αἰήταο πάιν κτάνεν· οὐδέ ποτ' ὄσσε
ἰθὺς ἐνὶ Βλεφάροισιν ἀνέσχεθον. αὐτίκα δ' ἔγνω
Κίρκη φύξιον οἶτον ἀλιτροσύνας τε φόνοιο.
τῷ καὶ ὀπιζομένη Ζηνὸς θέμιν Ἱκεσίοιο,
ὅς μέγα μὲν κοτέει, μέγα δ' ἀνδροφόνοισιν ἀρήγει,
ῥέζε θυηπολίην, οἵῃ τ' ἀπολυμαίνονται
νηλειεῖς ἱκέται, ὅτ' ἐφέστιοι ἀντιόωσιν.
πρῶτα μὲν ἀτρέπτοιο λυτήριον ἧγε φόνοιο
τεναμένη καθύπερθε συὸς τέκος, ἧς ἔτι μαζοὶ
πλήμμυρον λοχίης ἐκ νηδύος, αἵματι χεῖρας
τέγγεν, ἐπιτμήγουσα δέρην· αὖτις δὲ καὶ ἄλλοις
μείλισσεν χύτλοισι, καθάρσιον ἀγκαλέουσα
Ζῆνα, παλαμναίων τιμήορον ἱκεσιάων.

695 700 705

695. ἀμφοτέρῃς G : ἀκροτάταις Paris. unus.
703. νηλειεῖς G, Pariss. tres : νηληεῖς vulg. : νηλιτεῖς Hoelzlin : νηλῆες Lobeck.
704. ἀτηροῖο vel ἀρρήτοιο Herwerden : fortasse ἀδρέπτοιο. ἧγε L, G, Vat. unus, Paris. unus.
709. ἱκεσίῃσι G.

the suppliant Adrastus is called ἐπίστιος.

694. δίκη : cf. Aesch. *Eum.* 448, ἄφθογγον εἶναι τὸν παλαμναῖον νόμος Ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου Σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ.

695. ἡ : Medea.

697. πάιν : elsewhere Ap. always uses παῖδα. Hom. has πάϊς (cf. 460) and πάϊ. See on 3. 130.

698. αὐτίκα κ.τ.λ. : 'and straightway Circe perceived that it was the doom of exile and the guilt of bloodshed.'

699. φύξιον : elsewhere in Gr. φύξιος is always an epithet of Zeus or Apollo ; cf. 2. 1147.

700. Ἱκεσίοιο : cf. 2. 1132.

703. νηλειεῖς : the form νηλειής is found in Hes. *Th.* 770, h. Hom. *Ven.* 245. νηληεῖς is defended by Lobeck (*Prol. path.* 377), but he preferred νηλῆες. νηλιτεῖς, read by Hoelzlin and Wellauer, is from *Od.* 16. 317, 19. 498, where Aristarch. preferred νηλητεῖς = ἁμαρτωλοί. Rzach takes νηλειεῖς as passive, 'mit denen man kein Mitleid hat,' but the meaning seems to be that the murderer, who has shown no mercy to his victim, may yet as a suppliant find mercy if cleansed.

704. ἀτρέπτοιο . . . φόνοιο : 'the deed of blood which can never be undone.' Various unsatisfactory changes have been suggested for ἀτρέπτοιο. If correction were necessary, ἀδρέπτοιο 'which should not have been shed' would be plausible (cf. αἷμα δρέψασθαι, Aesch. *Th.* 718, Bion 1. 22) ; but, as de M. says, 'le mot *irréparable* est une sorte d'épithète de nature, à la manière homérique.'

705. 'holding over them the young of a sow, whose teats still swell with milk from the litter she has borne, Circe slit its throat and drenched their hands with its blood.' So Orestes was purified καθαρμοῖς χοιροκτόνοις, Aesch. *Eum.* 283. Purification for homicide was unknown to Hom., and Grote (*Hist. Gr.* c. 1) suggests that it was borrowed by the Greeks from the Lydians.

706. πλήμμυρον : cf. Plut. *Mor.* 320 c, λύκαινα πλημμύρουσα τοὺς μαστοὺς γάλακτι.

708. μείλισσεν : 'appeased' the gods. **χύτλοισι** : cf. 1. 1075, 2. 927.

709. παλαμναίων τιμήορον ἱκεσιάων : 'protector of suppliants who have shed blood.' παλαμναῖος was connected with παλάμη, cf. αὐτόχειρ. In *Et. Mag.* 647,

καὶ τὰ μὲν ἀθρόα πάντα δόμων ἐκ λύματ' ἔνεικαν
νηιάδες πρόπολοι, ταί οἱ πόρσυνον ἕκαστα.
ἡ δ' εἴσω πελάνους μείλικτρά τε νηφαλίῃσιν
καῖεν ἐπ' εὐχωλῇσι παρέστιος, ὄφρα χόλοιο
σμερδαλέας παύσειεν Ἐρινύας, ἠδὲ καὶ αὐτὸς
εὐμειδής τε πέλοιτο καὶ ἤπιος ἀμφοτέροισιν,
εἴτ' οὖν ὀθνείῳ μεμιασμένοι αἵματι χεῖρας,
εἴτε καὶ ἐμφύλῳ προσκηδέες ἀντιόωσιν.
Αὐτὰρ ἐπεὶ μάλα πάντα πονήσατο, δή τότ' ἔπειτα
εἶσεν ἐπὶ ξεστοῖσιν ἀναστήσασα θρόνοισιν,
καὶ δ' αὐτὴ πέλας ἷζεν ἐνωπαδίς. αἶψα δὲ μύθῳ
χρειὼ ναυτιλίην τε διακριδὸν ἐξερέεινεν,
ἠδ' ὁπόθεν μετὰ γαῖαν ἐὴν καὶ δώματ' ἰόντες
αὖτως ἰδρύνθησαν ἐφέστιοι. ἦ γὰρ ὀνείρων
μνῆστις ἀεικελίη δῦνεν φρένας ὁρμαίνουσαν·
ἵετο δ' αὖ κούρης ἐμφύλιον ἴδμεναι ὀμφήν,
αὐτίχ' ὅπως ἐνόησεν ἀπ' οὐδέος ὄσσε βαλοῦσαν.

710. δείματ' ἔνεικαν G.
712. μελίκρατα G, L 16.
713. δαῖεν ed. Flor., vulg.
717. ἐμφύλῳ Brunck : ἐμφυλίῳ codd.
724. ὁρμαίνουσα L, vulg.

43 Ζεὺς παλαμναῖος is mentioned as *ὁ τοὺς αὐτοχειρὶ φονεύσαντας τιμωρούμενος*. The first syll. of ἱκεσιάων is lengthened *metri gratia*, as in *Anth. P.* 5. 216.

710. λύματ' ἔνεικαν : cf. *Il.* 1. 314, *οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον*.

711. νηιάδες : in *Od.* 10. 348 sqq. the *τέσσαρες ἀμφιπόλοι* who waited on Circe are described as nymphs : *γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων Ἕκ θ' ἱερῶν ποταμῶν κ.τ.λ.*

712. 'But she herself, at the hearth within the house, burnt the sacrificial cakes and the expiatory offerings, uttering the prayers which accompany libations made without wine.' **πελάνους** : v.n. 1. 1077. **νηφαλίῃσιν** : these wineless libations consisted of water, and honey mixed with milk (*μελίκρατον*) ; cf. Aesch. *Eum.* 107, *χοάς τ' ἀοίνους, νηφάλια μειλίγματα* : Soph. *O.C.* 100, 481 : Poll. 6. 26, *νηφαλιεύειν . . . τὸ χρῆσθαι θυσίαις ἀοίνοις, ὧν τὰς ἐναντίας θυσίας οἰνοσπόνδους ἔλεγον*.

713. ἐπ' : 'to the accompaniment of.'

714. Ἐρινύας : cf. 476. **αὐτός** : Zeus.

715. εὐμειδής : cf. Call. *Dian.* 129, *οὓς δέ κεν εὐμειδής τε καὶ ἵλαος αὐγάσσηαι*.

716. 'whether they come as troubled suppliants with the stain of a stranger's blood upon their hands, or haply a kinsman's.'

717. ἐμφύλῳ : cf. 1. 865. **προσκηδέες** : 'careworn.' It means 'kindly' in 3. 588, where see note. Some explain it here as 'relations,' from *κῆδος affinitas*, but this produces an ugly pleonasm.

720. ἐνωπαδίς : v.n. 354.

721. χρειώ : 'their quest' ; cf. 2. 8.

723. ἦ γάρ κ.τ.λ. : 'for verily the awful memory of her vision (v. 664) filled her soul as she pondered on these things.'

724. δῦνεν φρένας ὁρμαίνουσαν : for the double acc. cf. *Od.* 18. 348, *ὄφρ' ἔτι μᾶλλον Δύῃ ἄχος κραδίην Λαερτιάδην Ὀδυσῆα*.

725. ἵετο : *ἀκοῦσαι προεθυμεῖτο φωνὴν συμβάλλουσα ὅτι ἀπὸ Ἡλίου ἐστὶν ἀπὸ τῆς τῶν ὀφθαλμῶν διαυγείας*. Schol.

726. 'straightway when she beheld her raising her eyes from the ground' ; cf. 698.

πᾶσα γὰρ Ἠελίου γενεὴ ἀρίδηλος ἰδέσθαι
ἦεν, ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαρυγῇσιν
οἷόν τέ χρυσέην ἀντώπιον ἴεσαν αἴγλην.
ἡ δ' ἄρα τῇ τὰ ἕκαστα διειρομένῃ κατελεξεν,
Κολχίδα γῆρυν ἰεῖσα, βαρύφρονος Αἰήταο
κούρη μειλιχίως, ἠμὲν στόλον ἠδὲ κελεύθους
ἠρώων, ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις,
ὥς τε κασιγνήτης πολυκηδέος ἤλιτε βουλαῖς,
ὥς τ' ἀπονόσφιν ἄλυξεν ὑπέρβια δείματα πατρὸς
σὺν παισὶν Φρίξοιο· φόνον δ' ἀλέεινεν ἐνισπεῖν
Ἀψύρτου. τὴν δ' οὔτι νόῳ λάθεν· ἀλλὰ καὶ ἔμπης
μυρομένην ἐλέαιρεν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
"Σχετλίη, ἦ ῥα κακὸν καὶ ἀεικέα μήσαο νόστον.
ἔλπομαι οὐκ ἐπὶ δήν σε βαρὺν χόλον Αἰήταο
ἐκφυγέειν· τάχα δ' εἶσι καὶ Ἑλλάδος ἤθεα γαίης
τισόμενος φόνον υἷος, ὅτ' ἄσχετα ἔργ' ἐτέλεσσας.
ἀλλ' ἐπεὶ οὖν ἱκέτις καὶ ὁμόγνιος ἔπλευ ἐμεῖο,
ἄλλο μὲν οὔτι κακὸν μητίσομαι ἐνθάδ' ἰούσῃ·
ἔρχεο δ' ἐκ μεγάρων ξείνῳ συνοπηδὸς ἐοῦσα,
ὄντινα τοῦτον ἄιστον ἀείραο πατρὸς ἄνευθεν·
μηδέ με γουνάσσηαι ἐφέστιος, οὐ γὰρ ἔγωγε
αἰνήσω βουλάς τε σέθεν καὶ ἀεικέα φύξιν."
Ὣς φάτο· τὴν δ' ἀμέγαρτον ἄχος λάβεν· ἀμφὶ δὲ πέπλον
ὀφθαλμοῖσι βαλοῦσα γόον χέεν, ὄφρα μιν ἦρως
χειρὸς ἐπισχόμενος μεγάρων ἐξῆγε θύραζε

738. ἐλέηρεν Brunck. τοῖον G: τοῖσιν vulg.
741. ἔσχατα pro ἤθεα G.
742. ἔργ' ἐτέλεσσας Pariss. tres: ἔργα τέλεσσας vulg.
746. ἀείραο L man. pr., G, Pariss.: ἀνείραο vulg.: ἀνεύραο Köchly.
747. γουνάσσαιο vulg.

728. **ἐπεί κ.τ.λ.**: 'since far in front of them, through the radiance of their eyes, they flashed a lustre as it were of gold'; v.n. 683. For μαρμαρυγῇσιν v.n. 2. 42.

729. **ἀντώπιον**: this form for ἀντωπόν is only found here.

733. **θοοῖς**: here, as so often, this epithet is ambiguous, meaning either 'sharp' or 'swift'; 'in acribus certaminibus' (Lehrs), 'dans les combats impétueux' (de M.). Cf. Pind. *P.* 8. 27, θοαῖς ἐν μάχαις.

734. **κασιγνήτης**: Chalciope. For her counsel v. 3. 674 sqq.

735. **ἀπονόσφιν ἄλυξεν**. 'fled far away from.'

738 **μυρομένην**: v.n. 2. 372.

739. **Σχετλίη**: v.n. 2. 1028.

741. **ἤθεα**: v.n. 1. 1177. For the simple acc. with εἶσι cf. *Od.* 1. 176, and v.n. 1. 799.

746. **ἄιστον**: 'unknown'; cf. *Od.* 1. 242, ἄχετ' ἄιστος, ἄπυστος. **ἀείραο**: this verb, which is used of carrying off prizes (v.n. 528), is here used ironically of the prize Medea has won.

748. **ἀεικέα φύξιν**: cf. 5 supr.

749. **ἀμέγαρτον ἄχος**: cf. 3. 631.

δείματι παλλομένην· λεῖπον δ' ἀπὸ δώματα Κίρκης.
Οὐδ' ἄλοχον Κρονίδαο Διὸς λάθον· ἀλλά οἱ Ἶρις
πέφραδεν, εὖτ' ἐνόησεν ἀπὸ μεγάροιο κιόντας.
αὐτὴ γάρ μιν ἄνωγε δοκευέμεν, ὁππότε νῆα
στείχοιεν· τὸ καὶ αὖτις ἐποτρύνουσ' ἀγόρευεν·
"Ἶρι φίλη, νῦν, εἴ ποτ' ἐμὰς ἐτέλεσσας ἐφετμάς,
εἰ δ' ἄγε λαιψηρῇσι μετοιχομένη πτερύγεσσιν,
δεῦρο Θέτιν μοι ἄνωχθι μολεῖν ἁλὸς ἐξανιοῦσαν.
κείνης γὰρ χρειώ με κιχάνεται. αὐτὰρ ἔπειτα
ἐλθεῖν εἰς ἀκτάς, ὅθι τ' ἄκμονες Ἡφαίστοιο
χάλκειοι στιβαρῇσιν ἀράσσονται τυπίδεσσιν·
εἰπὲ δὲ κοιμῆσαι φύσας πυρός, εἰσόκεν Ἀργὼ
τάσγε παρεξελάσῃσιν. ἀτὰρ καὶ ἐς Αἴολον ἐλθεῖν,
Αἴολον, ὅς τ' ἀνέμοις αἰθρηγενέεσσιν ἀνάσσει·
καὶ δὲ τῷ εἰπέμεναι τὸν ἐμὸν νόον, ὥς κεν ἀήτας
πάντας ἀπολλήξειεν ὑπ' ἠέρι, μηδέ τις αὔρη
τρηχύνοι πέλαγος· Ζεφύρου γε μὲν οὖρος ἀήτω,
ὄφρ' οἵγ' Ἀλκινόου Φαιηκίδα νῆσον ἵκωνται."
Ὣς ἔφατ'· αὐτίκα δ' Ἶρις ἀπ' Οὐλύμποιο θοροῦσα
τέμνε, τανυσσαμένη κοῦφα πτερά. δοῦ δ' ἐνὶ πόντῳ
Αἰγαίῳ, τόθι πέρ τε δόμοι Νηρῆος ἔασιν.

755. αὐτὴ Brunck : αὖτη L, G.
758. λαιψηροῖσι G, vulg.
761. ἐλθέμεν Rzach.

755. αὐτή: Hera.
756. τό: 'wherefore.'
759. Similarly in *Il.* 24. 74 sqq. Iris is sent by Zeus to summon Thetis.
761. ἐλθεῖν: infin. for imper. as in 764. **ἄκμονες Ἡφαίστοιο**: v.n. 3. 41.
762. τυπίδεσσιν: *τυπίς* is only found in late Gr.; *τυπάς* occurs in Soph. *fr.* 743. The Homeric word is *σφῦρα*, which is used in 1. 734.
763. φύσας πυρός: cf. h. Hom. *Merc.* 114, *φλόξ . . . φῦσαν ἐΐσα πυρός.*
764. τάσγε: *sc. ἀκτάς.*
764. Αἴολον: in Hom. (*Od.* 10. 1–22) Aeolus is ruler of the Aeolian island and keeper (*ταμίης*) of the winds. The Alex. writers first speak of Aeolus as a god. The name was connected with ἄημι. For his control of the winds cf. *Aen.* 1. 52 sqq.
765. αἰθρηγενέεσσιν: 'born in the upper air,' an epithet of Boreas in *Il.* 15. 171, 19. 358 (in *Od.* 5. 296 we find *Βορέης αἰθρηγενέτης*). Our Schol., like the Schol. on Hom., explain it as meaning either 'producing cold (*αἴθρον*)' or 'producing fair weather (*αἰθρίαν*),' but compounds with *-γενης* are invariably passive.
767. ἀπολλήξειεν: only here in a trans. sense; cf. 1. 1154, 1353. Hom. uses λήγω = παύω in *Il.* 13. 424, *λῆγε μένος μέγα.*
769. Φαιηκίδα νῆσον: v.n. 521.
770. θοροῦσα: cf. 2. 286.
771. τέμνε: for the absolute use, peculiar to Ap., cf. 2. 1244.
772. Αἰγαίῳ: cf. *Il.* 24. 77, *ὣς ἔφατ', ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα, Μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης Ἔνθορε μείλανι πόντῳ . . . Εὗρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν*: *ib.* 18. 140, *ὑμεῖς* (i.e. the Nereids) *μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον Ὀψόμεναί τε*

πρώτην δ' εἰσαφίκανε Θέτιν, καὶ ἐπέφραδε μῦθον
Ἥρης ἐννεσίῃς, ὧρσέν τέ μιν εἰς ἓ νέεσθαι.
δεύτερα δ' εἰς Ἥφαιστον ἐβήσατο· παῦσε δὲ τόνγε
ῥίμφα σιδηρείων τυπίδων· ἔσχοντο δ' ἀυτμῆς
αἰθαλέοι πρηστῆρες. ἀτὰρ τρίτον εἰσαφίκανεν
Αἴολον Ἱππότεω παῖδα κλυτόν. ὄφρα δὲ καὶ τῷ
ἀγγελίην φαμένη θοὰ γούνατα παῦσεν ὁδοῖο,
τόφρα Θέτις Νηρῆα κασιγνήτας τε λιποῦσα
ἐξ ἁλὸς Οὔλυμπόνδε θεὰν μετεκίαθεν Ἥρην·
ἡ δέ μιν ἆσσον ἑοῖο παρεῖσέ τε, φαΐνέ τε μῦθον·
"Κέκλυθι νῦν, Θέτι δῖα, τά τοι ἐπιέλδομ' ἐνισπεῖν.
οἶσθα μέν, ὅσσον ἐμῇσιν ἐνὶ φρεσὶ τίεται ἥρως
Αἰσονίδης, οἱ δ' ἄλλοι ἀοσσητῆρες ἀέθλου,
οἵως τέ σφ' ἐσάωσα διὰ πλαγκτὰς περόωντας
πέτρας, ἔνθα πάρος δειναὶ βρομέουσι θύελλαι,
κύματά τε σκληρῇσι περιβλύει σπιλάδεσσιν.
νῦν δὲ παρὰ Σκύλλης σκόπελον μέγαν ἠδὲ Χάρυβδιν
δεινὸν ἐρευγομένην δέχεται ὁδός. ἀλλά σε γὰρ δὴ

774. *ἐννεσίης* Merkel.
775. *ἐδύσατο* Pariss. tres, Brunck.
785. *οἱ δ'* L, G: *οἵ τ'* Brunck: *ἠδ'* vulg.
786. *οἵῃ* L, Wellauer, Merkel. *κε* Hart. *δι' ἁπλάστας* O. Schneider.
787. *πάρος* Merkel: *πυρὸς* codd.

γέρονθ' ἅλιον καὶ δώματα πατρός (i.e. Nereus).

777. **πρηστῆρες**: = *φῦσαι* 'bellows,' a meaning not found elsewhere; cf. *Il.* 18. 470, *φῦσαι . . . εὖπρηστον ἀυτμὴν ἐξανιεῖσαι*. *πρηστήρ* usually means 'fiery whirlwind.'

778. **Ἱππότεω παῖδα**: son of Hippotas by Melanippe (Diod. 5. 7); cf. *Od.* 10. 2, *Αἴολος Ἱπποτάδης*.

784. **τίεται . . . Αἰσονίδης**· cf. 3. 66 sqq.

785. **ἀοσσητῆρες**: v.n. 1. 471.

786. **οἵως**: v. Jebb on Soph. *Ph.* 1007. **ἐσάωσα**: v.n. 2. 598. **πλαγκτάς**: here of the Symplegades in the Bosporus. In *Od.* 12. 59 the *Πλαγκταὶ πέτραι* are rocks west of Scylla and Charybdis, and in 860, 924, etc., our poet identifies them with the volcanic islands of Lipari. For the adj. *πλαγκτός* v.n. 3. 42.

787. **πάρος**: *πυρὸς* was due to a recollection of *Od.* 12. 68, *πυρός τ' ὀλοοῖο θύελλαι*, where the meaning is 'fire-storms,' i. e. volcanic eruptions, which have no connexion with the Symplegades in our passage. For *πάρος* with a present tense denoting a continuing state cf. *Il.* 4. 264, etc. The meaning here is 'where the wild tempests have always roared.' Samuelsson tries to defend *πυρός*, as Val. Fl. (4. 660, 676) speaks of *flamma* and *fumus* arising from the clashing of the Symplegades. He suggests, however, that some lines have been lost, as we should expect a reference here to the Sicilian Planctae as well as to Scylla and Charybdis. In the *Od.* (*l. c.*) Circe explains to Odysseus the two ways, one through the Planctae, the other through Scylla and Charybdis. We see that it is through the Planctae the Argo passes, 927 sqq.

788. **περιβλύει**: *περικλύζει, κατὰ μίμησιν ἤχου*. Schol. Other writers use *περιβλύζω*; see on 1238, 3. 223.

790. **δεινὸν ἐρευγομένην**: cf. 2. 367.

ἐξέτι νηπυτίης αὐτὴ τρέφον ἠδ' ἀγάπησα
ἔξοχον ἀλλάων, αἵ τ' εἰν ἁλὶ ναιετάουσιν,
οὕνεκεν οὐκ ἔτλης εὐνῇ Διὸς ἱεμένοιο
λέξασθαι. κείνῳ γὰρ ἀεὶ τάδε ἔργα μέμηλεν,
ἠὲ σὺν ἀθανάταις ἠὲ θνητῇσιν ἰαύειν.
ἀλλ' ἐμὲ αἰδομένη καὶ ἐνὶ φρεσὶ δειμαίνουσα,
ἠλεύω· ὁ δ' ἔπειτα πελώριον ὅρκον ὄμοσσεν,
μήποτέ σ' ἀθανάτοιο θεοῦ καλέεσθαι ἄκοιτιν.
ἔμπης δ' οὐ μεθίεσκεν ὀπιπεύων ἀέκουσαν,
εἰσότε οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα,
ὡς δή τοι πέπρωται ἀμείνονα πατρὸς ἑοῖο
παῖδα τεκεῖν· τῷ καί σε λιλαιόμενος μεθέηκεν,
δείματι, μή τις ἑοῦ ἀντάξιος ἄλλος ἀνάσσοι
ἀθανάτων, ἀλλ' αἰὲν ἐὸν κράτος εἰρύοιτο.
αὐτὰρ ἐγὼ τὸν ἄριστον ἐπιχθονίων πόσιν εἶναι
δῶκά τοι, ὄφρα γάμου θυμηδέος ἀντιάσειας,
τέκνα τε φιτύσαιο· θεοὺς δ' ἐς δαῖτ' ἐκάλεσσα

796. ἐμὲ Pariss. quatt. : ἐμέ τ' vulg.
799. ὀπιπεύων L, Vat. unus : ὀπιπτεύων vulg.
800. ἕκαστα pro ἅπαντα G.
801. πέπρωτο vulg.

791. ἐξέτι νηπυτίης: 'from infancy,' cf. *Epigr. Gr.* (Kaibel) 580. 9, ἐξέτι παίδων, *Od.* 8. 245, ἐξέτι πατρῶν. νηπυτίη is ἅπ. λεγ. L. and S. wrongly render it 'childishness, folly.' **τρέφον**: cf. *Il.* 24. 59, ἣν . . . θρέψα τε καὶ ἀτίτηλα.

793. οὕνεκεν: 'wherefore'; cf. *Il.* 9. 505, Ἄτη σθεναρή τε καὶ ἀρτίπος, οὕνεκα πάσας . . . ὑπεκπροθέει. Others trans. 'since,' but de M. rightly says, "il est évident qu'au moment où Héra a commencé à s'occuper d'élever Thétis, celle-ci n'avait pas encore eu l'occasion de résister aux poursuites de Zeus."

794. κείνῳ κ.τ.λ.: for a recital of the intrigues of Zeus v. *Il.* 14. 315-28. Cf. Cat. 68. 140, noscens omnivoli plurima furta Iovis.

799. ὀπιπεύων: v.n. 469.

800. πρέσβειρα: 'venerable,' 'august,' cf. h. Hom. *Ven.* 32, πρέσβειρα θεῶν. In Hom. we have πρέσβα, e.g. *Il.* 5. 721, Ἥρη, πρέσβα θεά. Themis was a prophetic goddess, and held possession of the Delphic oracles after Ge and before Apollo; cf. Aesch. *Eum.* 3.

801. πέπρωται: cf. Pind. *I.* 7. 34, εἶπε δ' εὔβουλος ἐν μέσοισι Θέμις | οὕνεκεν πεπρωμένον ἦν φέρτερον γόνον Γάνακτα πατρὸς τεκεῖν | πότνιαν θεόν. Prometheus was also said to have foretold this (Aesch. *Pr.* 768).

803. ἑοῦ: ἀντὶ τοῦ ἕο. Schol. This form is only found here (v.n. 1. 1032). Ap. follows Zenod. who defended ἑοῦ (Aristarch. ἕο) in *Il.* 2. 239.

804. ἀλλ' . . . εἰρύοιτο: the constr. is elliptical. With εἰρύοιτο we must supply ὄφρα, 'that he might guard his power for ever'; ἀλλά has little force, being used apparently to exclude the other alternative, as if the poet had said 'wishing, not that another should reign in his stead, but that he might guard, etc.'

805. τὸν ἄριστον: Peleus. In *Il.* 24. 60 Hera says of Thetis, ἀνδρὶ πόρον παράκοιτιν, Πηλέι, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν.

807. θεοὺς . . . ἐκάλεσσα: *Il.* 24. 62, πάντες δ' ἀντιάασθε, θεοί, γάμου. Catullus, in his poem on the marriage of Peleus and Thetis, describes the presence of the gods (64. 299 sqq.). Hesiod wrote Ἐπιθαλάμια

πάντας ὁμῶς· αὐτὴ δὲ σέλας χείρεσσιν ἀνέσχον
νυμφίδιον, κείνης ἀγανόφρονος εἵνεκα τιμῆς.
ἀλλ' ἄγε καί τινά τοι νημερτέα μῦθον ἐνίψω.
εὖτ' ἂν ἐς Ἠλύσιον πεδίον τεὸς υἱὸς ἵκηται,
ὃν δὴ νῦν Χείρωνος ἐν ἤθεσι Κενταύροιο
νηιάδες κομέουσι τεοῦ λίπτοντα γάλακτος,
χρειώ μιν κούρης πόσιν ἔμμεναι Αἰήταο
Μηδείης· σὺ δ' ἄρηγε νυῷ ἑκυρή περ ἐοῦσα,
ἠδ' αὐτῷ Πηλῆι. τί τοι χόλος ἐστήρικται;
ἀάσθη. καὶ γάρ τε θεοὺς ἐπινίσσεται ἄτη.
ναὶ μὲν ἐφημοσύνῃσιν ἐμαῖς Ἥφαιστον οἷω
λωφήσειν πρήσοντα πυρὸς μένος, Ἱπποτάδην δὲ
Αἴολον ὠκείας ἀνέμων ἄικας ἐρύξειν,
νόσφιν ἐυσταθέος ζεφύρου, τείως κεν ἵκωνται
Φαιήκων λιμένας· σὺ δ' ἀκηδέα μήδεο νόστου.
δεῖμα δέ τοι πέτραι καὶ ὑπέρβια κύματ' ἔασιν

810. θυμηδέα pro νημερτέα G.
819. πρήσοντα G, Pariss. tres: πρήσσοντα vulg.: πρήθοντα coni. Brunck: πρήσαντα coni. Wellauer.

εἰς Πηλέα καὶ Θέτιν, which formed the basis of the work of later poets.

808. σέλας . . . ἀνέσχον: i. e. acted as δᾳδοῦχος, which was the function of the mother of the bride; cf. Eur. *Phoen.* 345, ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς | νόμιμον ἐν γάμοις, | ὡς πρέπει ματέρι μακαρίᾳ: *Med.* 1027, εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.

809. κείνης . . . τίμης: διὰ τὴν πρὸς Θέτιν εὔνοιαν. Schol. 'by reason of that fond regard I had for thee.' The words might also mean 'in return for that fond regard thou hadst for me'; v.n. 793.

811. υἱός: Achilles. For a description of the Ἠλύσιον πεδίον v. *Od.* 4. 563 sqq.

812. Χείρωνος: cf. 1. 558, where Chiron's wife holds up the infant Achilles as the heroes sail along the coast of Thessaly.

813. νηιάδες: Chariclo the wife of Chiron, and Philyra his mother.

814. The Schol. says that Ibycus and Simonides had told how Achilles wedded Medea when he came to the Elysian plain. Lycophron (174) describes Achilles as τὸν μελλόνυμφον εὐνέτην Κυταϊκῆς Τῆς ξεινοβάκχης. According to another legend Achilles wedded Iphigeneia (Schol. Pind. *N.* 4. 49).

816. Πηλῆι: as one of the Argonauts and once her spouse.

817. ἀάσθη: 'he sinned in folly'; cf. 1080, 1. 1333. The legendary cause of the quarrel was that Peleus, observing Thetis holding the babe Achilles over a fire, or in a cauldron of boiling water, in order to destroy the mortal parts which he had inherited from his father, prevented her completing her work. Thetis then left him, and Peleus took Achilles to Chiron who brought him up (Apollod. 3. 13. 6). Cf. 868 infr.

θεοὺς ἐπινίσσεται ἄτη: cf. *Il.* 19. 95, καὶ γὰρ δή νύ ποτε Ζῆν' ἄσατο (*sc.* Ατη).

819. πρήσοντα: 'fanning' the flame; cf. πρηστῆρες, 777. Here, and in 1537, we find a new form πρήσω = πρήθω.

820. ἀνέμων ἄικας: 'the rush of the winds.' The form ἄιξ is not found elsewhere; Hom. has ἀική, *Il.* 15. 709, τόξων ἀικάς. Cf. πολυάιξ, κορυθάιξ, κατάιξ (1. 1203).

821. ἐυσταθέος: in Hom. always used of 'stable' buildings; here it is used like ἀκραής of a 'steady' wind. **τείως**: τέως for ἕως is found occasionally in later epic, e.g. h. Hom. *Cer.* 138, τέως πρὸς δώματ' ἵκωμαι. Cf. 1617 infr.

μοῦνον, ἄ κεν τρέψαιο κασιγνήτῃσι σὺν ἄλλαις.
μηδὲ σύγ' ἠὲ Χάρυβδιν ἀμηχανέοντας ἐάσῃς
ἐσβαλέειν, μὴ πάντας ἀναβρόξασα φέρῃσιν,
ἠὲ παρὰ Σκύλλης στυγερὸν κευθμῶνα νέεσθαι,
Σκύλλης Αὐσονίης ὀλοόφρονος, ἣν τέκε Φόρκυι
νυκτιπόλος Ἑκάτη, τήν τε κλείουσι Κράταιιν,
μή πως σμερδαλέῃσιν ἐπαΐξασα γένυσσιν
λεκτοὺς ἡρώων δηλήσεται. ἀλλ' ἔχε νῆα
κεῖσ', ὅθι περ τυτθή γε παραίβασις ἔσσετ' ὀλέθρου."
Ὣς φάτο· τὴν δὲ Θέτις τοίῳ προσελέξατο μύθῳ·
"Εἰ μὲν δὴ μαλεροῖο πυρὸς μένος ἠδὲ θύελλαι
ζαχρηεῖς λήξουσιν ἐτήτυμον, ἦ τ' ἂν ἔγωγε
θαρσαλέη φαίην, καὶ κύματος ἀντιόωντος
νῆα σαωσέμεναι, ζεφύρου λίγα κινυμένοιο.
ἀλλ' ὥρη δολιχήν τε καὶ ἄσπετον οἶμον ὁδεύειν,
ὄφρα κασιγνήτας μετελεύσομαι, αἵ μοι ἀρωγοὶ
ἔσσονται, καὶ νηὸς ὅθι πρυμνήσι' ἀνῆπται,
ὥς κεν ὑπηῷοι μνησαίατο νόστον ἐλέσθαι."
Ἦ, καὶ ἀναΐξασα κατ' αἰθέρος ἔμπεσε δίναις

826. ἀναβρόξασα G : ἀναβρώξασα L, vulg.
828. Φόρκυι coni. Wellauer : Φόρκος (?) L : Φόρκῳ G, Pariss. : Φόρκυν νυκτιπόλος θ' vulg.
834. ἠὲ θύελλαι vulg.

824. **κασιγνήτῃσι** : the Nereids.

826. **ἐσβαλέειν** : cf. 639. **ἀναβρόξασα** : 'sucking them down'; borrowed from the description of Charybdis in *Od.* 12. 239, ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ Πᾶσ' ἔντοσθε φάνεσκε κυκωμένη. See on καταβρόξασαι, 2. 271.

827. **κευθμῶνα** : cf. *Od.* 12. 83, οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ Τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο. Ἔνθα δ' ἐνὶ Σκύλλη ναίει.

828. **Αὐσονίης** : v.n. 553. Scylla was on the Italian side of the Straits of Messina. **Φόρκυι** : cf. 1598; Hes. *Th.* 333, Φόρκυι φιλότητι μιγεῖσα (*sc.* Κητώ). The Schol. tells us that Acusilaus said that Scylla was sprung from Phorcys and Hecate, whereas in the Μεγάλαι Ἠοῖαι she was said to be the daughter of Phorbas and Hecate, and in the *Scylla* (of Stesichorus) the daughter of Lamia.

829. **νυκτιπόλος** : cf. 3. 862. **Κράταιιν** : cf. *Od.* 12. 124, Κράταιιν, Μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν. M. and R. describe her as "a personification of the wild forces of Nature."

830. **ἐπαΐξασα γένυσσιν** : the name Scylla was connected with σκύλλειν 'to tear.' In *Od.* 12. 89 sqq. we read of this sea-monster levying its toll of human lives from every passing ship.

831. **λεκτοὺς . . . δηλήσεται** : de M. wrongly renders, 'elle détruirait cette élite de héros'; the meaning is that Scylla would choose for destruction the flower of the chieftains, as in *Od.* 12. 246, ἓξ ἕλεθ' οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.

832. **ὅθι . . . ὀλέθρου** : 'where a channel, narrow 'tis true, will permit them to escape from death.' **παραίβασις** : *lit.* 'a going aside' so as to escape. Cf. *Aen.* 3. 685, viam leti discrimine parvo.

841. **ὑπηῷοι** : 'at dawn.' The Homeric form is ὑπηοῖος, so too Ap. has ἠῷος (1. 1274, etc.), but Hom. ἠοῖος ; v.n. 2. 686. **μνησαίατο** : *sc.* the Argonauts.

κυανέου πόντοιο· κάλει δ' ἐπαμυνέμεν ἄλλας
αὐτοκασιγνήτας Νηρηίδας· αἱ δ' ἀίουσαι
ἤντεον ἀλλήλῃσι· Θέτις δ' ἀγόρευεν ἐφετμὰς
Ἥρης· αἶψα δ' ἴαλλε μετ' Αὐσονίην ἅλα πάσας.
αὐτὴ δ' ὠκυτέρη ἀμαρύγματος ἠὲ βολάων
ἠελίου, ὅτ' ἄνεισι περαίης ὑψόθι γαίης,
σεύατ' ἴμεν λαιψηρὰ δι' ὕδατος, ἔστ' ἀφίκανεν
ἀκτὴν Αἰαίην Τυρσηνίδος ἠπείροιο.
τοὺς δ' εὗρεν παρὰ νηὶ σόλῳ ῥιπῇσί τ' ὀιστῶν
τερπομένους· ἡ δ' ἆσσον ὀρεξαμένη χερὸς ἄκρης
Αἰακίδεω Πηλῆος· ὁ γάρ ῥά οἱ ἦεν ἀκοίτης·
οὐδέ τις εἰσιδέειν δύνατ' ἔμπεδον, ἀλλ' ἄρα τῷγε
οἴῳ ἐν ὀφθαλμοῖσιν ἐείσατο, φώνησέν τε·
"Μηκέτι νῦν ἀκταῖς Τυρσηνίσιν ἧσθε μένοντες,
ἠῶθεν δὲ θοῆς πρυμνήσια λύετε νηός,
Ἥρῃ πειθόμενοι ἐπαρηγόνι. τῆς γὰρ ἐφετμῇς
πασσυδίῃ κοῦραι Νηρηίδες ἀντιόωσιν,
νῆα διὲκ πέτρας, αἵ τε Πλαγκταὶ καλέονται,
ῥυσόμεναι. κείνη γὰρ ἐναίσιμος ὔμμι κέλευθος.
ἀλλὰ σὺ μή τῳ ἐμὸν δείξῃς δέμας, εὖτ' ἂν ἴδηαι
ἀντομένην σὺν τῇσι· νόῳ δ' ἔχε, μή με χολώσῃς
πλεῖον ἔτ', ἢ τὸ πάροιθεν ἀπηλεγέως ἐχόλωσας."
Ἦ, καὶ ἔπειτ' ἀίδηλος ἐδύσατο βένθεα πόντου·
τὸν δ' ἄχος αἰνὸν ἔτυψεν, ἐπεὶ πάρος οὐκέτ' ἰοῦσαν
ἔδρακεν, ἐξότε πρῶτα λίπεν θάλαμόν τε καὶ εὐνὴν

852. ἴε δ' ἆσσον O. Schneider.
854. ἀμφαδὸν Facius, Matthiae.
858. ἐφετμῇs L, G: ἐφετμαῖs vulg.
861. ῥυσόμεναι G: ῥυσέμεναι supr. ε scr. ο L: ῥυσέμεναι Vatt., Pariss. quatt., schol. Par.
865. ἐβήσατο G: ἐσήλατο Pierson.

846. ἴαλλε: v.n. 1. 194.
847. ἀμαρύγματος: 'the flash of an eye'; cf. 3. 288, Eur. *Bacch.* 746, θᾶσσον . . . "Η σὲ ξυνάψαι βλέφαρα.
848. περαίης γαίης: properly, 'the land beyond the sea' (v. n. 78), but here used as equivalent to περάτη (1. 1281).
850. ἀκτὴν Αἰαίην: v.n. 3. 311.
851. τούς: the Argonauts. σόλῳ: cf. 657.
852. χερὸς ἄκρης: v. n. 1. 1330. ὀρεξαμένη: the constr. is an anacoluthon; cf. 3. 248.
855. ἐείσατο: ἐφάνη. Schol. Ap., like Hom., also uses εἴσατο, e.g. 1589.
860. Πλαγκταί: v.n. 786.
864. ἀπηλεγέως: 'recklessly.' The Schol. wrongly explains by ἀναμφιλέκτως.
865. ἐδύσατο: ἐδύσετο in 1. 63. The old grammarians regarded the forms ἐβήσετο and ἐδύσετο as used ἀντὶ τοῦ παρατατικοῦ, i.e. as imperfects. (Schol. A. on *Il.* 1. 496). These forms were preferred by Aristarch. to those in -σατο (v. Monro, *H.G.* 41). Ap. regularly uses ἐβήσατο, e.g. 775, but μετεβήσετο, 1176.

χωσαμένη Ἀχιλῆος ἀγαυοῦ νηπιάχοντος.
ἡ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιεν
νύκτα διὰ μέσσην φλογμῷ πυρός· ἤματα δ' αὖτε
ἀμβροσίῃ χρίεσκε τέρεν δέμας, ὄφρα πέλοιτο
ἀθάνατος, καί οἱ στυγερὸν χροῒ γῆρας ἀλάλκοι.
αὐτὰρ ὅγ' ἐξ εὐνῆς ἀνεπάλμενος εἰσενόησεν
παῖδα φίλον σπαίροντα διὰ φλογός· ἧκε δ' ἀυτὴν
σμερδαλέην ἐσιδών, μέγα νήπιος· ἡ δ' ἀίουσα
τὸν μὲν ἄρ' ἁρπάγδην χαμάδις βάλε κεκληγῶτα,
αὐτὴ δὲ πνοιῇ ἰκέλη δέμας, ἠύτ' ὄνειρος,
βῆ ῥ' ἴμεν ἐκ μεγάροιο θοῶς, καὶ ἐσήλατο πόντον
χωσαμένη· μετὰ δ' οὔτι παλίσσυτος ἵκετ' ὀπίσσω.
τῶ μιν ἀμηχανίη δῆσεν φρένας· ἀλλὰ καὶ ἔμπης
πᾶσαν ἐφημοσύνην Θέτιδος μετέειπεν ἑταίροις.
οἱ δ' ἄρα μεσσηγὺς λῆξαν καὶ ἔπαυσαν ἀέθλους
ἐσσυμένως, δόρπον τε χαμεύνας τ' ἀμφεπένοντο,
τῆς ἔνι δαισάμενοι νύκτ' ἄεσαν, ὡς τὸ πάροιθεν.
Ἧμος δ' ἄκρον ἔβαλλε φαεσφόρος οὐρανὸν Ἠώς,
δὴ τότε λαιψηροῖο κατηλυσίῃ ζεφύροιο
βαῖνον ἐπὶ κληῖδας ἀπὸ χθονός· ἐκ δὲ βυθοῖο
εὐναίας εἵλκον περιγηθέες ἄλλα τε πάντα

873. ὅγ' ἐξ vulg.: ὅτ' ἐξ L, G: ὁ ἐξ Wellauer. ἀνεπάλμενος Paris. unus, Brunck, Wellauer: ἀναπάλμενος L, vulg.: ἀνεσπάλμενος G.
880. μὲν Pariss. quatt., Brunck.

868. For the story v. n. 817. It recalls the attempt of Demeter to make Demophon immortal by fire (h. Hom. *Cer.* 234 sqq.). Lycophron (178) says that Thetis had destroyed six of her children in this way, and that Achilles alone escaped, ἀφ' ἑπτὰ παίδων φεψάλῳ σποδουμένων Μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.

873. ἀνεπάλμενος: v.n. 2. 825.

874. σπαίροντα: an Alex. form for ἀσπαίροντα 'gasping,' 'writhing'; cf. στράπτω (1. 544) = ἀστράπτω. **διὰ φλογός**: v.n. 3. 1313.

877. Cf. *Od.* 6. 20, ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης: *Aen.* 6. 702, par levibus ventis volucrique simillima somno. For the unusual structure of the line, in which the two comparisons are put side by side and not connected by ἤ, cf. h. Hom. *Merc.* 147, αὔρῃ ὀπωρινῇ ἐναλίγκιος, ἠύτ' ὀμίχλη.

880. δῆσεν: cf. 1. 274.

884. δαισάμενοι: δειπνήσαντες. Schol. **νύκτ' ἄεσαν**: cf. *Od.* 3. 151, νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες, which shows that ἀέσαι did not necessarily mean 'to sleep' but 'to pass the night.' Meyer refers it to *Fes*, Skt. *vas* 'to dwell, lodge,' with prothetic ἀ. The old view was that it came from ἀF (ἄημι) 'to breathe,' *proflare somnum*. In ἄεσα and ἀέσαμεν the first syll. is long in Hom., but in ἄεσαν it is short, though Ap. lengthens it here.

886. κατηλυσίῃ: only here used of the descent of the winds from the upper air. κατιέναι is frequently used of the wind swooping down, e.g. Thuc. 2. 25. Simonides (*fr.* 179) has κατήλυσις of a fall of snow, χειμερίην νιφετοῖο κατήλυσιν.

888. εὐναίας: v.n. 1. 955.

ἄρμενα μηρύοντο κατὰ χρέος· ὕψι δὲ λαῖφος
εἴρυσσαν τανύσαντες ἐν ἱμάντεσσι κεραίης.
νῆα δ' ἐυκραὴς ἄνεμος φέρεν. αἶψα δὲ νῆσον
καλήν, Ἀνθεμόεσσαν ἐσέδρακον, ἔνθα λίγειαι
Σειρῆνες σίνονθ' Ἀχελωΐδες ἡδείῃσιν
θέλγουσαι μολπῇσιν, ὅτις παρὰ πεῖσμα βάλοιτο.
τὰς μὲν ἄρ' εὐειδὴς Ἀχελωΐῳ εὐνηθεῖσα
γείνατο Τερψιχόρη, Μουσέων μία· καί ποτε Δηοῦς
θυγατέρ' ἰφθίμην ἀδμῆτ' ἔτι πορσαίνεσκον
ἄμμιγα μελπόμεναι· τότε δ' ἄλλο μὲν οἰωνοῖσιν,
ἄλλο δὲ παρθενικῆς ἐναλίγκιαι ἔσκον ἰδέσθαι.
αἰεὶ δ' εὐόρμου δεδοκημέναι ἐκ περιωπῆς

890. εἴρυσσαν G: ἔρυσαν L, vulg.
892. Ἀνθεμόεσσαν littera maiuscula scribendum esse vidit Wellauer.
895. Ἀχελώῳ Pariss., Brunck.
897. πορσαίνεσκον L: πορσένεσκον G: πορσύνεσκον vulg.
899. παρθενικαῖς Merkel.

889. ἄρμενα μηρύοντο: 'they wound in all the other cables, as it should be done.' ἄρμενα, which is a general term for the tackle of a ship (cf. 237), is here used specially of the πείσματα or πρυμνήσια, the stern-cables (v.n. 1. 955). μηρύεσθαι was regularly used of winding in cables, e.g. *Anth. P.* 10. 2, τούνεκα μηρύσασθε διάβροχα πείσματα ναῦται, Ἕλκετε δ' ἀγκύρας φωλάδας ἐκ λιμένων, Λαῖφεα δ' εὐυφέα προτονίζετε. de M. explains quite differently: "Il faut admettre un autre sens du mot ἄρμενον; ce participe signifie en général *un objet bien adapté, bien attaché.* Il s'agit ici des cordages ou *manœuvres courantes* dont on *enroule* les bouts après avoir hissé la voile." This view he derives from Vars (p. 112), but to explain μηρύεσθαι here of an operation subsequent to the hoisting of the sail is a violent and needless ὕστερον πρότερον.

890. τανύσαντες...κεραίης: 'stretching the sail on the ropes of the yard.' κεραίη is the same as ἐπίκριον (2. 1262). ἱμάς was the technical term for the rope used to raise the yardarm, 'the halyards.' Cf. *Aen.* 5. 829, iubet ocius omnes Attolli malos, intendi bracchia (ἐπίκρια) velis.

891. ἐυκραής: v.n. 2. 1228.

892. Ἀνθεμόεσσαν: this is recognized as a proper name by our Schol., who cites from Hesiod νῆσον ἐς Ἀνθεμόεσσαν, ἵνα σφίσι δῶκε Κρονίων, and by the Schol. on *Od.* 12. 49. The home of the Sirens was variously located. Hom. puts their island between Aeaea and the rock of Scylla; others placed them on Cape Pelorus, or near Paestum, or in Caprae. In *Od.* 12. 159 we read of the λειμὼν ἀνθεμόεις of the Sirens.

893. Σειρῆνες: Christ connects the name with *svar* 'to sound'; popular etymology explained it as 'the enchainers (σειρά).' In Hom. they are two (*Od.* 12. 52); our Schol. mentions three—Θελξιοπή, Μολπή, and Ἀγλαόφωνος.

895. Ἀχελωΐῳ: the Sirens were variously spoken of as daughters of Achelous and Sterope (Apollod. 1. 7. 10): of Phorcus (Plut. *Symp.* 9. 14): of Melpomene (Apollod. 1. 3. 4): of Calliope (Serv. on *Aen.* 5. 864): of Gaea (Eur. *Hel.* 168).

896. Δηοῦς: Demeter, v. n. 3. 413. According to Ovid (*Met.* 5. 551 sqq.) the Sirens were given wings to overtake their playmate Persephone who had been carried off: vobis, Acheloides, unde Pluma pedesque avium, cum virginis ora geratis? An quia, cum legeret vernos Proserpina flores, In comitum numero mixtae, Sirenes, eratis? etc. Another version was that the form of birds was imposed by Demeter as a penalty for the loss of Persephone (Hyg. *Fab.* 141).

898. ἄμμιγα: 'with blended voices.'

900. αἰεί κ.τ.λ.: ἀεὶ περιβλεπόμεναι καὶ θεωροῦσαι ἀπὸ τοῦ ὑψηλοῦ καὶ εὐορμήτου

ἦ θαμὰ δὴ πολέων μελιηδέα νόστον ἔλοντο,
τηκεδόνι φθινύθουσαι· ἀπηλεγέως δ' ἄρα καὶ τοῖς
ἴεσαν ἐκ στομάτων ὄπα λείριον. οἱ δ' ἀπὸ νηὸς
ἤδη πείσματ' ἔμελλον ἐπ' ἠιόνεσσι βαλέσθαι,
εἰ μὴ ἄρ' Οἰάγροιο πάις Θρηίκιος Ὀρφεὺς
Βιστονίην ἐνὶ χερσὶν ἑαῖς φόρμιγγα τανύσσας
κραιπνὸν ἐυτροχάλοιο μέλος κανάχησεν ἀοιδῆς,
ὄφρ' ἄμυδις κλονέοντος ἐπιβρομέωνται ἀκουαὶ
κρεγμῷ· παρθενικὴν δ' ἐνοπὴν ἐβιήσατο φόρμιγξ.
νῆα δ' ὁμοῦ ζέφυρός τε καὶ ἠχῆεν φέρε κῦμα
πρυμνόθεν ὀρνύμενον· ταὶ δ' ἄκριτον ἴεσαν αὐδήν.
ἀλλὰ καὶ ὣς Τελέοντος ἐὺς πάις, οἷος ἑταίρων
προφθάμενος, ξεστοῖο κατὰ ζυγοῦ ἔνθορε πόντῳ
Βούτης, Σειρήνων λιγυρῇ ὀπὶ θυμὸν ἰανθείς·
νῆχε δὲ πορφυρέοιο δι' οἴδματος, ὄφρ' ἐπιβαίη,
σχέτλιος. ἦ τέ οἱ αἶψα καταυτόθι νόστον ἀπηύρων,
ἀλλά μιν οἰκτείρασα θεὰ Ἔρυκος μεδέουσα
Κύπρις ἔτ' ἐν δίναις ἀνερέψατο, καί ῥ' ἐσάωσεν
πρόφρων ἀντομένη Λιλυβηίδα ναιέμεν ἄκρην.

908. *ἐπιβρομέοιντο* Brunck.
909. *παρθενίην* G, Vatt.
916. *ἦ κέ οἱ* Schaefer.
918. *ἀνετρέψατο* Vatt.: *ἀνερείψατο* Pierson.

τόπου, πολλῶν παριόντων τὴν ἡδεῖαν ἐπάνοδον ἥρπασαν, τῇ τηκεδόνι φθίνειν ποιοῦσαι. Schol.

902. τηκεδόνι: *tabe*; cf. *Od.* 11. 201, *τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν.*

903. λείριον: 'delicate,' 'clear-sweet' (Way); cf. *Il.* 3. 152, *τεττίγεσσιν . . . οἵ τε . . . ὄπα λειριόεσσαν ἰεῖσιν*: Hes. *Th.* 41, *θεᾶν ὀπὶ λειριοέσσῃ.* The two adjj. are generally connected with *λείριον* 'lily' (v. Leaf on *Il.* l.c.), but some refer them to *λεῖος* 'smooth.'

905. Οἰάγροιο πάις: cf. 1. 23.

906. Βιστονίην: v.n. 1. 34.

907. κραιπνόν *κ.τ.λ.*: 'he sounded the notes of the rippling melody of a rolling song, that the ears of all might ring with the rhythm, as he swept the strings tumultuously' This causal use of *κανάχεω* seems to be unique; cf. *κανάχηδα* 3. 71.

908. ἄμυδις: at the same time as the Sirens sang. **ἐπιβρομέωνται**: v.n. 17.

909. κρεγμῷ: *τῇ κρούσει, ὑπὸ τοῦ κρούματος.* Schol. **ἐβιήσατο**: 'drowned.'

911. ἄκριτον: prob. 'indistinct'; cf. *Od.* 8. 505, *ἄκριτα πόλλ' ἀγορεύειν.* Others explain 'unceasingly'; cf. *Od.* 18. 174 *πενθήμεναι ἄκριτον αἰεί.*

912. Τελέοντος: cf. 1. 96.

916. οἱ . . . νόστον ἀπηύρων: for the constr. cf. *Il.* 17. 236, *πολέσσιν . . . θυμὸν ἀπηύρα.* The omission of *ἄν* (*κε*) emphasizes the certainty of the result, v. Kühner-Gerth 393.

917. Ἔρυκος: Virgil says that it was Aeneas who founded the temple to Venus on Mt. Eryx in Sicily (*Aen.* 5. 759); Diod. (4. 83) says that it was founded by Eryx, a son of Aphrodite and Butes, but speaks of Butes as *βασιλεύς τις ἐγχώριος.* Venus is often called 'Erycina' in Lat. poetry.

918. ἀνερέψατο: v.n. 1. 214.

919. Λιλυβηίδα: the legend that Butes was saved by Aphrodite and afterwards dwelt on Cape Lilybaeum is repeated in Apollod. 1. 9. 25, Hyg. *Fab.* 14.

οἱ δ' ἄχεϊ σχόμενοι τὰς μὲν λίπον, ἄλλα δ' ὄπαζον
κύντερα μιξοδίῃσιν ἁλὸς ῥαιστήρια νηῶν.
τῇ μὲν γὰρ Σκύλλης λισσὴ προυφαίνετο πέτρη·
τῇ δ' ἄμοτον βοάασκεν ἀναβλύζουσα Χάρυβδις·
ἄλλοθι δὲ Πλαγκταὶ μεγάλῳ ὑπὸ κύματι πέτραι
ῥόχθεον, ἦχι πάροιθεν ἀπέπτυεν αἰθομένη φλὸξ
ἄκρων ἐκ σκοπέλων, πυριθαλπέος ὑψόθι πέτρης,
καπνῷ δ' ἀχλυόεις αἰθὴρ πέλεν, οὐδέ κεν αὐγὰς
ἔδρακες ἠελίοιο. τότ' αὖ λήξαντος ἀπ' ἔργων
Ἡφαίστου θερμὴν ἔτι κήκιε πόντος ἀυτμήν.
ἔνθα σφιν κοῦραι Νηρηίδες ἄλλοθεν ἄλλαι
ἤντεον· ἡ δ' ὄπιθεν πτέρυγος θίγε πηδαλίοιο
δῖα Θέτις, Πλαγκτῇσιν ἐνὶ σπιλάδεσσιν ἐρύσσαι.
ὡς δ' ὁπόταν δελφῖνες ὑπὲξ ἁλὸς εὐδιόωντες
σπερχομένην ἀγεληδὸν ἐλίσσωνται περὶ νῆα,
ἄλλοτε μὲν προπάροιθεν ὁρώμενοι, ἄλλοτ' ὄπισθεν,
ἄλλοτε παρβολάδην, ναύτῃσι δὲ χάρμα τέτυκται·
ὣς αἱ ὑπεκπροθέουσαι ἐπήτριμοι εἰλίσσοντο
Ἀργῴῃ περὶ νηί, Θέτις δ' ἴθυνε κέλευθον.

932. *πλαγκτῇσι δ' ἐνὶ . . ἔρυσσαν* Pariss. quatt., Brunck.
933. *εὐδιόωντος* Paris. unus, et coni. D'Arnaud.
934. *ἐλίσσονται* vulg.
938. *κελεύθους* Pariss., Brunck.

920. ὄπαζον: 'were pressing them sore'; v. n. 1. 614.

921. μιξοδίῃσιν: *ἅπ. λεγ.* The place where two seas meet is the Straits of Messina. **ῥαιστήρια**: cf. 3. 790.

922. λισσή: there is the usual doubt whether this means 'rugged' or 'smooth' (v.n. 2. 382). The latter is more probable, as Hom. in describing Scylla (*Od.* 12. 79) says, *πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.*

923. ἄμοτον: v.n. 1. 513. **ἀναβλύζουσα**: cf. 3. 223.

924. Πλαγκταί: v.n. 786.

925. ῥόχθεον: 'thundered.' **ἦχι . . . πέτρης**: 'where, but now, the flashing flame spurted forth from the tops of the cliffs above the glowing rock.' For the volcanic activity of the Liparaean islands cf. Strab. 229, 11. **πάροιθεν**: i.e. before Hephaestus stayed his forge at Hera's behest. **ἀπέπτυεν**: cf. *ἀνέπτυε*, 2. 570. The short penult. in the impf. is found in Theocr. and late epic.

929. κήκιε . . . ἀυτμήν: v.n. 600.

930 sqq. Cf. 2. 598 sqq.; *Aen.* 10. 219, atque illi, medio in spatio, chorus ecce suarum Occurrit comitum nymphae . . . innabant pariter fluctusque secabant . . . Cymodocea Pone sequens dextra puppim tenet, ipsaque dorso Eminet, ac laeva tacitis subremigat undis.

931. πτέρυγος: the edge of the rudder; *Et. Mag.* 694, 21, *πτέρυξ· τὸ ἄκρον.* It is used of the broad edge or blade of a *κοπίς* in Plut. *Alex.* 16.

932. ἐνί: 'through the midst of.'

933. δελφῖνες: cf. *Aen.* 8. 673, delphines in orbem Aequora verrebant caudis aestumque secabant. Dolphins were amongst the victims of Scylla, *Od.* 12. 96. **εὐδιόωντες**: 'in fair weather'; cf. 2. 903, 1. 424.

936. παρβολάδην: 'by the vessel's side,' *οἱονεὶ παραπλέοντες.* Schol.; cf. the use of *παραβάλλεσθαι*, 484 supr. Ap. borrows the adv. from Aratus; Hom. has *ἀμβολάδην.*

937. ἐπήτριμοι: 'in throngs,' *lit.*

καί ῥ' ὅτε δὴ Πλαγκτῇσιν ἐνιχρίμψεσθαι ἔμελλον,
αὐτίκ' ἀνασχόμεναι λευκοῖς ἐπὶ γούνασι πέζας,
ὑψοῦ ἐπ' αὐτάων σπιλάδων καὶ κύματος ἀγῆς
ῥώοντ' ἔνθα καὶ ἔνθα διασταδὸν ἀλλήλῃσιν.
τὴν δὲ παρηορίην κόπτεν ῥόος· ἀμφὶ δὲ κῦμα
λάβρον ἀειρόμενον πέτραις ἐπικαχλάζεσκεν,
αἵ θ' ὁτὲ μὲν κρημνοῖς ἐναλίγκιαι ἠέρι κῦρον,
ἄλλοτε δὲ βρύχιαι νεάτῳ ὑπὸ πυθμένι πόντου
ἠρήρειν, τὸ δὲ πολλὸν ὑπείρεχεν ἄγριον οἶδμα.
αἱ δ', ὥστ' ἠμαθόεντος ἐπισχεδὸν αἰγιαλοῖο
παρθενικαί, δίχα κόλπον ἐπ' ἰξύας εἱλίξασαι,
σφαίρῃ ἀθύρουσιν περιηγέι· αἱ μὲν ἔπειτα
ἄλλη ὑπ' ἐξ ἄλλης δέχεται καὶ ἐς ἠέρα πέμπει
ὕψι μεταχρονίην· ἡ δ' οὔποτε πίλναται οὔδει·
ὣς αἱ νῆα θέουσαν ἀμοιβαδὶς ἄλλοθεν ἄλλη
πέμπε διηερίην ἐπὶ κύμασιν, αἰὲν ἄπωθεν
πετράων· περὶ δέ σφιν ἐρευγόμενον ζέεν ὕδωρ.
τὰς δὲ καὶ αὐτὸς ἄναξ κορυφῆς ἔπι λισσάδος ἄκρης
ὀρθὸς ἐπὶ στελεῇ τυπίδος βαρὺν ὦμον ἐρείσας

939. ἐνιχρίμπτεσθαι Pariss., Brunck.
945. αἵθ' Merkel: αἱ δ' codd.
947. ἠρήρειν, τὸ δὲ Vatt. duo: ἠρήρειντο δὲ L, G: ἠρήρεινθ' ὅθι vulg.
950. αἱ ed. Flor.: ἡ L, G, Vatt., Merkel: τὴν vulg.
955. ζέεν Facius: θέεν codd.

'closely woven' (ἥτριον 'warp'). Cf. 1455, 1. 30, 364; *Il.* 19. 226, ἐπήτριμοι . . . πίπτουσιν.

940. πέζας: v.n. 46. The line resembles 3. 874–5.

941. ἀγῆς: v.n. 1. 554.

942. διασταδόν: at intervals from each other.

943. παρηορίην: μετέωρον. Schol. de M., "le navire s'élevait, frappé par le flot." L. and S. explain "drave the vessel *out to sea*." In Hom. παρήορος (of which παρηόριος is the late form) is used in three senses: (1) = σειραφόρος, *Il.* 16. 471; (2) 'sprawling,' 7. 156; (3) 'mentally distraught,' 23. 603. Thus the word had the meaning of *loose, uncontrolled*, and so the meaning here seems to be "the current buffeted the vessel from side to side."

944. ἐπικαχλάζεσκεν: 'surged against,' ἅπ. λεγ.

945 sqq. 'which at one moment rose into the air like precipices, at another, plunged in the deepest abyss of the sea they remained steadfast, while the raging billows poured over them in floods.' **ἠέρι κῦρον:** cf. αἰθέρι κύρει, 2 363.

947. ἠρήρειν: v.n. 2. 65.

948. ἐπισχεδόν: v.n. 2. 490.

949. δίχα . . εἱλίξασαι: "with parted gown-laps kilted about the waist of each" (Way).

950. σφαίρῃ: Hom. describes Nausicaa and her maidens playing at ball in *Od.* 6. 100 sqq.; cf. also the ball-playing with dancing at the court of Alcinous, *Od.* 8. 372 sqq. **περιηγέι:** v.n. 1. 559.

952. μεταχρονίην: v.n. 2. 300.

953. ὣς κ.τ.λ.: 'so, turn by turn, they passed on one to another the ship which sped through the air above the waves, ever clear of the rocks.' For the constr. cf. 1. 1345.

956. λισσάδος: v.n. 2. 382.

957. στελεῇ: 'the handle,' τῇ λαβῇ.

Ἥφαιστος θηεῖτο, καὶ αἰγλήεντος ὕπερθεν
οὐρανοῦ ἑστηυῖα Διὸς δάμαρ· ἀμφὶ δ' Ἀθήνῃ
βάλλε χέρας, τοῖόν μιν ἔχεν δέος εἰσορόωσαν.
ὅσση δ' εἰαρινοῦ μηκύνεται ἤματος αἶσα,
τοσσάτιον μογέεσκον ἐπὶ χρόνον, ὀχλίζουσαι
νῆα διὲκ πέτρας πολυηχέας· οἱ δ' ἀνέμοιο
αὖτις ἐπαυρόμενοι προτέρω θέον· ὦκα δ' ἄμειβον
Θρινακίης λειμῶνα, βοῶν τροφὸν Ἠελίοιο.
ἔνθ' αἱ μὲν κατὰ βένθος ἀλίγκιαι αἰθυίῃσιν
δῦνον, ἐπεί ῥ' ἀλόχοιο Διὸς πόρσυνον ἐφετμάς.
τοὺς δ' ἄμυδις βληχή τε δι' ἠέρος ἵκετο μήλων,
μυκηθμός τε βοῶν αὐτοσχεδὸν οὔατ' ἔβαλλεν.
καὶ τὰ μὲν ἐρσήεντα κατὰ δρία ποιμαίνεσκεν
ὁπλοτέρη Φαέθουσα θυγατρῶν Ἠελίοιο,
ἀργύρεον χαῖον παλάμῃ ἔνι πηχύνουσα·
Λαμπετίη δ' ἐπὶ βουσὶν ὀρειχάλκοιο φαεινοῦ
πάλλεν ὀπηδεύουσα καλαύροπα. τὰς δὲ καὶ αὐτοὶ

974. καλάβροπα schol. utraque, vulg.

Schol. In Hom., according to the old view, *στειλειόν* is the handle which fits into the *στειλειή*, the hole in the head of the implement (*Od.* 5. 236, 21. 422), but more probably both words mean the handle. **τυπίδος**: v.n. 762.

961. 'as long as is the measure of a day in springtime'; cf. *Od.* 22. 301, *ὥρῃ εἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.* The Schol. finds a reference to the vernal equinox, *ἰσημερία ἐαρινή*. For *μηκύνεται* cf. Call. *Dian.* 182, *τὰ δὲ φάεα μηκύνονται.*

962. ὀχλίζουσαι: 'heaving'; cf. 1. 1167.

965. Θρινακίης: v.n. 291. **βοῶν . . Ἠελίοιο**: cf. *Od.* 12. 127, *Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ Βόσκονθ' Ἠελίοιο βόες κ.τ.λ.* Flocks and herds sacred to the Sun are mentioned in many places, e.g. Apollonia (Hdt. 9. 93), Erytheia (Apollod. 1. 6. 1).

966. αἱ: Thetis and her sister Nereids. **αἰθυίῃσιν**: some kind of sea-birds, gulls or divers; cf. *Od.* 5. 352, *αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαίνοντα Αἰθυίῃ εἰκυῖα.*

968. Cf. *Od.* 12. 264, *δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ Μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων Οἰῶν τε βληχήν.*

970. ποιμαίνεσκεν κ.τ.λ.: cf. *Od.* 12. 131, *θεαὶ δ' ἐπιποιμένες εἰσί, Νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε, Ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα.*

972. χαῖον: *καμπύλη βακτηρία, ᾗ οἱ ποιμένες χρῶνται . . Καλλίμαχος "ἔπρεπέ τοι προέχουσα κάρης εὐρεῖα καλύπτρη, ποιμενικὸν πίλημα· καὶ ἐν χερὶ χαῖον ἔχουσα." καὶ τὸ παρ' Ἀλκμᾶνι δὲ λεγόμενον ἐρυσίχαιον, τῷ χαίῳ ἐρύοντα, ἤτοι ποιμαίνοντα.* Schol. Hesych. cites *χαβός* and *χαμός* (*hamus*) = καμπύλος which may be related. **πηχύνουσα**: *τῷ πήχει τῆς χειρὸς προσηρτηκυῖα.* Schol. Ap. was the first to use the simple verb; Call. has *προσπηχύνομαι, Jov.* 46.

973. Λαμπετίη: cf. Prop. 3. 12. 29, Lampeties Ithacis veribus mugisse iuvencos, Paverat hos Phoebo filia Lampetie. **ὀρειχάλκοιο**: apparently 'mountain-copper,' but there is no means of determining its precise nature. It is early mentioned in Hes. *Sc.* 122, *κνημῖδες ὀρειχάλκοιο φαεινοῦ.* Plato (*Crit.* 114, 116) speaks of it as no longer existent. Plautus uses the form *aurichalcum*, connecting it with *aurum*; v. Tyrrell on Plaut. *Mil.* 658, Holden on Cic. *Off.* 3. 23. 92.

974. ὀπηδεύουσα: v.n. 675. **καλαύροπα**: v.n. 2. 33.

βοσκομένας ποταμοῖο παρ' ὕδασιν εἰσορόωντο
ἂμ πεδίον καὶ ἕλος λειμώνιον· οὐδέ τις ἦεν
κυανέη μετὰ τῆσι δέμας, πᾶσαι δὲ γάλακτι
εἰδύμεναι, χρυσέοισι κεράασι κυδιάασκον.
καὶ μὲν τὰς παράμειβον ἐπ' ἤματι· νυκτὶ δ' ἰούσῃ
πεῖρον ἁλὸς μέγα λαῖτμα κεχαρμένοι, ὄφρα καὶ αὖτις
Ἠὼς ἠριγενὴς φέγγος βάλε νισσομένοισιν.
Ἔστι δέ τις πορθμοῖο παροιτέρη Ἰονίοιο
ἀμφιλαφὴς πίειρα Κεραυνίῃ εἰν ἁλὶ νῆσος,
ἣ ὕπο δὴ κεῖσθαι δρέπανον φάτις—ἵλατε Μοῦσαι,
οὐκ ἐθέλων ἐνέπω προτέρων ἔπος—ᾧ ἀπὸ πατρὸς
μήδεα νηλειῶς ἔταμεν Κρόνος· οἱ δέ ἑ Δηοῦς
κλείουσι χθονίης καλαμητόμον ἔμμεναι ἅρπην.
Δηὼ γὰρ κείνῃ ἐνὶ δή ποτε νάσσατο γαίῃ,
Τιτῆνας δ' ἔδαε στάχυν ὄμπνιον ἀμήσασθαι,

978. χρυσέοισι κεράασι L 16, et coni. Gerhard : χρυσέοισι κεράεσσι L, G : χρυσέοις κεράεσσιν Brunck : χρυσέοισι κεράεσι vulg.
985. λόγος pro ἔπος G.

977. Cf. Theocr. 25. 130, ταῦροι . . Ἱεροὶ Ἡελίοιο· χρόην δ' ἔσαν ἠύτε κύκνοι Ἀργησταί, πᾶσιν δὲ μετέπρεπον εἰλιπόδεσσιν.

978. κεράασι: for the form cf. κεράατος, Arat. 174, κεράατα, Opp. *Cyn.* 2. 494. Elsewhere Ap. has κεράεσσιν. Brunck's χρυσέοις κεράεσσιν involves a violation of Wernicke's Law; v. App. II (*a*).

981. ἠριγενής: v.n. 2. 450.

982. παροιτέρη: ἔμπροσθεν. Schol., 'at the entrance to the Ionian Straits.' πορθμὸς Ἰόνιος is here synonymous with the Adriatic, or the southern portion thereof.

983. ἀμφιλαφής: this adj., from λαβ (εἶ-ληφ-α), has here the curious meaning ἀμφοτέρωθεν πρόσορμον ἔχουσα. The Schol. tells us that Callimachus applied to Corcyra the epithet ἀμφίδυμος 'with two harbours' (cf. *Od.* 6. 263, καλὸς δὲ λιμὴν ἑκάτερθε πόληος), and adds ἱστορικῶς Ἀπολλώνιος ἀμφιλαφῆ τὸν λιμένα φησὶ . . . ἱστορεῖ δὲ περὶ τοῦ λιμένος τῶν Φαιάκων Ἀπολλωνίδης ἐν τῷ Περίπλῳ τῆς Εὐρώπης. Way wrongly renders 'forest-mantled.' For other uses of ἀμφιλαφής see on 1366, 2. 733. **πίειρα**: the fertility of Corcyra was famous, cf. Xen. *Hell.* 6. 2. 6, Κέρκυραν . . . ἐξειργασμένην μὲν παγκάλως καὶ πεφυτευμένην. **Κεραυνίῃ ἁλί**: i.e. the sea facing the Ceraunian Mts. (v. 519).

984. ἵλατε Μοῦσαι: cf. 2. 708. Ap. is imitating Arat. 637, Ἄρτεμις ἱλήκοι· προτέρων λόγος, οἵ μιν ἔφαντο κ.τ.λ. The story of the mutilation of Uranus by Kronos is told in Hes. *Th.* 180 sqq. Kronos was instigated by Gaea, wife of Uranus, who was wroth that her children were confined in Tartarus by their father Uranus. In the case of the Sicilian city Drepanum we also have the legend that the sickle of Kronos was buried there; v. Serv. on *Aen.* 3. 707, Tzetz. on Lyc. 869.

986. Δηοῦς: Demeter; cf. 3. 413. The Schol. says that Aristotle in the Κερκυραίων πολιτεία told how Demeter got from Hephaestus a sickle (δρεπάνη) to teach the Titans reaping, and afterwards buried it on the coast of Corcyra. The constant washing of the waves on the coast gave to the island the form of a sickle.

987. χθονίης: cf. 3. 862. **καλαμητόμον**: ἅπ. λεγ.

989. ὄμπνιον: 'teeming'; πολύν, δαψιλῆ· Φιλητᾶς ἐν Ἀτάκτοις γλώσσαις ἀπέδωκε ὄμπνιον στάχυν τὸν εὔχυλον καὶ τρόφιμον. Κυρηναίων δέ τινες τὸν πλούσιον καὶ εὐδαίμονα ὄμπνιον καλοῦσιν. Schol.

Μάκριδα φιλαμένη. Δρεπάνη τόθεν ἐκλήισται
οὔνομα, Φαιήκων ἱερὴ τροφός· ὣς δὲ καὶ αὐτοὶ
αἵματος Οὐρανίοιο γένος Φαίηκες ἔασιν.
τοὺς Ἀργὼ πολέεσσιν ἐνισχομένη καμάτοισιν
Θρινακίης αὔρῃς ἵκετ' ἐξ ἁλός· οἱ δ' ἀγανῇσιν
Ἀλκίνοος λαοί τε θυηπολίῃσιν ἰόντας
δειδέχατ' ἀσπασίως· ἐπὶ δέ σφισι καγχαλάασκεν
πᾶσα πόλις· φαίης κεν ἑοῖς ἐπὶ παισὶ γάνυσθαι.
καὶ δ' αὐτοὶ ἥρωες ἀνὰ πληθὺν κεχάροντο,
τῷ ἴκελοι, οἷόν τε μεσαιτάτῃ ἐμβεβαῶτες
Αἱμονίῃ· μέλλον δὲ βοῇ ἔνι θωρήξεσθαι·
ὧδε μάλ' ἀγχίμολον στρατὸς ἄσπετος ἐξεφαάνθη
Κόλχων, οἳ Πόντοιο κατὰ στόμα καὶ διὰ πέτρας
Κυανέας μαστῆρες ἀριστήων ἐπέρησαν.
Μήδειαν δ' ἔξαιτον ἑοῦ ἐς πατρὸς ἄγεσθαι
ἵεντ' ἀπροφάτως, ἠὲ στονόεσσαν ἀυτὴν
νωμήσειν χαλεπῇσιν ὁμόκλεον ἀτροπίῃσιν
αὖθί τε καὶ μετέπειτα σὺν Αἰήταο κελεύθῳ.

994. ἄβραις Merkel.
999. ἴκελον G.
1000. ἔπι Oswald.
1007. κελευσμῷ Herwerden: κελευθμῷ Naber.

It is from the same root as ἄφενος, *opes*. Hesych. cites Ὄμπνια as an epithet of Demeter = *alma Ceres*.

990. Μάκριδα: the nurse of Dionysus; v. 1131 sqq. The island was called Μάκρις after her (v.n. 540) before it received the name of Δρεπάνη. The Homeric name is Σχερίη, *Od.* 5. 34, etc.

992. According to the Schol. Acusilaus and Alcaeus also said that the Phaeacians were sprung from the drops of blood which fell from the mutilated Uranus. In *Od.* 7. 56 Alcinous is descended from Poseidon.

996. δειδέχατ' ἀσπασίως: Flangini notices the contrast between this hearty welcome of strangers by the Phaeacians and their character in the *Od.*, where Athene says to Odysseus (7. 32), οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται, Οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.

997. φαίης κ.τ.λ.: cf. Arat. 196, φαίης κεν ἀνιάζειν ἐπὶ παιδί.

999. τῷ ἴκελοι κ.τ.λ.: 'like as if they had set foot in the heart of Thessaly.' For the constr. cf. *Il.* 11. 467, τῷ ἰκέλη, ὡς εἴ ἑ βίφατο μοῦνον ἐόντα. For Αἱμονίῃ cf. 2. 504.

1002. οἳ . . . Κυανέας: these words are repeated from the second line of the poem. The other Colchian force, which had pursued the Argo up the Ister, settled in Illyria after the death of Absyrtus (v. 507 sqq.).

1004. ἔξαιτον: ἐξαίρετον. Schol., 'to take her from the heroes and bring her back to her father's house.' In Hom. ἔξαιτος means 'choice,' e.g. *Od.* 2. 307, ἐξαίτους ἐρέτας, and is explained either from αἴνυμαι or αἰτέω, or as a syncop. form of ἐξαίρετος.

1005. ἀπροφάτως: ἀπροφασίστως, cf. 2. 62. **ἠὲ . . . κελεύθῳ**: 'or threatened else that they would engage in grievous conflict with ruthless might, both now, and afterwards when Aeetes came.'

1006. ἀτροπίῃσιν: v.n. 387.

1007. σὺν . . κελεύθῳ: *adveniente Aeete* (Beck); a strange expression. The meaning may be 'joining their forces with the expedition which A.

ἀλλά σφεας κατέρυκεν ἐπειγομένους πολέμοιο
ἡρώων Ἀλκίνοος. λελίητο γὰρ ἀμφοτέροισιν
δηιοτῆτος ἄνευθεν ὑπέρβια νείκεα λῦσαι.
κούρη δ' οὐλομένῳ ὑπὸ δείματι πολλὰ μὲν αὐτοὺς
Αἰσονίδεω ἑτάρους μειλίσσετο, πολλὰ δὲ χερσὶν
Ἀρήτης γούνων ἀλόχου θίγεν Ἀλκινόοιο·
"Γουνοῦμαι, βασίλεια· σὺ δ' ἴλαθι, μηδέ με Κόλχοις
ἐκδώῃς ᾧ πατρὶ κομιζέμεν, εἴ νυ καὶ αὐτὴ
ἀνθρώπων γενεῆς μία φέρβεαι, οἷσιν ἐς ἄτην
ὠκύτατος κούφῃσι θέει νόος ἀμπλακίῃσιν.
ὡς ἐμοὶ ἐκ πυκιναὶ ἔπεσον φρένες, οὐ μὲν ἔκητι
μαργοσύνης. ἴστω δ' ἱερὸν φάος Ἠελίοιο,
ἴστω νυκτιπόλου Περσηίδος ὄργια κούρης,
μὴ μὲν ἐγὼν ἐθέλουσα σὺν ἀνδράσιν ἀλλοδαποῖσιν
κεῖθεν ἀφωρμήθην· στυγερὸν δέ με τάρβος ἔπεισεν
τῆσγε φυγῆς μνήσασθαι, ὅτ' ἤλιτον· οὐδέ τις ἄλλη
μῆτις ἔην. ἔτι μοι μίτρη μένει, ὡς ἐνὶ πατρὸς
δώμασιν, ἄχραντος καὶ ἀκήρατος. ἀλλ' ἐλέαιρε,
πότνα, τεόν τε πόσιν μειλίσσεο· σοὶ δ' ὀπάσειαν
ἀθάνατοι βιότόν τε τελεσφόρον ἀγλαΐην τε
καὶ παῖδας καὶ κῦδος ἀπορθήτοιο πόληος."
Τοῖα μὲν Ἀρήτην γουνάζετο δάκρυ χέουσα·
τοῖα δ' ἀριστήων ἐπαμοιβαδὶς ἄνδρα ἕκαστον·
"Ὑμέων, ὦ πέρι δὴ μέγα φέρτατοι, ἀμφί τ' ἀέθλοις

1015. ἐκδώῃς Seaton: ἐκδῴης L, vulg.: ἐκδώης G.
1017. κούφαισι vulg.
1023. τῆσδε G, vulg.
1026. δὲ pro τε G, vulg.
1030. ἐπαμοιβαδὶς vulg.: ἔν' ἀμοιβαδὶς L, G: ἐναμοιβαδὶς Brunck: ἔτ' ἀμοιβαδὶς Vatt.

would lead thither'; for κέλευθος 'expedition' cf. Aesch. *Ag.* 126, ἀγρεῖ Πριάμου πόλιν ἅδε κέλευθος. This is Seaton's view.

1013. Ἀρήτης: cf. *Od.* 7. 54 sqq.

1014. Γουνοῦμαι: so Odysseus entreats Nausicaa, *Od.* 6. 149, γουνοῦμαί σε, ἄνασσα.

1015. ᾧ; for ἐμῷ; v.n. 2. 132.

1016. οἷσιν κ.τ.λ.: 'whose minds are swift to rush to folly through thoughtless waywardness.' For the thought cf. Soph. *Ant.* 1023, ἀνθρώποισι γὰρ Τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν: Pind. *P.* 4. 139, ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι | κέρδος αἰνῆσαι πρὸ δίκας δόλιον.

1019. μαργοσύνης: *libidinis.* Ἠελίοιο: the father of Aeetes.

1020. νυκτιπόλου: cf. 3. 862. Περσηίδος: v.n. 3. 467. Medea was priestess of Hecate.

1021. μὴ μὲν . . . ἀφωρμήθην: for this constr. in oaths cf. *Il.* 10. 330, ἴστω Ζεὺς . . . μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος.

1024. μίτρη: v.n. 1. 288.

1026. Cf. *Od.* 6. 180, σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς, Ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν.

ὧν κάμον ὑμετέροισιν, ἀτύζομαι· ἧς ἰότητι
ταύρους τ' ἐζεύξασθε, καὶ ἐκ θέρος οὐλοὸν ἀνδρῶν
κείρατε γηγενέων· ἧς εἵνεκεν Αἰμονίηνδε
χρύσεον αὐτίκα κῶας ἀνάξετε νοστήσαντες. 1035
ἦδ' ἐγώ, ἣ πάτρην τε καὶ οὓς ἄλεσσα τοκῆας,
ἣ δόμον, ἣ σύμπασαν ἐυφροσύνην βιότοιο·
ὔμμι δὲ καὶ πάτρην καὶ δώματα ναιέμεν αὖτις
ἤνυσα· καὶ γλυκεροῖσιν ἔτ' εἰσόψεσθε τοκῆας
ὄμμασιν· αὐτὰρ ἐμοὶ ἀπὸ δὴ βαρὺς εἵλετο δαίμων 1040
ἀγλαΐας· στυγερὴ δὲ σὺν ὀθνείοις ἀλάλημαι.
δείσατε συνθεσίας τε καὶ ὅρκια, δείσατ' Ἐρινὺν
Ἱκεσίην, νέμεσίν τε θεῶν, ἐς χεῖρας ἰοῦσαν
Αἰήτεω λώβῃ πολυπήμονι δῃωθῆναι.
οὐ νηούς, οὐ πύργον ἐπίρροθον, οὐκ ἀλεωρὴν 1045
ἄλλην, οἰόθι δὲ προτιβάλλομαι ὑμέας αὐτους.
σχέτλιοι ἀτροπίης καὶ ἀνηλέες· οὐδ' ἐνὶ θυμῷ
αἰδεῖσθε ξείνης μ' ἐπὶ γούνατα χεῖρας ἀνάσσης
δερκόμενοι τείνουσαν ἀμήχανον· ἀλλά κε πᾶσιν,
κῶας ἑλεῖν μεμαῶτες, ἐμίξατε δούρατα Κόλχοις 1050

1032. ὧν κάμον Merkel: οὕνεκεν codd.
1034. κείρατε G: κείρετε vulg.
1038. αὖθις vulg.
1046. πρό νυ βάλλομαι Madvig.
1048. γούνασι L man. sec., G, vulg.

1032. ὧν κάμον: this emendation seems right, but Merkel, I think, construes it wrongly. He says the constr. is ἀτύζομαι ἀμφ' ὑμῶν καὶ ἀμφ' ὧν ἔκαμον ἀέθλοις ὑμετέροις, but it is rather ἀτύζομαι ὑμῶν καὶ ὧν ἔκαμον ἀμφ' ἀέθλοις ὑμετέροις, 'it is on account of you and of my service in your ordeals that I am now in an agony of fear.' For the simple gen. with ἀτύζομαι, cf. 2. 635, εἶο . . ἀτύζομαι: Eur. *Tro.* 810, πώλων ἀτυζόμενος. That ἀμφί is not to be separated from ἀέθλοις is shown by 733 supr., ὅσα τ' ἀμφὶ θοοῖς ἐμόγησαν ἀέθλοις. In 1354 G has ὧν ἕνεκα μεν for ὧν ἔκαμεν. Those who keep οὕνεκεν try to explain it as pleonastic after ἀμφί like χάριν ἕνεκά τινος, etc. Wellauer takes οὕνεκεν as a conj. 'quoniam,' and, removing the stop after ἀτύζομαι, regards the whole sentence as a protasis, the apodosis beginning in 1042.

1036. οὓς: for ἐμούς; cf. 1015.

1041. ἀγλαΐας: 'honour': cf. 3. 786.

1043. Ἱκεσίην: cf. 2. 1132. **ἐς χεῖρας ἰοῦσαν**: sc. ἐμέ. The constr. is not clear: the acc. and inf. may depend on νέμεσιν, 'the wrath of the gods at my being sent back into the hands of Aeetes to perish by painful sufferings'; cf. *Il.* 3. 156, οὐ νέμεσις Τρῶας . . ἄλγεα πάσχειν, or we may repeat δείσατε "craignez de me remettre" (de M.).

1045. οὐ γὰρ ναός μοί ἐστι βοηθὸς οὔτε πύργος οὔτε ἄλλος οὐδὲ εἷς, ἀλλ' ὑμεῖς μοι ἀσφάλεια πᾶσα. Schol.

1046. προτιβάλλομαι: 'I throw myself upon the protection of'; in *Il.* 5. 879 it seems to mean 'to attack,' but see Leaf.

1047. σχέτλιοι: here in the Homeric sense 'cruel' (v.n. 2. 1028).

ἀτροπίης: v.n. 387. The gen. is used with σχέτλιος 'wretched,' e.g. Eur. *Hec.* 783, ὦ σχετλία τῶν πόνων.

αὐτῷ τ' Αἰήτῃ ὑπερήνορι· νῦν δ' ἐλάθεσθε
ἠνορέης, ὅτε μοῦνοι ἀποτμηγέντες ἔασιν."
Ὣς φάτο λισσομένη· τῶν δ' ὄντινα γουνάζοιτο,
ὅς μιν θαρσύνεσκεν ἐρητύων ἀχέουσαν.
σεῖον δ' ἐγχείας εὐήκεας ἐν παλάμῃσιν,
φάσγανά τ' ἐκ κολεῶν. οὐδὲ σχήσεσθαι ἀρωγῆς
ἔννεπον, εἴ κε δίκης ἀλιτήμονος ἀντιάσειεν.
στρευγομένοις δ' ἀν' ὅμιλον ἐπήλυθεν εὐνήτειρα
Νὺξ ἔργων ἄνδρεσσι, κατευκήλησε δὲ πᾶσαν
γαῖαν ὁμῶς· τὴν δ' οὔτι μίννυθά περ εὗνασεν ὕπνος,
ἀλλά οἱ ἐν στέρνοις ἀχέων εἰλίσσετο θυμός.
οἷον ὅτε κλωστῆρα γυνὴ ταλαεργὸς ἑλίσσει
ἐννυχίη· τῇ δ' ἀμφὶ κινύρεται ὀρφανὰ τέκνα
χηροσύνῃ πόσιος· σταλάει δ' ὑπὸ δάκρυ παρειὰς
μνωομένης, οἵῃ μιν ἐπὶ σμυγερὴ λάβεν αἶσα·
ὣς τῆς ἰκμαίνοντο παρηίδες· ἐν δέ οἱ ἦτορ
ὀξείῃς εἰλεῖτο πεπαρμένον ἀμφ' ὀδύνῃσιν.
Τὼ δ' ἔντοσθε δόμοιο κατὰ πτόλιν, ὡς τὸ πάροιθεν,
κρείων Ἀλκίνοος πολυπότνιά τ' Ἀλκινόοιο
Ἀρήτη ἄλοχος, κούρης πέρι μητιάασκον
οἷσιν ἐνὶ λεχέεσσι διὰ κνέφας· οἷα δ' ἀκοίτην
κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις·

1051. δὲ *μέθεσθε* Pariss., Brunck.
1057. *ἀντιάσειαν* L man. pr., vulg.
1063. *τῆς* ed. Flor.: *τὴν* Paris. unus, Brunck.
1064. *ἐπὶ* O. Schneider.
1065. *μνωομένης* L man. sec., Paris. unus: *μνωομένη* G: *μυρομένης* L man. pr., vulg.

1052. ἀποτμηγέντες: 'cut off,' i.e. isolated from the rest of the Colchians.

1057. εἴ κε . . . ἀντιάσειεν: 'if Medea should meet with an unjust decision.' Alcinous was to decide between the Colchians and the Argonauts (v. 1010).

1058. στρευγομένοις: *φθειρομένοις καὶ καταπονουμένοις, ἢ καὶ προσδιατρίβουσιν.* Schol. The latter meaning seems correct here, the weariness being the weariness of delay and inaction; cf. Hesych. *στρεύγομαι· διατρίβω.* See also on 384. de M. renders "pendant que leur assemblée s'agitait ainsi, survint la nuit."

εὐνήτειρα: "that putteth to sleep the labours of men" (Way). In Aesch. *Pr.* 895, *Pers.* 153 **εὐνάτειρα** is equivalent to *ἄκοιτις.*

1059. κατευκήλησε: *ἅπ. λεγ.*

1060. τὴν . . . ὕπνος: cf. 3. 751.

1062. κλωστῆρα: v.n. 3. 255. For the simile cf. 3. 291 and the passages quoted there.

1064. σταλάει: *στάζει, παρ' ὃ καὶ ὁ σταλαγμός.* Schol. *σταλάσσω* is the classical form.

1067. πεπαρμένον ἀμφ' ὀδύνῃσιν: cf. *Il.* 5. 399, *ὀδύνῃσι πεπαρμένος*: Hes. *Op.* 203, *πεπαρμένη ἀμφ' ὀνύχεσσι.*

1072. θαλεροῖσι: 'flowing'; v. M. and R. on *Od.* 4. 705, *θαλερὴ δέ οἱ ἔσχετο φωνή.* **προσπτύσσετο**: *ἐλιπάρει, παρεκάλει.* Schol.; cf. 3. 1025.

"Ναὶ φίλος, εἰ δ' ἄγε μοι πολυκηδέα ῥύεο Κόλχων
παρθενικήν, Μινύῃσι φέρων χάριν. ἐγγύθι δ' Ἄργος
ἡμετέρης νήσοιο καὶ ἀνέρες Αἰμονιῆες·
Αἰήτης δ' οὔτ' ἂρ ναίει σχεδόν, οὐδέ τι ἴδμεν
Αἰήτην, ἀλλ' οἷον ἀκούομεν· ἦδε δὲ κούρη
αἰνοπαθὴς κατά μοι νόον ἔκλασεν ἀντιόωσα.
μή μιν, ἄναξ, Κόλχοισι πόροις ἐς πατρὸς ἄγεσθαι.
ἀάσθη, ὅτε πρῶτα βοῶν θελκτήρια δῶκεν
φάρμακά οἱ· σχεδόθεν δὲ κακῷ κακόν, οἷά τε πολλὰ
ῥέζομεν ἀμπλακίῃσιν, ἀκειομένη ὑπάλυξεν
πατρὸς ὑπερφιάλοιο βαρὺν χόλον. αὐτὰρ Ἰήσων,
ὡς ἀίω, μεγάλοισιν ἐνίσχεται ἐξ ἔθεν ὅρκοις,
κουριδίην θήσεσθαι ἐνὶ μεγάροισιν ἄκοιτιν,
τῶ, φίλε, μήτ' οὖν αὐτὸν ἑκὼν ἐπίορκον ὀμόσσαι
θείης Αἰσονίδην, μήτ' ἄσχετα σεῖο ἕκητι
παῖδα πατὴρ θυμῷ κεκοτηότι δηλήσαιτο.
λίην γὰρ δύσζηλοι ἑαῖς ἐπὶ παισὶ τοκῆες·
οἷα μὲν Ἀντιόπην εὐώπιδα μήσατο Νυκτεύς·
οἷα δὲ καὶ Δανάην πόντῳ ἔνι πήματ' ἀνέτλη,

1074. Μινύῃσι Merkel : Μινύαισι codd.
1077. ἡ δέ νυ κούρη Paris. unus, Brunck.
1082. ἀτροπίῃσιν v.l. in schol.
1086. αὐτὸς Brunck.
1089. αἰὲν pro λίην G.

1073. φίλος: for φίλε, to avoid hiatus, as in *Il.* 4. 189, etc.

1074. φέρων χάριν: cf. ἦρα φέροντες, 406.

1075. Αἰμονιῆες: cf. 2. 507.

1078. κατὰ . . . ἔκλασεν: cf. *Od.* 4. 538, ἔμοιγε κατεκλάσθη φίλον ἦτορ. **ἀντιόωσα**: 'beseeching'; cf. 1. 703.

1080. ἀάσθη: v.n. 817.

1081. σχεδόθεν κ.τ.λ.: 'and thereupon, essaying to cure one evil by another (as oft we do when we have gone astray), she fled from the pitiless wrath of her imperious sire.' σχεδόθεν is not used elsewhere in this sense.

1082. ἀκειομένη: the expression is proverbial; cf. Hdt. 3. 53, μὴ τῷ κακῷ τὸ κακὸν ἰῶ: Soph. *Aj.* 362, μὴ κακὸν κακῷ διδοὺς Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

1083. ὑπερφιάλοιο: v.n. 1. 1334.

1087. σεῖο ἕκητι: *quantum ad te attinet.*

1089. δύσζηλοι: from -ζέω 'quick to anger,' 'touchy'; v. M. and R. on *Od.* 7. 307, δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.

1090. οἷα . . . Ἀντιόπην . . . μήσατο: for the constr. cf. *Il.* 10. 52, κακὰ μήσατ' Ἀχαιούς. In 1. 735 Antiope is said to be the daughter of the river-god Asopus; here the poet follows the other legend that she was the daughter of Nycteus (Apollod. 3. 5. 5). When she was with child by Zeus, she fled from her father's wrath to Sicyon. Nycteus died in despair, having charged his brother Lycus to recover her. Her sons, Zethus and Amphion, afterwards avenged the wrongs inflicted on her by Dirce, wife of Lycus.

1091. Δανάη: daughter of Acrisius. An oracle had declared that her son would slay Acrisius, and so he immured her in a tower of bronze, where, however, Zeus visited her in the form of a shower of gold, and she became mother of Perseus. Acrisius then exposed both

πατρὸς ἀτασθαλίῃσι· νέον γε μέν, οὐδ' ἀποτηλοῦ,
ὑβριστὴς Ἔχετος γλήναις ἔνι χάλκεα κέντρα
πῆξε θυγατρὸς ἑῆς· στονόεντι δὲ κάρφεται οἴτῳ
ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῇ."
Ὣς ἔφατ' ἀντομένη· τοῦ δὲ φρένες ἰαίνοντο
ἧς ἀλόχου μύθοισιν, ἔπος δ' ἐπὶ τοῖον ἔειπεν·
"'Αρήτη, καί κεν σὺν τεύχεσιν ἐξελάσαιμι
Κόλχους, ἠρώεσσι φέρων χάριν, εἵνεκα κούρης.
ἀλλὰ Διὸς δείδοικα δίκην ἰθεῖαν ἀτίσσαι.
οὐδὲ μὲν Αἰήτην ἀθεριζέμεν, ὡς ἀγορεύεις,
λώιον· οὐ γάρ τις βασιλεύτερος Αἰήταο.
καί κ' ἐθέλων, ἔκαθέν περ, ἐφ' Ἑλλάδι νεῖκος ἄγοιτο.
τῷ μ' ἐπέοικε δίκην, ἥτις μετὰ πᾶσιν ἀρίστη
ἔσσεται ἀνθρώποισι, δικαζέμεν· οὐδέ σε κεύσω.
παρθενικὴν μὲν ἐοῦσαν ἑῷ ἀπὸ πατρὶ κομίσσαι
ἰθύνω· λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
οὔ μιν ἐοῦ πόσιος νοσφίσσομαι· οὐδέ, γενέθλην
εἴ τιν' ὑπὸ σπλάγχνοισι φέρει, δῄοισιν ὀπάσσω."
Ὣς ἄρ' ἔφη· καὶ τὸν μέν ἐπισχεδὸν εὖνασεν ὕπνος.
ἡ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'· αὐτίκα δ' ὧρτο
ἐκ λεχέων ἀνὰ δῶμα· συνήιξαν δὲ γυναῖκες
ἀμφίπολοι, δέσποιναν ἑὴν μέτα ποιπνύουσαι.
σῖγα δ' ἐὸν κήρυκα καλεσσαμένη προσέειπεν,
ᾗσιν ἐπιφροσύνῃσιν ἐποτρυνέουσα μιγῆναι

1095. ἀλετρεύουσα G : ἀλιτρεύουσα L : ἀλετρεύοντα Vatt., schol. Flor : ἀλιτρεύοντα schol. Par.
1103. ἐφ' Ἑλλάδα νεῖκος ἄροιτο Pariss. quatt., Brunck.
1113. μέτα ποιπνύουσαι Stephanus : μεταποιπνύουσαι L, vulg. : μετα ποιπνείουσαι G.
1115. ἐφημοσύνῃσιν L man. sec., G.

Danae and Perseus in an ark (λάρναξ) on the open sea, but they floated safely to Seriphus. The most beautiful of the fragments of Simonides is the Lament of Danae beginning Ὅτε λάρνακι δαιδαλέᾳ ἄνεμος τέτμε πνέων.

1092. νέον . . ἀποτηλοῦ: 'lately and not far away from this land.'

1093. Ἔχετος: a king of Epirus notorious for his fiendish cruelty; cf. *Od.* 18. 84, Ἔχετον βασιλῆα, βροτῶν δηλήμονα πάντων κ.τ.λ. He blinded his daughter Metope, or Amphissa, for yielding to her lover Aichmodicus. Moreover, he gave her barleycorns of bronze, promising to restore her sight if she could grind them into flour (Eustath. p. 1839).

1094. κάρφεται: 'is withering.'

1095. καλιῇ: v.n. 1. 170.

1100. δίκην ἰθεῖαν: cf. 2. 1027.

1102. οὐ . . βασιλεύτερος: cf. *Od.* 15. 533, ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο.

1106. παρθενικὴν ἐοῦσαν: 'if she be still a virgin.'

1107. ἰθύνω: 'I direct.' **λέκτρον . . πορσαίνουσαν**: v.n. 3. 1128.

1108. νοσφίσσομαι: for the rare causal sense cf. Eur. *Supp.* 153, σφ' ἀδελφὸς χρημάτων νοσφίζεται.

1115. ᾗσιν ἐπιφροσύνῃσιν: 'in her wisdom.'

Λἰσονίδην κούρῃ, μηδ' Ἀλκίνοον βασιλῆα
λίσσεσθαι· τὸ γὰρ αὐτὸς ἰὼν Κόλχοισι δικάσσει,
παρθενικὴν μὲν ἑοῦσαν ἑοῦ ποτὶ δώματα πατρὸς
ἐκδώσειν, λέκτρον δὲ σὺν ἀνέρι πορσαίνουσαν
οὐκέτι κουριδίης μιν ἀποτμήξειν φιλότητος.
Ὣς ἄρ' ἔφη· τὸν δ' αἶψα πόδες φέρον ἐκ μεγάροιο,
ὥς κεν Ἰήσονι μῦθον ἐναίσιμον ἀγγείλειεν
Ἀρήτης βουλάς τε θεουδέος Ἀλκινόοιο.
τοὺς δ' εὗρεν παρὰ νηὶ σὺν ἔντεσιν ἐγρήσσοντας
Ὑλλικῷ ἐν λιμένι, σχεδὸν ἄστεος· ἐκ δ' ἄρα πᾶσαν
πέφραδεν ἀγγελίην· γήθησε δὲ θυμὸς ἑκάστου
ἡρώων· μάλα γάρ σφιν ἐαδότα μῦθον ἔειπεν.
Αὐτίκα δὲ κρητῆρα κερασσάμενοι μακάρεσσιν,
ἣ θέμις, εὐαγέως ἐπιβώμια μῆλ' ἐρύσαντες,
αὐτονυχὶ κούρῃ θαλαμήιον ἔντυον εὐνὴν
ἄντρῳ ἐν ἠγαθέῳ, τόθι δή ποτε Μάκρις ἔναιεν,
κούρη Ἀρισταίοιο μελίφρονος, ὅς ῥα μελισσέων
ἔργα πολυκμήτοιό τ' ἀνεύρατο πῖαρ ἐλαίης.
κείνη δὴ πάμπρωτα Διὸς Νυσήιον υἷα
Εὐβοίης ἔντοσθεν Ἀβαντίδος ᾧ ἐνὶ κόλπῳ
δέξατο, καὶ μέλιτι ξηρὸν περὶ χεῖλος ἔδευσεν,
εὖτέ μιν Ἑρμείας φέρεν ἐκ πυρός· ἔδρακε δ' Ἥρη,

1117. ἰδὼν O. Schneider: ἑκὼν Samuelsson.
1130. ἔντυνον vulg.
1137. Ἑρμείης L, G.

1117. τὸ . . δικάσσει: 'for Alcinous (she said) is going to declare to the Colchians this judgment.' For the sudden change to the ind. cf. 440.

1125. Ὑλλικῷ: ἀπὸ τοῦ Ὕλλου τοῦ ἐκ Μελίτης καὶ Ἡρακλέους. Schol.; cf. 524, 538.

1129. ἐπιβώμια: 'to be sacrificed at the altar'; cf. Theocr. 16. 26, θεοῖς ἐπιβώμια δέζειν.

1131. ἠγαθέῳ: 'hallowed,' an epithet only applied to places, and generally explained as ἄγαν θεῖος (v. Buttm. *Lexil.*). Goebel regards it as a strengthened form of ἀγαθός. Leaf (on *Il.* 1. 252) proposes ἀγάθεος (from ἄγαν) with the first syll. lengthened metrically. **Μάκρις**: v. n. 990, 542.

1132. Ἀρισταίοιο: v.n. 2. 506. **μελίφρονος**: 'whose care was for honey'; elsewhere this adj. is always used of things 'sweet to the mind.' For Aristaeus and the bees cf. Virg. *G.* 4. 282 sqq. He was also said to have been the first to extract oil from olives.

1133. ἀνεύρατο: Rzach regards this aor. as an Alex. innovation, but we find εὑράμενος (εὑρόμενος, Fischer) in Hes. *fr.* 3.

1134. Νυσήιον: v.n. 2. 905.

1135. Ἀβαντίδος: the Abantes were the oldest dwellers in Euboea (Strab. 382, 19); cf. *Il.* 2. 536, οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες. According to Aristotle they were Thracians who passed over to Euboea from the Phocian town of Abae.

1137. ἐκ πυρός: when his mother Semele was slain by the levin-brand of Zeus; cf. the opening of Eur. *Bacch.*

καί ἑ χολωσαμένη πάσης ἐξήλασε νήσου.
ἡ δ' ἄρα Φαιήκων ἱερῷ ἐνὶ τηλόθεν ἄντρῳ
νάσσατο, καὶ πόρεν ὄλβον ἀθέσφατον ἐνναέτῃσιν.
ἔνθα τότ' ἐστόρεσαν λέκτρον μέγα· τοῖο δ' ὕπερθεν
χρύσεον αἰγλῆεν κῶας βάλον, ὄφρα πέλοιτο
τιμήεις τε γάμος καὶ ἀοίδιμος. ἄνθεα δέ σφιν
νύμφαι ἀμεργόμεναι λευκοῖς ἐνὶ ποικίλα κόλποις
ἐσφόρεον· πάσας δὲ πυρὸς ὣς ἄμφεπεν αἴγλη·
τοῖον ἀπὸ χρυσέων θυσάνων ἀμαρύσσετο φέγγος.
δαῖε δ' ἐν ὀφθαλμοῖς γλυκερὸν πόθον· ἴσχε δ' ἑκάστην
αἰδὼς ἱεμένην περ ὅμως ἐπὶ χεῖρα βαλέσθαι.
αἱ μέν τ' Αἰγαίου ποταμοῦ καλέοντο θύγατρες·
αἱ δ' ὄρεος κορυφὰς Μελιτηίου ἀμφενέμοντο·
αἱ δ' ἔσαν ἐκ πεδίων ἀλσηίδες. ὦρσε γὰρ αὐτὴ
Ἥρη Ζηνὸς ἄκοιτις, Ἰήσονα κυδαίνουσα.
κεῖνο καὶ εἰσέτι νῦν ἱερὸν κλείζεται ἄντρον
Μηδείης, ὅθι τούσγε σὺν ἀλλήλοισιν ἔμιξαν
τεινάμεναι ἑανοὺς εὐώδεας. οἱ δ' ἐνὶ χερσὶν
δούρατα νωμήσαντες ἀρήια, μὴ πρὶν ἐς ἀλκὴν
δυσμενέων ἀίδηλος ἐπιβρίσειεν ὅμιλος,
κράατα δ' εὐφύλλοις ἐστεμμένοι ἀκρεμόνεσσιν,
ἐμμελέως, Ὀρφῆος ὑπαὶ λίγα φορμίζοντος
νυμφιδίαις ὑμέναιον ἐπὶ προμολῇσιν ἄειδον.
οὐ μὲν ἐν Ἀλκινόοιο γάμον μενέαινε τελέσσαι

1143. δ pro τε Pariss. quatt., Brunck.
1144. ἀμελγόμεναι Pariss.
1147. γλυκερὸς πόθος Pariss., Brunck.
1157. ἀίδηλος G: ἀρίδηλος L, vulg.

Hence Dionysus was called πυριγενής (Strab. 537, 30) and *ignigena* (Ov. *Met.* 4. 12).

1141. Cf. *Od.* 7. 335, where Arete bids her handmaids δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας.

1142. **κῶας**: which they had brought from Colchis.

1143. **ἀοίδιμος**: 'famed in song.'

1144. **ἀμεργόμεναι**: v.n. 1. 882.

1146. **θυσάνων**: this same word is used of the tufts of the golden fleece in Pind. *P.* 4. 231.

1147. **δαῖε**: 'it (i.e. the fleece) kindled desire.'

1149. For the classification of nymphs cf. 1. 1223. **Αἰγαίου**: a river in Corcyra (v. 542).

1150. **Μελιτηίου**: a mountain in Corcyra.

1151. **ἀλσηίδες**: 'grove-nymphs'; cf. 1. 1066. It is found only in these two passages.

1154. **ἔμιξαν**: 'they (i.e. the nymphs) made Jason and Medea one.'

1155. **ἑανούς**: v.n. 169. **οἱ**: the heroes.

1157. **ἀίδηλος**: *improvisus*, v n. 1. 102.

1160. **ἐπὶ προμολῇσιν**: 'at the entrance to the bridal chamber': v.n. 1. 260.

ἦρως Αἰσονίδης, μεγάροις δ' ἐνὶ πατρὸς ἑοῖο,
νοστήσας ἐς Ἰωλκὸν ὑπότροπος· ὣς δὲ καὶ αὐτὴ
Μήδεια φρονέεσκε· τότ' αὖ χρεὼ ἦγε μιγῆναι.
ἀλλὰ γὰρ οὔποτε φῦλα δυηπαθέων ἀνθρώπων
τερπωλῆς ἐπέβημεν ὅλῳ ποδί· σὺν δέ τις αἰεὶ
πικρὴ παρμέμβλωκεν ἐυφροσύνῃσιν ἀνίη.
τῷ καὶ τοὺς γλυκερῇ περ ἰαινομένους φιλότητι
δεῖμ' ἔχεν, εἰ τελέοιτο διάκρισις Ἀλκινόοιο.
Ἠὼς δ' ἀμβροσίοισιν ἀνερχομένη φαέεσσιν
λῦε κελαινὴν νύκτα δι' ἠέρος· αἱ δ' ἐγέλασσαν
ἠιόνες νήσοιο καὶ ἐρσήεσσαι ἄπωθεν
ἀτραπιτοὶ πεδίων· ἐν δὲ θρόος ἔσκεν ἀγυιαῖς·
κίνυντ' ἐνναέται μὲν ἀνὰ πτόλιν, οἱ δ' ἀποτηλοῦ
Κόλχοι Μακριδίης ἐπὶ πείρασι χερνήσοιο.
αὐτίκα δ' Ἀλκίνοος μετεβήσετο συνθεσίῃσιν
ὃν νόον ἐξερέων κούρης ὕπερ· ἐν δ' ὅγε χειρὶ
σκῆπτρον ἔχεν χρυσοῖο δικασπόλον, ᾧ ὕπο λαοὶ

1162–4 om. G.
1169. ᾗ Paris. unus, Brunck.
1170. *φαρέεσσιν* v.l. in schol. Flor.
1176. *μετεβήσατο* Vatt. duo, Brunck, Wellauer.
1178. λαοὶ ed. Flor. : πολλοὶ codd.

1163. Ἰωλκόν: v.n. 1. 572.

1165 sqq. For the pessimistic thought cf. Call. *fr.* 418, *ἐπεὶ θεὸς οὐδὲ γελάσσαι Ἀκλαυτὶ μερόπεσσιν ὀιζυροῖσιν ἔδωκε*: Lucr. 4. 1133, medio de fonte leporum Surgit amari aliquit quod in ipsis floribus angat: Ov. *Met.* 7. 453, usque adeo nulla est sincera voluptas Sollicitique aliquid laetis intervenit. For **ἀλλὰ γάρ** v.n. 1. 772. Ap. first uses δυηπαθής (δυήπαθος, h. Hom. *Merc.* 486); cf. **δυηπαθίη**, 1395 infr.

1166. ἐπέβημεν ὅλῳ ποδί: 'get a firm footing on'; "may tread full-footed the path of delight" (Way). There is a different use of *ὅλῳ ποδί* explained by Suidas *ὅλῃ δυνάμει*, with which we may compare Quint. 12. 9. 18, omni pede standum est.

1169. διάκρισις: 'the decision' (v. 1106).

1170 sqq. Our poet had in mind the opening of *Od.* 8, *Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς Ὄρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο κ.τ.λ.*

1171. ἐγέλασσαν: cf. h. Hom. *Cer.* 13, *γαῖα τε πᾶσ' ἐγέλασσε καὶ ἁλμυρὸν οἶδμα θαλάσσης*: Aesch. *Pr.* 90: Lucr. 1. 8.

1173. ἀτραπιτοὶ πεδίων: cf. 1. 1281, *διαγλαύσσουσι δ' ἀταρποί, Καὶ πεδία δροσόεντα φαεινῇ λάμπεται αἴγλῃ.*

1175. χερνήσοιο: for the form cf. 1. 925. It is not noticed by L. and S. The Schol. says it was a peninsula running out from the mainland of Epirus opposite to Corcyra, called Macridia from having been colonized from Euboea, the old name of which was Macris (Strab. 382. 6). More probably it is the projecting neck of land on which the mod. Corfu is situated.

1176. συνθεσίῃσιν: 'according to his promise' (v. 1106). **μετεβήσετο**: used *παρατατικῶς* (i.e. as an impf.) as is shown by the following verbs; v.n. 865.

1178. σκῆπτρον: the symbol of authority borne by kings and chiefs (e.g. *Od.* 3. 412), by speakers in the assembly (*Il.* 1. 234), by judges (*Il.* 18. 505), etc. **χρυσοῖο**: cf. *Il.* 1. 15, 246. **δικασπόλον**: in Hom. always used of persons. **ᾧ . . . θέμιστας**: 'by the

ἰθείας ἀνὰ ἄστυ διεκρίνοντο θέμιστας.
τῷ δὲ καὶ ἐξείης πολεμήια τεύχεα δύντες
Φαιήκων οἱ ἄριστοι ὁμιλαδὸν ἐστιχόωντο.
ἥρωας δὲ γυναῖκες ἀολλέες ἔκτοθι πύργων
βαῖνον ἐποψόμεναι· σὺν δ' ἀνέρες ἀγροιῶται
ἤντεον εἰσαΐοντες, ἐπεὶ νημερτέα βάξιν
Ἥρη ἐπιπροέηκεν. ἄγεν δ' ὁ μὲν ἔκκριτον ἄλλων
ἀρνειὸν μήλων, ὁ δ' ἀεργηλὴν ἔτι πόρτιν·
ἄλλοι δ' ἀμφιφορῆας ἐπισχεδὸν ἵστασαν οἴνου
κίρνασθαι· θυέων δ' ἀποτηλόθι κήκιε λιγνύς.
αἱ δὲ πολυκμήτους ἑανοὺς φέρον, οἷα γυναῖκες,
μείλιά τε χρυσοῖο καὶ ἀλλοίην ἐπὶ τοῖσιν
ἀγλαΐην, οἵην τε νεόζυγες ἐντύνονται·
θάμβευν δ' εἰσορόωσαι ἀριπρεπέων ἡρώων
εἶδεα καὶ μορφάς, ἐν δέ σφισιν Οἰάγροιο
υἱὸν ὑπαὶ φόρμιγγος ἐυκρέκτου καὶ ἀοιδῆς
ταρφέα σιγαλόεντι πέδον κροτέοντα πεδίλῳ.
νύμφαι δ' ἄμμιγα πᾶσαι, ὅτε μνήσαιτο γάμοιο,
ἱμερόενθ' ὑμέναιον ἀνήπυον· ἄλλοτε δ' αὖτε

1192. *θάμβεον* Pariss. tres, Brunck.
1196. *μνήσαιτο* Brunck: *μνήσαιντο* codd.

authority of which the people had righteous judgments given them throughout the city.' In *Il.* 16. 387 *σκολιὰς κρίνωσι θέμιστας* occurs in a couplet probably spurious. Leaf says, "the phrase *κρίνειν θέμιστας* (for *δίκας*) is not Homeric in expression or thought; to H. the *θέμιστες* are rather laws or principles than judgments to be given." See on 347 supr. For the use of *διακρίνω* cf. Theocr. 25. 46, *διὰ δὲ κρίνουσι θέμιστας*: Hes. *Op.* 35, *διακρινώμεθα νεῖκος* ('let us get the dispute settled') *Ἰθείῃσι δίκῃς*.

1184. ἐπεὶ . . . ἐπιπροέηκεν: 'for Hera had spread abroad tidings that erred not.'

1186. ἀεργηλὴν ἔτι: 'yet unworked,' and so fit for sacrifice; cf. the Homeric *ἥκεστος* and Tac. *Germ.* 10, equi nullo mortali opere contacti.

1187. ἐπισχεδὸν . . . κίρνασθαι: 'near at hand for the mixing.'

1189. ἑανούς: v.n. 169.

1190. μείλια: 'gifts'; v.n. 3. 135.

1191. οἵην . . . ἐντύνονται: 'with which the newly wedded are furnished.' L. and S. take the verb as middle, but it is passive as in 1. 235, *ὅσσαπερ ἐντύνονται . . . νῆες*.

1193. Οἰάγροιο υἱόν: Orpheus (1. 25).

1194. ἐυκρέκτου: cf. *κρεγμῷ*, 909.

1195. σιγαλόεντι: 'glistering'; a constant epithet of raiment in Hom. It has been connected with *σίαλος* 'fat,' or with *svigala* 'clear,' 'bright'; while some refer it to rt. *γαλ* 'to shine' (v. n. 427), with *σι* as an intensive prefix. **πέδον κροτέοντα**: i.e. marking time with his foot for the chant and dance. *κρότος ποδῶν* was generally used of dancing. e.g. Eur. *Tro.* 546. In *Od.* 8. 264 the youths dancing to the lyre of the minstrel Demodocus *πέπληγον . . . χορὸν θεῖον ποσίν*: *Aen.* 6. 644, pars pedibus plaudunt choreas et carmina dicunt.

1196. μνήσαιτο: *sc.* Orpheus, 'whene'er he touched on wedlock, they lifted up their voices in a tuneful marriage song.' Merkel remarks that the description is that of a *χορὸς κύκλιος*.

οἰόθεν οἷαι ἄειδον ἑλισσόμεναι περὶ κύκλον,
Ἥρη, σεῖο ἕκητι· σὺ γὰρ καὶ ἐπὶ φρεσὶ θῆκας
Ἀρήτῃ, πυκινὸν φάσθαι ἔπος Ἀλκινόοιο.
αὐτὰρ ὅγ' ὡς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν
ἰθείης, ἤδη δὲ γάμου τέλος ἐκλήιστο,
ἔμπεδον ὣς ἀλέγυνε διαμπερές· οὐδέ ἑ τάρβος
οὐλοόν, οὐδὲ βαρεῖαι ἐπήλυθον Αἰήταο
μήνιες, ἀρρήκτοισι δ' ἐνιζεύξας ἔχεν ὅρκοις.
τῷ καὶ ὅτ' ἠλεμάτως Κόλχοι μάθον ἀντιόωντες,
καί σφεας ἠὲ θέμιστας ἐὰς εἴρυσθαι ἄνωγεν,
ἢ λιμένων γαίης τ' ἀποτηλόθι νῆας ἐέργειν,
δὴ τότε μιν βασιλῆος ἑοῦ τρομέοντας ἐνιπὰς
δέχθαι μειλίξαντο συνήμονας· αὖθι δὲ νήσῳ
δὴν μάλα Φαιήκεσσι μετ' ἀνδράσι ναιετάασκον,
εἰσότε Βακχιάδαι, γενεὴν Ἐφύρηθεν ἐόντες,
ἀνέρες ἐννάσσαντο μετὰ χρόνον· οἱ δὲ περαίην
νῆσον ἔβαν· κεῖθεν δὲ Κεραύνια μέλλον Ἀβάντων

1200. Ἀρήτῃ G: Ἀρήτης L, vulg. φᾶσθαι L, Merkel.
1205. ἐνὶ ζεύξας vulg. ἔχετ' Dübner.
1209. δὴ pro μιν L, vulg. τρομέοντες L, vulg.

1200. φάσθαι: Merkel adopts φᾶσθαι, the form found in L, taking it not from φημί but from φάω = φαίνω, πιφαύσκω. **πυκινὸν ἔπος**: the words of wisdom which Alcinous had spoken to her during the night.

1201. 'and he, according as he had declared at first the decree of unswerving justice (v. 1104), and already the consummation of the marriage had been noised abroad, even so he observed his promise steadfastly to the end.'

1204. ἐπήλυθον: 'touched,' 'swayed.'

1205. ἀρρήκτοισι . . ὅρκοις: 'he remained true to the inviolable oath by which he had bound himself.' ἔχεν is intrans., cf. *Od.* 19. 494, ἔξω, ὡς ὅτε τις στερεὴ λίθος.

1206. ἠλεμάτως . . ἀντιόωντες: 'when the Colchians perceived that their opposition would be in vain' ἠλέματος is the form generally used by Alex. poets for the Homeric ἠλεός. ἀντιοωντες might also mean their entreaties (v.n. 1. 703), and so Way renders "in vain they besought him to swerve."

1209. ἐνιπάς: the threats of Aeetes are described in 230 sqq.

1210. δέχθαι . . συνήμονας: 'they induced the Phaeacians to receive them as comrades.' The Schol. explains συνήμονας as συνήθεις, ἑταίρους, παρὰ τὸ ἧσθαι; but it is connected with συνίημι. Cf. συνημοσύνας, 3. 1105.

1212. Βακχιάδαι: this powerful clan were supreme at Corinth from c. 750 B.C. They were driven out by Cypselus c. 657 B.C. (Hdt. 5. 92, Paus. 2. 4, etc.). When they left Corinth they settled in different parts of Greece and even in Italy. **Ἐφύρηθεν**: Hom., speaking in his own person, calls the city Κόρινθος, while the Homeric heroes call it Ἐφύρη (v. Lehrs, *Aristarch.* 228).

1213. οἱ δέ: i.e. the Colchians. **περαίην νῆσον**: "une île plus lointaine" (de M.), but περαίην can hardly mean this. The meaning should be 'an island opposite (to Corcyra),' *adversam insulam* (Shaw); v.n. 1. 923.

1214. Κεραύνια: v.n. 519. **Ἀβάντων**: the Abantes of Euboea (v.n. 1135) were supposed to have settled near the Ceraunian Mts., and to have founded a town Ἀβαντία or Ἀμαντία (Steph. Byz. *s.v.* Ἄβαντις).

οὔρεα, Νεσταίους τε καὶ Ὦρικον εἰσαφικέσθαι·
ἀλλὰ τὰ μὲν στείχοντος ἄδην αἰῶνος ἐτύχθη.
Μοιράων δ' ἔτι κεῖσε θύη ἐπέτεια δέχονται
καὶ Νυμφέων Νομίοιο καθ' ἱερὸν Ἀπόλλωνος
βωμοί, τοὺς Μήδεια καθίσσατο. πολλὰ δ' ἰοῦσιν
Ἀλκίνοος Μινύαις ξεινήια, πολλὰ δ' ὄπασσεν
Ἀρήτη· μετὰ δ' αὖτε δυώδεκα δῶκεν ἕπεσθαι
Μηδείῃ δμωὰς Φαιηκίδας ἐκ μεγάροιο.
ἤματι δ' ἑβδομάτῳ Δρεπάνην λίπον· ἤλυθε δ' οὖρος
ἀκραὴς ἠῶθεν ὑπὲκ Διός· οἱ δ' ἀνέμοιο
πνοιῇ ἐπειγόμενοι προτέρω θέον. ἀλλὰ γὰρ οὔπω
αἴσιμον ἦν ἐπιβῆναι Ἀχαιίδος ἠρώεσσιν,
ὄφρ' ἔτι καὶ Λιβύης ἐπὶ πείρασιν ὀτλήσειαν.
Ἤδη μέν ποθι κόλπον ἐπώνυμον Ἀμβρακιήων,
ἤδη Κουρῆτιν ἔλιπον χθόνα πεπταμένοισιν
λαίφεσι καὶ στεινὰς αὐταῖς σὺν Ἐχινάσι νήσους
ἐξείης, Πέλοπος δὲ νέον κατεφαίνετο γαῖα·
καὶ τότ' ἀναρπάγδην ὁλοὴ βορέαο θύελλα
μεσσηγὺς πέλαγόσδε Λιβυστικὸν ἐννέα πάσας
νύκτας ὁμῶς καὶ τόσσα φέρ' ἤματα, μέχρις ἵκοντο

1224. ὑπεύδιος G, ed. Flor.
1228. ποθι Merkel: ποτὶ codd.: ποτε Flangini: τότε Hoerstel. Ἀμπρακιήων Brunck.
1229. Κουρήτων G, ed. Flor. λεῖπον Hermann.
1230. Στεινὰς . . . νήσοις O. Schneider.
1233. πέλαγός τε G, vulg.

1215. Νεσταίους: v.n. 336. **Ὦρικον**: on the coast of Epirus, nearly opposite to Brundusium. Pliny (*N.H.* 3. 23) calls it 'oppidum a Colchis conditum.'

1216. 'Howbeit these things came to pass after a long lapse of time.' Τίμαιος δέ φησι μετὰ ἔτη ἑξακόσια τῶν Τρωικῶν Χερσικράτη, ἀπόγονον τῶν Βακχιαδῶν, κατῳκηκέναι τὴν νῆσον. Schol. For ἄδην cf. 276.

1218. Νομίοιο: v.n. 2. 507. The Schol. seems wrong in saying διὰ τὸ κατὰ νόμον γενέσθαι τὴν κρίσιν τοῦ Ἀλκινόου, διὰ τοῦτο Νομίου Ἀπόλλωνος ἱερὸν ἱδρύσασθαι τὴν Μήδειαν.

1223. Δρεπάνην: v. 990.

1224. ἀκραής: v.n. 2. 721.

1226. Ἀχαιίδος: v.n. 1. 284.

1227. ὀτλήσειαν: v.n. 2. 1008.

1228. κόλπον . . Ἀμβρακιήων: the Ambracian Gulf is an arm of the Ionian (or Sicilian) Sea, between Epirus and Acarnania (Polyb. 4. 63).

1229. Κουρῆτιν: Strabo (398, 4) mentions how the Curetes (who came originally from Chalcis in Euboea) had been driven out of Aetolia into Acarnania. For the strife between the Curetes and Aetolians v. *Il.* 9. 529 sqq.

1230. στεινὰς . . ἐξείης: 'and the narrow islets which come next in order, amongst others the Echinades.' The Echinades were called after the ἐχῖνος or 'sea-urchin' from their sharp outlines; cf. Strab. 393, 43, Thuc. 2. 102, etc.

1231. Πέλοπος . . γαῖα: the Peloponnesus.

1232. ἀναρπάγδην: v.n. 579.

1233. μεσσηγύς: 'in mid course.'

προπρὸ μάλ' ἔνδοθι Σύρτιν, ὅθ' οὐκέτι νόστος ὀπίσσω
νηυσὶ πέλει, ὅτε τόνγε βιήσατο κόλπον ἱκέσθαι.
πάντῃ γὰρ τέναγος, πάντῃ μνιόεντα βυθοῖο
τάρφεα· κωφὴ δέ σφιν ἐπιβλύει ὕδατος ἀχνη·
ἠερίη δ' ἄμαθος παρακέκλιται· οὐδέ τι κεῖσε
ἑρπετόν, οὐδὲ ποτητὸν ἀείρεται. ἔνθ' ἄρα τούσγε
πλυμμυρίς—καὶ γάρ τ' ἀναχάζεται ἠπείροιο
ἦ θαμὰ δὴ τόδε χεῦμα, καὶ ἂψ ἐπερεύγεται ἀκτὰς
λάβρον ἐποιχόμενον—μυχάτῃ ἐνέωσε τάχιστα
ἠιόνι, τρόπιος δὲ μάλ' ὕδασι παῦρον ἔλειπτο.
οἱ δ' ἀπὸ νηὸς ὄρουσαν, ἄχος δ' ἕλεν εἰσορόωντας
ἠέρα καὶ μεγάλης νῶτα χθονὸς ἠέρι ἶσα,
τηλοῦ ὑπερτείνοντα διηνεκές· οὐδέ τιν' ἀρδμόν,
οὐ πάτον, οὐκ ἀπάνευθε κατηυγάσσαντο βοτήρων
αὔλιον, εὐκήλῳ δὲ κατείχετο πάντα γαλήνῃ.
ἄλλος δ' αὖτ' ἄλλον τετιημένος ἐξερέεινεν·
"Τίς χθὼν εὔχεται ἥδε; πόθι ξυνέωσαν ἄελλαι
ἡμέας; αἴθ' ἔτλημεν, ἀφειδέες οὐλομένοιο

1235. ὅθ' Pariss. tres: ὅτ' supr. scr. ιν' L: ἵν' G, vulg.
1238. κούφη Valckenaer, Seaton.
1243. ἐνέωσεν ἄγεσθαι G, v.l. in schol. Flor.
1244. παῦρ' ἐλέλειπτο Paris. unus, Brunck.
1246. ἠέρι ἶσα Buttmann: ἠέρι δ' ἶσα codd.

1235. Σύρτιν: the Greater and Lesser Syrtis, and the dangers of the navigation there, are fully described in Strab. 708, 20 sqq. Cf. also Luc. *Phars.* 9. 300 sqq.

1237. τέναγος: 'shoals,' *πηλώδης τόπος.* Schol. **μνιόεντα . . τάρφεα**: *lit.* 'weed-strewn thickets of the deep.' Ap. forms *μνιόεις* from *μνίον*, *alga*, a late Gr. word (*φῦκος* in Hom.). Distinguish *τάρφεα* 'thickets' (cf. 13) from *ταρφέα* 'often' (1195).

1238. κωφὴ . . ἄχνη: 'and over them the sea-foam flows with noiseless swell.' For *κωφή* cf. 153. The form *ἐπιβλύω* is only found here; see on 788, 3. 223.

1239. ἠερίη: *πᾶν τὸ πολὺ καὶ δαψιλὲς ἠερόεν λέγομεν.* Schol. This meaning is required by 1246. The sandy waste extended indefinitely like the vast expanse of air. One meaning given by Hesych. for *ἠέριον* is *μέγα*. Diodorus (1. 33) uses *ἀέριος* in a similar way, *θῖνας ἄμμου ἔχοντας μέγεθος ἀέριον*. For other uses of *ἠέριος* v.n. 267, 1. 580. Some take it here as 'misty,' and Way blends the two views in his rendering "into haziest distance stretcheth the land."

1240. ἀείρεται: 'moves,' *lit.* 'soars,' used by zeugma with *ἑρπετόν*. **ἔνθ' ἄρα**: ''twas there then that the flood-tide—for oftentimes the streaming waves fall back from the land, and again with angry onset hurl themselves on the beach—in a moment drove them far in on the shore, and but little of the keel was left in the water.'

1243. μυχάτῃ: v.n. 1. 170.

1246. νῶτα χθονός: "the long low backs of the land" (Way).

1247. διηνεκές: 'unbroken.' *διηνεκής* is used as an epithet of *νῶτον* in its literal sense in *Il.* 7. 321, *νώτοισι διηνεκέεσσι*, 'with slices cut the whole length of the chine.' **ἀρδμόν**: 'watering-place'; cf. *Od.* 13. 247, *ἀρδμοὶ ἐπηετανοί*.

1248. πάτον: cf. 3. 1201. **ἀπάνευθε**: 'afar off.'

1249. εὐκήλῳ: v.n. 2. 935.

1251. εὔχεται: cf. 2. 359.

1252. ἀφειδέες: v.n. 2. 98.

δείματος, αὐτὰ κέλευθα διαμπερὲς ὁρμηθῆναι
πετράων. ἦ τ' ἂν καὶ ὑπὲρ Διὸς αἶσαν ἰοῦσιν
βέλτερον ἦν μέγα δή τι μενοινώοντας ὀλέσθαι.
νῦν δὲ τί κεν ῥέξαιμεν, ἐρυκόμενοι ἀνέμοισιν
αὖθι μένειν τυτθόν περ ἐπὶ χρόνον; οἷον ἐρήμη
πέζα διωλυγίης ἀναπέπταται ἠπείροιο."
Ὣς ἄρ' ἔφη· μετὰ δ' αὐτὸς ἀμηχανίῃ κακότητος
ἰθυντὴρ Ἀγκαῖος ἀκηχέμενος ἀγόρευσεν·
"Ὤλόμεθ' αἰνότατον δῆθεν μόρον, οὐδ' ὑπάλυξις
ἔστ' ἄτης· πάρα δ' ἄμμι τὰ κύντατα πημανθῆναι
τῇδ' ἐπ' ἐρημαίῃ πεπτηότας, εἰ καὶ ἀῆται
χερσόθεν ἀμπνεύσειαν· ἐπεὶ τεναγώδεα λεύσσω
τῆλε περισκοπέων ἅλα πάντοθεν· ἤλιθα δ' ὕδωρ
ξαινόμενον πολιῇσιν ἐπιτροχάει ψαμάθοισιν.
καί κεν ἐπισμυγερῶς διὰ δὴ πάλαι ἦδ' ἐκεάσθη
νηῦς ἱερὴ χέρσου πολλὸν πρόσω· ἀλλά μιν αὐτὴ

1255. *μενοινώοντας* Pariss. duo: *μενοινώωντας* G, vulg.: *μενοινόωντας* L.
1260. *ἀκηχεμένοις* vulg. *ἀγόρευε* G.
1263. *ἐπ'* O. Schneider: *ὑπ'* codd. *καὶ* Köchly, quod L man. pr. praebere videtur: *κεν* vulg.
1264. *ἐμπνεύσειαν* Köchly.
1267. *ἦδ' ἐκεάσθη* Brunck: *ἤδε κεάσθη* codd.

1253. αὐτά: i.e. the same course as on the outward voyage through the Symplegades.

1254. ὑπὲρ Διὸς αἶσαν: cf. *Il.* 17. 321, *Ἀργεῖοι δέ κε κῦδος ἔλον καὶ ὑπὲρ Διὸς αἶσαν*. Similarly *ὑπὲρ μόρον*, 1. 1030. Leaf (on *Il.* 16. 780) points out that these phrases are never used of anything which is actually said to have happened, but always of the future or unrealized possibilities in the past; v. M. and R. on *Od.* 1. 34.

1255. Cf. Hector's words, *Il.* 22. 304, *μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, Ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι*.

1257–8. οἷον . . . ἠπείροιο: 'so dreary is the coast-line of this vast continent which unfolds itself before our eyes.' **πέζα**: v. n. 46. **διωλυγίης**: 'limitless,' *μέγα καὶ ἐπὶ πόλυ διῆκον* (Suid.). Cf. Call. *fr.* 111, *ἔνθ' ἀνέμων μεγάλων κῦμα διωλύγιον*. It is a Platonic word of unknown derivation.

1263. τῇδ' ἐπ' ἐρημαίῃ πεπτηότας: 'fallen on this desolation.' Here, as in 3. 321, *ἐπί* seems to have been corrupted into *ὑπό*. For the use of *ὑπό* Oswald compares 1524, *ὑπὸ χροὸς δύετο κῶμα*, which is not parallel at all. The only possible meaning which could be extracted out of *ὑπό* here would be 'under the power of,' 'into the clutches of.' For the enallage of cases *ἄμμι . . . πεπτηότας* see on 3. 1009.

1264. χερσόθεν: 'from the land'; even though the wind blew off the shore, it would not help them to get away.

1265. ἤλιθα: v.n. 2. 283. It seems to refer to the mass of water, though Merkel explains it by *ματαίως*, meaning, I presume, 'uselessly' from the point of view of refloating the Argo.

1266. ξαινόμενον . . . ψαμάθοισιν: 'torn into spray runs up on the foam-whitened sand.' L. and S. wrongly take *ὕδωρ* as acc. *ἐπιτροχάω* is used differently in 1606.

1268. χέρσου πολλὸν πρόσω: 'while still far from the land.' The vessel would have been broken to pieces in the shoals, had not the flood-tide carried it up on the shore.

πλημμυρὶς ἐκ πόντοιο μεταχθονίην ἐκόμισσεν.
νῦν δ' ἡ μὲν πέλαγόσδε μετέσσυται, οἰόθι δ' ἅλμη
ἄπλοος εἰλεῖται, γαίης ὕπερ ὅσσον ἔχουσα.
τούνεκ' ἐγὼ πᾶσαν μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι
ναυτιλίης νόστου τε. δαημοσύνην δέ τις ἄλλος
φαίνοι ἐήν· πάρα γάρ οἱ ἐπ' οἰήκεσσι θαάσσειν
μαιομένῳ κομιδῆς. ἀλλ' οὐ μάλα νόστιμον ἦμαρ
Ζεὺς ἐθέλει καμάτοισιν ἐφ' ἡμετέροισι τελέσσαι."
Ὣς φάτο δακρυόεις· σὺν δ' ἔννεπον ἀσχαλόωντι
ὅσσοι ἔσαν νηῶν δεδαημένοι· ἐν δ' ἄρα πᾶσιν
παχνώθη κραδίη, χύτο δὲ χλόος ἀμφὶ pareiás.
οἷον δ' ἀψύχοισιν ἐοικότες εἰδώλοισιν
ἀνέρες εἰλίσσονται ἀνὰ πτόλιν, ἢ πολέμοιο
ἢ λοιμοῖο τέλος ποτιδέγμενοι, ἠέ τιν' ὄμβρον
ἄσπετον, ὅς τε βοῶν κατὰ μυρία ἔκλυσεν ἔργα,
ἢ ὅταν αὐτόματα ξόανα ῥέῃ ἱδρώοντα
αἵματι, καὶ μυκαὶ σηκοῖς ἔνι φαντάζωνται,

1269. *μεταχθονίην* Vatt. duo: *μεταχρονίην* vulg.
1274. *φαίνοι ἐήν* Madvig.: *φαίνοιεν* L, G, Vatt. duo: *φήνειεν* vulg.
1282. *λιμοῖο* Pariss. quatt.
1283. *μυρία γ'* L 16.
1284. *ἱδρώοντα* G, Merkel.

1269. πλημμυρίς: in 1241 and 2. 576 the penult. is long; here it is short, as in *Od.* 9. 486 (which Ap. is imitating), *τὴν δ' αἶψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα Πλημμυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.* **μεταχθονίην**: v. n. 2. 300.

1270. ἡ μέν: *sc.* *πλημμυρίς.* **οἰόθι κ.τ.λ.**: 'and the sea-water, not deep enough to float the vessel, merely washes about it, barely rising above the ground.' For *ὅσσον* v.n. 2. 112.

1272. ἀπ' ἐλπίδα . . κεκόφθαι: cf. Lat. *abscidere spem.* The metaph. use of *ἀποκόπτειν* is common in late Gr.

1274. φαίνοι ἐήν: *φαίνοιεν* seems an impossible form of 3 sing. opt., and, so far as I know, lacks any analogy. Merkel says that it may derive some support from *Il.* 14. 241, where for *ἐπισχοίης* A and C have *ἐπίσχοιες*, which is said to have been defended by Herodian (v. Heyne *ad loc.*; Kühner-Blass 214).

1275. κομιδῆς: 'return'; cf. 3. 1140.

1279. παχνώθη: 'was frozen'; cf. *Il.* 17. 112, *ἦτορ παχνοῦται*: Ov. *Her.* 15. 112, astrictum frigore pectus. **χλόος**: v.n. 2. 1216.

1280. εἰδώλοισιν: cf. Liv. 21. 40, effigies immo, umbrae hominum.

1283. βοῶν . . ἔργα: Virg. imitates this, *G.* 1. 324, ruit arduus aether, Et pluvia ingenti sata laeta boumque labores Diluit. *ἔργα βοῶν* is from Hes. *Op.* 46; Hom. uses *ἔργα ἀνθρώπων* in a similar passage, *Il.* 16. 390, *χαράδραι . . στενάχουσι ῥέουσαι Ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων.*

1284 sqq. With this enumeration of prodigies cf. Tibull. 2. 5. 75, Et simulacra deum lacrimas fudisse tepentes, Fataque vocales praemonuisse boves, Ipsum etiam Solem defectum lumine vidit Iungere pallentes nubilus annus equos: Virg. *G.* 1. 478, pecudesque locutae Infandum!... Et maestum inlacrimat templis ebur, aeraque sudant. The Schol. refers to the portents before the battle of Chaeronea (Plut. *Demosth.* 19).

1285. μυκαί: = *μυκηθμοί, mugitus,* ἅπ. λεγ.

ἠὲ καὶ ἠέλιος μέσῳ ἤματι νύκτ' ἐπάγῃσιν
οὐρανόθεν, τὰ δὲ λαμπρὰ δι' ἠέρος ἄστρα φαείνοι·
ὣς τότ' ἀριστῆες δολιχοῦ πρόπαρ αἰγιαλοῖο
ἤλυον ἑρπύζοντες. ἐπήλυθε δ' αὐτίκ' ἐρεμνὴ
ἔσπερος. οἱ δ' ἐλεεινὰ χεροῖν σφέας ἀμφιβαλόντες
δακρυόειν ἀγάπαζον, ἵν' ἄνδιχα δῆθεν ἕκαστος
θυμὸν ἀποφθίσειαν ἐνὶ ψαμάθοισι πεσόντες.
βὰν δ' ἴμεν ἄλλυδις ἄλλος ἑκαστέρω αὖλιν ἑλέσθαι·
ἐν δὲ κάρη πέπλοισι καλυψάμενοι σφετέροισιν
ἄκμηνοι καὶ ἄπαστοι ἐκείατο νύκτ' ἔπι πᾶσαν
καὶ φάος, οἰκτίστῳ θανάτῳ ἔπι. νόσφι δὲ κοῦραι
ἀθρόαι Αἰήταο παρεστενάχοντο θυγατρί.
ὡς δ' ὅτ' ἐρημαῖοι πεπτηότες ἔκτοθι πέτρης
χηραμοῦ ἀπτῆνες λιγέα κλάζουσι νεοσσοί·
ἢ ὅτε καλὰ νάοντος ἐπ' ὀφρύσι Πακτωλοῖο
κύκνοι κινήσωσιν ἓὸν μέλος, ἀμφὶ δὲ λειμὼν

1287. *φαείνοι* L, Vatt.: *φαείνει* G, Pariss. tres: *φαείνῃ* Brunck.
1289. *ἤλυον* Brunck: *ἤλυθον* codd.
1295. *νύχθ' ὑπὸ* ed. Flor.
1299. *λιγέως* vulg.
1301. *κινήσωσιν* G, vulg.: *κινήσουσιν* L, Vatt., Pariss. tres.

1289. ἤλυον: cf. 3. 866. Ap. had in mind *Il.* 24. 12, *διενεύεσκ' ἀλύων παρὰ θῖν' ἁλός.* **ἑρπύζοντες**: cf. 3. 447.

1290. σφέας: = *ἀλλήλους*; cf. Hes. *Sc.* 403, *ἀλλήλοις κοτέοντες ἐπὶ σφέας ὁρμήσωσι.* See on 2. 128.

1291. δακρυόειν: v.n. 2. 404.

1293. 'and they went forth on different ways, one further than another, to choose a resting-place.'

1294. ἐν δὲ κάρη κ.τ.λ.: so in 2. 861 after the death of Tiphys the heroes *ἐντυπὰς εὐκήλως εἰλυμένοι οὔτε τι σίτου Μνώοντ' οὔτε ποτοῖο.*

1295. ἄκμηνοι καὶ ἄπαστοι: cf. *Il.* 19. 346, *ὁ δ' ἄκμηνος καὶ ἄπαστος.* *ἄκμηνος* occurs four times in *Il.* 19, and Schol. A explains it *ἄγευστος, παρὰ τὴν ἀκμήν. οὕτω δὲ τὴν ἀσιτίαν Αἰολεῖς λέγουσι.* Both it and *ἄπαστος* are used of food and drink; cf. *Il.* 19. 320, *ἄκμηνον πόσιος καὶ ἐδητύος, Od.* 4. 788, *ἄπαστος ἐδητύος ἠδὲ ποτῆτος.*

1296. ἔπι: 'awaiting.' **κοῦραι**: the Phaeacian handmaids given by Arete to Medea (v. 1221).

1298. "This simile is perfectly original, and highly beautiful and expressive. The fears, the tenderness, and unavailing cries of the Phaeacian virgins (who found themselves sent from the ease, the plenty, and indulgence of a palace in Phaeacia, to perish by hunger in that Libyan desert) are well expressed by the helpless state of the young and unfledged birds falling out of the parent nest in a rock, in the absence of the mother" (Preston).

1300. ὀφρύσι: 'overhanging banks'; cf. 1. 178. **Πακτωλοῖο**: *Πακτωλὸς ποταμὸς Λυδίας, ὁ νῦν Χρυσορρόας λεγόμενος.* Schol. It was famous for its gold dust (*ψῆγμα χρυσοῦ*), Strab. 535, 4.

1301. κύκνοι: *Il.* 2. 459, *ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά, Χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, Ἀσίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα, Ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν, Κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών*: *Aen.* 7. 700, Ceu quondam nivei liquida inter nubila cycni . . . longa canoros Dant per colla modos; sonat amnis et Asia longe Pulsa palus. In our passage there may be a further reference to the death-song of the swan, cf. Aesch. *Ag.* 1444, *κύκνου δίκην Τὸν ὕστατον μέλψασα θανάσιμον γόον Κεῖται.*

ἐρσήεις βρέμεται ποταμοῖό τε καλὰ ῥέεθρα·
ὣς αἱ ἐπὶ ξανθὰς θέμεναι κονίῃσιν ἐθείρας
παννύχιαι ἐλεεινὸν ἰήλεμον ὠδύροντο.
καί νύ κεν αὐτοῦ πάντες ἀπὸ ζωῆς ἐλίασθεν
νώνυμνοι καὶ ἄφαντοι ἐπιχθονίοισι δαῆναι
ἡρώων οἱ ἄριστοι ἀνηνύστῳ ἐπ' ἀέθλῳ·
ἀλλά σφεας ἐλέηραν ἀμηχανίῃ μινύθοντας
ἡρῷσσαι, Λιβύης τιμήοροι, αἵ ποτ' Ἀθήνην,
ἧμος ὅτ' ἐκ πατρὸς κεφαλῆς θόρε παμφαίνουσα,
ἀντόμεναι Τρίτωνος ἐφ' ὕδασι χυτλώσαντο.
ἔνδιον ἦμαρ ἔην, περὶ δ' ὀξύταται θέρον αὐγαὶ
ἠελίου Λιβύην· αἱ δὲ σχεδὸν Αἰσονίδαο
ἔσταν, ἕλον δ' ἀπὸ χερσὶ καρήατος ἠρέμα πέπλον.
αὐτὰρ ὅγ' εἰς ἑτέρωσε παλιμπετὲς ὄμματ' ἔνεικεν,
δαίμονας αἰδεσθείς· αὐτὸν δέ μιν ἀμφαδὸν οἷον
μειλιχίοις ἐπέεσσιν ἀτυζόμενον προσέειπον·
"Κάμμορε, τίπτ' ἐπὶ τόσσον ἀμηχανίῃ βεβόλησαι;
ἴδμεν ἐποιχομένους χρύσεον δέρος· ἴδμεν ἕκαστα
ὑμετέρων καμάτων, ὅσ' ἐπὶ χθονός, ὅσσα τ' ἐφ' ὑγρὴν
πλαζόμενοι κατὰ πόντον ὑπέρβια ἔργ' ἐκάμεσθε.
οἰοπόλοι δ' εἰμὲν χθόνιαι θεαὶ αὐδήεσσαι,

1307. ὄχ' ἄριστοι Pierson.
1308. ἐλέαιρον G.
1310. παιφάσσουσα O. Schneider.
1312. ὀξύτατοι L, G.
1316. αὐταὶ Brunck.
1318. ἐπὶ Spitzner: ἔτι codd.
1319. δέρος L: δέρας G, vulg.
1321. ἔργ' ἐκάμεσθε Pariss. duo: ἔργα κάμεσθε vulg.

1305. ἀπὸ ζωῆς ἐλίασθεν: 'had parted from life.'

1306. νώνυμνοι: = ἀνώνυμοι, cf. 2. 982. Merkel takes it here in the sense recognized by the Schol. on *Il.* 13. 227, *νωνύμνους· τινὲς ἀθρηνήτους· ὕμνον γὰρ καὶ Ἀνακρέων τὸν θρῆνόν φησιν.*

1309. ἡρῷσσαι: the form *ἡρῷσσα* for *ἡρωίνη* is found in *Anth. P.* 6. 225, *Ἡρῷσσαι Λιβύων ὄρος ἄκριτον αἵτε νέμεσθε.* **τιμήοροι**: 'guardian deities,' *praesides*; cf. Aesch. *Ag.* 519, *ἐμὸν τιμάορον Ἑρμῆν.* The Schol. quotes from Call., *δέσποιναι Λιβύης ἡρωίδες, αἳ Νασαμώνων Αὔλιν καὶ δολιχὰς θῖνας ἐπιβλέπετε.*

1310. ἧμος κ.τ.λ.: *πρῶτος Στησίχορος ἔφη σὺν ὅπλοις ἐκ τῆς τοῦ Διὸς κεφαλῆς ἀναπηδῆσαι τὴν Ἀθηνᾶν.* Schol. For the legend v. Pind. *O.* 7. 35 sqq., h. Hom. *Minerv.*

1311. Τρίτωνος: v.n. 1. 109. **ἀντόμεναι . . . χυτλώσαντο**: 'met with her, and bathed her in the waters.' Cf. Call. *Jov.* 15, *ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων, Αὐτίκα δίζητο ῥόον ὕδατος, ᾧ κε τόκοιο Λύματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρῶτα λοέσσαι.*

1312. ἔνδιον: 'noon,' v. n. 1. 603. The short penult. is only found in Alex. writers: cf. Call. *Cer.* 39, *τῷ δ' ὕπο ταὶ νύμφαι ποτὶ τἄνδιον ἐψιώωντο,*

1322. οἰοπόλοι: 'lonely.' Triton is called *οἰοπόλος δαίμων*, Pind. *P.* 4. 49. Our Schol. wrongly explains it by

ἠρῷσσαι, Λιβύης τιμήοροι ἠδὲ θύγατρες.
ἀλλ᾽ ἄνα· μηδ᾽ ἔτι τοῖον ὀιζύων ἀκάχησο·
ἄνστησον δ᾽ ἑτάρους. εὖτ᾽ ἂν δέ τοι Ἀμφιτρίτη
ἅρμα Ποσειδάωνος ἐύτροχον αὐτίκα λύσῃ,
δή ῥα τότε σφετέρῃ ἀπὸ μητέρι τίνετ᾽ ἀμοιβὴν
ὧν ἔκαμεν δηρὸν κατὰ νηδύος ὕμμε φέρουσα·
καί κεν ἔτ᾽ ἠγαθέην ἐς Ἀχαιίδα νοστήσαιτε."

Ὣς ἄρ᾽ ἔφαν, καὶ ἄφαντοι ἴν᾽ ἔσταθεν, ἔνθ᾽ ἄρα ταίγε
φθογγῇ ὁμοῦ ἐγένοντο παρασχεδόν. αὐτὰρ Ἰήσων
παπτήνας ἀν᾽ ἄρ᾽ ἕζετ᾽ ἐπὶ χθονός, ὧδέ τ᾽ ἔειπεν·

"Ἴλατ᾽ ἐρημονόμοι κυδραὶ θεαί· ἀμφὶ δὲ νόστῳ
οὔτι μαλ᾽ ἀντικρὺ νοέω φάτιν. ἦ μὲν ἑταίρους
εἰς ἓν ἀγειράμενος μυθήσομαι, εἴ νύ τι τέκμωρ
δήωμεν κομιδῆς· πολέων δέ τε μῆτις ἀρείων."

Ἦ, καὶ ἀναΐξας ἑτάρους ἐπὶ μακρὸν ἄυτει,
αὐσταλέος κονίῃσι, λέων ὥς, ὅς ῥά τ᾽ ἀν᾽ ὕλην
σύννομον ἣν μεθέπων ὠρύεται· αἱ δὲ βαρείῃ
φθογγῇ ὑποτρομέουσιν ἀν᾽ οὔρεα τηλόθι βῆσσαι·
δείματι δ᾽ ἄγραυλοί τε βόες μέγα πεφρίκασιν
βουπελάται τε βοῶν· τοῖς δ᾽ οὔ νύ τι γῆρυς ἐτύχθη

1324. μηδ᾽ ἔτι G, Pariss. duo : μηδέ τι vulg.
1325. ἄστησον Rzach.
1333. ἐλειονόμοι κυδναὶ Vatt. aliquot.
1336. δήωμεν G, vulg. : δήιωμεν, ω man. sec., L : δήοιμεν Brunck.
1339. βαρείῃ Wellauer : βαρεῖαι L, Pariss. quatt. : βαρείᾳ vulg. : βαθεῖαι Brunck.

ἐπιμηλίδες, and so Hoelzlin and Shaw translate *pecorariae deae*, but the meaning is fixed by ἐρημονόμοι, 1333. **χθόνιαι** : *indigites*, v. n. 2. 504 ; cf. Soph. *Aj.* 201, χθονίων ἀπ᾽ Ἐρεχθειδῶν. For the usual meaning v. 987. **αὐδήεσσαι** : Hom. uses θεὸς αὐδήεσσα of Calypso and Circe who speak with the speech of mortals.

1325. Ἀμφιτρίτη : in Hom. Amphitrite is not a goddess, but, at most, a personification of the sea. As a goddess and wife of Poseidon she appears first in Hes. *Th.* 243, 930.

1326. λύσῃ : 'unyokes.' In *Il.* 5. 731 Hera is represented as yoking her chariot, ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη Ἵππους ὠκύποδας.

1327. σφετέρῃ : ἔδει εἰπεῖν ὑμετέρᾳ (v.n. 3. 186). λέγει δὲ τῇ νηί. φέρει γὰρ αὐτοὺς ἐν τῷ κύτει, ὡς ἐν γαστρὶ μήτηρ. Schol.

1328. νηδύος : cf. Tac. *Ann.* 2. 6, lato utero (navium), and the use of *uterus* of the Trojan Horse, *Aen.* 2. 38.

1329. ἠγαθέην : v.n. 1131.

1330. ἄφαντοι κ.τ.λ. : 'they straightway vanished where they stood, as their voice died away.' For παρασχεδόν v.n. 1. 354.

1333. Ἴλατ᾽ : v.n. 2. 693.

1335-6. τέκμωρ . . . κομιδῆς : 'a sign to guide our return.' **δήωμεν** : v.n. 591. **πολέων . . . μῆτις ἀρείων** : "in the multitude of counsellors there is safety." Cf. *Il.* 10. 224 sqq., Plaut. *Mil.* 3. 3. 12, nemo solus satis sapit.

1339. σύννομον ἣν : 'his mate' ; cf. Soph. *Ph.* 1436, ὡς λέοντε συννόμω.

1342. βουπελάται : οἱ βουκόλοι. Schol. Ap. is the first to use this word. **τοῖς δ᾽ οὔ κ.τ.λ.** : 'but the voice had no terrors for them (i.e. the Argonauts),

ῥιγεδανὴ ἑτάροιο φίλους ἐπικεκλομένοιο.
ἀγχοῦ δ' ἠγερέθοντο κατηφέες· αὐτὰρ ὁ τούσγε
ἀχνυμένους ὅρμοιο πέλας μίγα θηλυτέρῃσιν
ἱδρύσας, μυθεῖτο πιφαυσκόμενος τὰ ἕκαστα·
" Κλῦτε, φίλοι· τρεῖς γάρ μοι ἀνιάζοντι θεάων,
στέρφεσιν αἰγείοις ἐζωσμέναι ἐξ ὑπάτοιο
αὐχένος ἀμφί τε νῶτα καὶ ἰξύας, ἠύτε κοῦραι,
ἔσταν ὑπὲρ κεφαλῆς μάλ' ἐπισχεδόν· ἂν δ' ἐκάλυψαν
πέπλον ἐρυσσάμεναι κούφῃ χερί, καὶ μ' ἐκέλοντο
αὐτόν τ' ἔγρεσθαι, ἀνά θ' ὑμέας ὄρσαι ἰόντα·
μητέρι δὲ σφετέρῃ μενοεικέα τῖσαι ἀμοιβὴν
ὧν ἕκαμεν δηρὸν κατὰ νηδύος ἄμμε φέρουσα
ὁππότε κεν λύσῃσιν ἐύτροχον Ἀμφιτρίτη
ἅρμα Ποσειδάωνος. ἐγὼ δ' οὐ πάγχυ νοῆσαι
τῆσδε θεοπροπίης ἴσχω πέρι. φάν γε μὲν εἶναι
ἠρῷσσαι, Λιβύης τιμήοροι ἠδὲ θύγατρες·
καὶ δ' ὁπόσ' αὐτοὶ πρόσθεν ἐπὶ χθονὸς ἠδ' ὅσ' ἐφ' ὑγρὴν
ἔτλημεν, τὰ ἕκαστα διίδμεναι εὐχετόωντο.
οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον, ἀλλά τις ἀχλὺς
ἠὲ νέφος μεσσηγὺ φαεινομένας ἐκάλυψεν."
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐθάμβεον εἰσαΐοντες.
ἔνθα τὸ μήκιστον τεράων Μινύῃσιν ἐτύχθη.
ἐξ ἁλὸς ἠπειρόνδε πελώριος ἔκθορεν ἵππος,

1349. ἰξύος G, vulg.
1354. ὧν ἕνεκα μεν G man. sec.
1355. δὴ pro κεν G, ed. Flor.
1359. ὑγρῆς G, Paris. unus, ed. Flor.
1361. οὐδέ τι vulg.
1364. Μινύῃσιν L man. sec., G, Vatt. duo: Μινύαισιν L man. pr., Pariss.: Μινύεσσιν vulg.
1365. ἔκθορεν L, Vatt.: ἄνθορεν G, vulg.: ἔνθορεν Paris. unus.

being the voice of their comrade calling on his friends.'.

1344. κατηφέες: v.n. 1. 267.

1345. ὅρμοιο: the place where the vessel lay. **μίγα**: for this rare simple form cf. Pind. *P.* 4. 202, *μίγα κωκυτῷ*. Ap. has ἄμμιγα c. dat., 1. 573, etc. **θηλυτέρῃσιν**: v.n. 3. 209.

1348. στέρφεσιν: *τοῖς δέρμασιν. ἔνθεν καὶ στερφῶσαι. Ἴβυκος δὲ στερφωτῆρα στρατὸν εἴρηκε τὸν ἔχοντα δέρματα. ὅθεν καὶ παρ' Αἰσχύλῳ* (*fr.* 377) *ἀξιοῦσι γράφειν μελανοστέρφων γένος, οὐχ, ὥς τινες, μελανοστέρνων.* Schol. For this Libyan dress cf. Hdt. 4. 189, *αἰγέας περιβάλλονται ψιλὰς περὶ τὴν ἐσθῆτα θυσανωτὰς αἱ Λίβυσσαι κεχριμένας ἐρευθεδάνῳ.*

1350. ἔσταν ὑπὲρ κεφαλῆς: cf. *Il.* 2. 20 (of *Ὄνειρος* visiting Agamemnon), *στῆ δ' ἄρ' ὑπὲρ κεφαλῆς.*

1353. σφετέρῃ: = *ἡμετέρᾳ*; v.n. 3. 186.

1363. εἰσαΐοντες: v.n. 1. 764.

1364. Μινύῃσιν: v.n. 1. 231.

1365. ἵππος: cf. the symbolic appearance of the four white steeds, the portent of war, in *Aen.* 3. 537 sqq.

ἀμφιλαφής, χρυσέῃσι μετήορος αὐχένα χαίταις·
ῥίμφα δὲ σεισάμενος γυίων ἄπο νήχυτον ἅλμην
ὦρτο θέειν, πνοιῇ ἴκελος πόδας. αἶψα δὲ Πηλεὺς
γηθήσας ἑτάροισιν ὁμηγερέεσσι μετηύδα·
"Ἅρματα μὲν δή φημι Ποσειδάωνος ἔγωγε
ἤδη νῦν ἁλόχοιο φίλης ὑπὸ χερσὶ λελύσθαι·
μητέρα δ' οὐκ ἄλλην προτιόσσομαι, ἠέ περ αὐτὴν
νῆα πέλειν· ἦ γὰρ κατὰ νηδύος ἄμμε φέρουσα
νωλεμὲς ἀργαλέοισιν ὀιζύει καμάτοισιν.
ἀλλά μιν ἀστεμφεῖ τε βίῃ καὶ ἀτειρέσιν ὤμοις
ὑψόθεν ἀνθέμενοι ψαμαθώδεος ἔνδοθι γαίης
οἴσομεν, ἦ προτέρωσε ταχὺς πόδας ἤλασεν ἵππος.
οὐ γὰρ ὅγε ξηρὴν ὑποδύσεται· ἴχνια δ' ἡμῖν
σημανέειν τιν' ἔολπα μυχὸν καθύπερθε θαλάσσης."
Ὣς ἠῦδα· πάντεσσι δ' ἐπήβολος ἤνδανε μῆτις·
Μουσάων ὅδε μῦθος· ἐγὼ δ' ὑπακουὸς ἀείδω
Πιερίδων, καὶ τήνδε πανατρεκὲς ἔκλυον ὀμφήν,
ὑμέας, ὦ πέρι δὴ μέγα φέρτατοι υἷες ἀνάκτων,
ἦ βίῃ ἦ τ' ἀρετῇ Λιβύης ἀνὰ θῖνας ἐρήμους
νῆα μεταχρονίην ὅσα τ' ἔνδοθι νηὸς ἄγεσθε,
ἀνθεμένους ὤμοισι φέρειν δυοκαίδεκα πάντα

1370 1375 1380 1385

1373. ἦ γὰρ Pariss. tres, Brunck. αἰὲν ἔχουσα G, L 16.
1374. νωλεμὲς Pariss. quatt., vulg.: ἡμέας L, G: ἠνεκὲς Merkel
1380. ἐπίκλοπος Matthiae.
1385. ἄγεσθε Stephanus: ἄγεσθαι L, G, vulg.

1366. ἀμφιλαφής: ἀντὶ τοῦ ποικίλος ἢ μέγας ἢ ἀμφοτέρωθεν θριξὶ στεγαζόμενος. Schol. The last of these explanations is that generally received, and so the line means 'its hair flowing on both sides, with arching neck and golden mane.' To explain it by μέγας is to make it a weak repetition of πελώριος. For other uses of ἀμφιλαφής see on 983, 2. 733.

1367. νήχυτον: πολύχυτον. Schol.; v.n. 3. 530.

1368. πνοιῇ ἴκελος: cf. 877, 221.

1372. προτιόσσομαι: v.n. 1. 895.

1375. ἀστεμφεῖ: 'unyielding,' from rt. στεμφ (στέμβω, stamp); cf. *Il.* 2. 344, ἔχων ἀστεμφέα βουλήν.

1378. οὐ . . . ὑποδύσεται: 'for he will not plunge beneath the dry land' (as he might beneath the waves).

1379. μυχὸν καθύπερθε θαλάσσης: 'a gulf which commands the sea.'

1380. ἐπήβολος: v.n. 1. 694.

1381. ὑπακουός: ὑπηρέτης. Schol.; v.n. 1. 22. Cf. Call. *Dian.* 186, εἰπὲ θεά, σὺ μὲν ἄμμιν, ἐγὼ δ' ἑτέροισιν ἀείσω: Theocr. 22. 116, εἰπὲ θεά, σὺ γὰρ οἶσθα, ἐγὼ δ' ἑτέρων ὑποφήτης Φθέγξομαι: *Aen.* 7. 645, et meministis enim, divae, et memorare potestis.

1382. πανατρεκές: Ap. is the first to use this compound.

1383. ὦ . . . φέρτατοι: cf. 1031. With this apostrophe to the heroes Ellis compares the self-interpellation in Cat. 64. 116.

1384. θῖνας: 'dunes' 'sandhills.'

1385. μεταχρονίην: v.n. 2. 300.

1386. Cf. Pind. *P.* 4. 25, δώδεκα δὲ πρότερον | ἁμέρας ἐξ Ὠκεανοῦ φέρομεν νώτων ὕπερ γαίας ἐρήμων | εἰνάλιον δόρυ. According to another version the Argonauts bore their vessel on their shoulders

ἤμαθ' ὁμοῦ νύκτας τε. δύην γε μὲν ἦ καὶ ὀιζὺν
τίς κ' ἐνέποι, τὴν κεῖνοι ἀνέπλησαν μογέοντες ;
ἔμπεδον ἀθανάτων ἔσαν αἵματος, οἷον ὑπέσταν
ἔργον, ἀναγκαίῃ βεβιημένοι. αὐτὰρ ἐπιπρὸ
τῆλε μάλ' ἀσπασίως Τριτωνίδος ὕδασι λίμνης
ὡς φέρον, ὡς εἰσβάντες ἀπὸ στιβαρῶν θέσαν ὤμων.
Λυσσαλέοις δ' ἤπειτ' ἴκελοι κυσὶν ἀίσσοντες
πίδακα μαστεύεσκον· ἐπὶ ξηρὴ γὰρ ἔκειτο
δίψα δυηπαθίῃ τε καὶ ἄλγεσιν, οὐδ' ἐμάτησαν
πλαζόμενοι· ἷξον δ' ἱερὸν πέδον, ᾧ ἔνι Λάδων
εἰσέτι που χθιζὸν παγχρύσεα ῥύετο μῆλα
χώρῳ ἐν Ἄτλαντος, χθόνιος ὄφις· ἀμφὶ δὲ νύμφαι
Ἑσπερίδες ποίπνυον, ἐφίμερον ἀείδουσαι.
δὴ τότε δ' ἤδη τῆμος ὑφ' Ἡρακλῆι δαϊχθεὶς
μήλειον βέβλητο ποτὶ στύπος· οἰόθι δ' ἄκρῃ

1388. *ἀνέτλησαν* vulg.
1390. *βεβολημένοι* Pariss. quatt., Brunck.
1391. *οἴδμασι* Pariss. tres, Brunck.
1394. *ξηρὴ* Paris. unus in marg.: *ξηρῇ* L, vulg.: *ξηρῆ* G.
1400. *δ' ἤδη τῆμος* Wellauer: *δὴ τῆμος* L: *γ' ἤδη κεῖνος* G, vulg.: *δήρι τῆμος* Merkel: *δὴ δύστηνος* O. Schneider: *δ' ἤτοι τῆμος* Merkel in ed. min.
1401. *μήλειον* Stephanus: *μείλιον* L, vulg.: *μήλιον* G. *ἄκρῃ* L, Pariss. quatt.: *ἄκρῃ* G, vulg.

when passing from the Ister into the Adriatic (Justin. *Histor.* 32. 3).

1388. ἔμπεδον: 'assuredly.'

1391. ὕδασι: for the unusual dat. with *φέρειν* cf. 3. 392.

1392. ὡς . . . ὡς: cf. Theocr. 2. 82, *ὡς ἴδον, ὡς ἐμάνην*: Virg. *E.* 8. 41, ut vidi, ut perii. See Leaf on *Il.* 14. 294. The meaning here is 'when . . then.' In 1. 269 *ὡς . . ὥς* means 'as . . so.'

1393. λυσσαλέοις: ἅπ. λεγ., "rushing, like unto hounds in the wild hunt's frenzy-burst" (Way).

1394–5. ἐπὶ . . . ἄλγεσιν: 'for parching thirst crowned their woes and sufferings.' For *δυηπαθίῃ* cf. 1165.

1396. Λάδων: the dragon which guarded the golden apples of the Hesperides by the orders of Hera. He was the son of Gaea (so *χθόνιος*, 1398), or of Phorcys and Ceto (Hes. *Th.* 333). The apples were given by Gaea to Hera on her marriage with Zeus.

1397. εἰσέτι . . . χθιζόν: 'but yesterday.'

1398. χώρῳ ἐν Ἄτλαντος: 'in the home of Atlas.' The same form of expression occurs in Aesch. *Eum.* 673, *Πέλοπος ἐν τόποις*, *Pers.* 786, *ἐς τὸν Ἑλλήνων τόπον.* Cf. Hes. *Th.* 517, *Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης Πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων Ἑστηώς.* Virg. (*Aen.* 4. 481) represents the garden of the Hesperides as a *templum* (*τέμενος*), Ultimus Aethiopum locus est, ubi maxumus Atlas Axem humero torquet . . . Hinc mihi Massylae gentis monstrata sacerdos, Hesperidum templi custos, epulasque draconi Quae dabat et sacros servabat in arbore ramos.

1399. ἀείδουσαι: cf. Eur. *H.F.* 394, *ὑμνῳδούς τε κόρας ἦλυθεν* (*sc.* *Ἡρακλῆς*) *ἑσπέριον ἐς αὐλάν*: *Hipp.* 742, *Ἑσπερίδων ἀοιδῶν.* This is the only place where Ap. lengthens the *α* of *ἀείδω.* There is also one example in Hom., *Od.* 17. 519.

1400. τῆμος: *hodie*, 'on this very day' referring to *χθιζόν* in 1397; v. n. 252. **ὑφ' Ἡρακλῆι**: v.n. 1. 794.

1401. μήλειον . . . στύπος: 'lay

οὐρῇ ἔτι σκαίρεσκεν· ἀπὸ κρατὸς δὲ κελαινὴν
ἄχρις ἐπ' ἄκνηστιν κεῖτ' ἄπνοος· ἐκ δὲ λιπόντων
ὕδρης Λερναίης χόλον αἵματι πικρὸν ὀιστῶν
μυῖαι πυθομένοισιν ἐφ' ἕλκεσι τερσαίνοντο.
ἀγχοῦ δ' Ἐσπερίδες κεφαλαῖς ἔπι χεῖρας ἔχουσαι
ἀργυφέας ξανθῇσι λίγ' ἔστενον· οἱ δ' ἐπέλασσαν
ἆφνω ὁμοῦ· ταὶ δ' αἶψα κόνις καὶ γαῖα, κιόντων
ἐσσυμένως, ἐγένοντο καταυτόθι. νώσατο δ' Ὀρφεὺς
θεῖα τέρα, τὰς δέ σφι παρηγορέεσκε λιτῇσιν·
"Δαίμονες ὦ καλαὶ καὶ εὔφρονες, ἵλατ', ἄνασσαι,
εἴτ' οὖν οὐρανίαις ἐναρίθμιοί ἐστε θεῇσιν,
εἴτε καταχθονίαις, εἴτ' οἰοπόλοι καλέεσθε
νύμφαι· ἴτ' ὦ νύμφαι, ἱερὸν γένος Ὠκεανοῖο,
δείξατ' ἐελδομένοισιν ἐνωπαδὶς ἄμμι φανεῖσαι
ἤ τινα πετραίην χύσιν ὕδατος, ἤ τινα γαίης
ἱερὸν ἐκβλύοντα, θεαί, ῥόον, ᾧ ἀπὸ δίψαν
αἰθομένην ἄμοτον λωφήσομεν. εἰ δέ κεν αὖτις
δή ποτ' Ἀχαιίδα γαῖαν ἱκώμεθα ναυτιλίῃσιν,

1402. οὐρῇ Pariss. quatt.: οὐρὴ L (?), G, vulg. σπαίρεσκεν Brunck.
1403. ἐν pro ἐκ coni. Seaton.
1405. ταργαίνοντο vel πορσαίνοντο coni. Merkel.
1406. κεφαλῆς Brunck. ὕπο O. Schneider.
1410. στὰς Pariss. quatt., Brunck: ταῖς O. Schneider. σφε Brunck, O. Schneider: τὰς δέ σφε Samuelsson.
1418. καὶ αὖτις L: κεν αὖθις G.

stretched along by the trunk of the apple-tree.'

1402. σκαίρεσκεν: cf. Quint. Smyr. 8. 320 (of the convulsive writhings of one mortally wounded), ὃς δ' ἔτι ποσσὶν Ὀρθὸς ἀνεσκαίρεσκεν.

1403. ἐκ δὲ λιπόντων κ.τ.λ.: 'and as the arrows had left in its blood the venom of the Lernaean hydra, the flies clustering on the festering wounds were being withered (by the poison).' The arrows of Heracles were dipped in the black gall of the hydra, which haunted the marsh of Lerna near Argos; cf. Soph. *Tr.* 573, μελαγχόλους Ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας.

1405. τερσαίνοντο: this seems to mean that the flies were withered up by the poison, or else that their poisoned bodies were shrivelled by the sun's strong rays. Merkel says, "τερσαίνοντο nisi forte propria locutio de apricantibus eius modi bestiolis fuit explicatum non habet; temptaveram ταργαίνοντο, h.e. ἐταράσσοντο, πορσαίνοντο, h.e. ἐσπούδαζον."

1408. ταὶ δ' αἶψα κ.τ.λ.: 'as they (the heroes) eagerly drew near, the Hesperides were straightway turned into dust and earth where they stood.' For κιόντων v.n. 692.

1409. νώσατο = νοήσατο; cf. Theogn. 1298, νωσάμενος; Hdt. 1. 68, ἐννώσας.

1410. τέρα: on the analogy of κέρα; we also find τέραα (*Od.* 12. 394), τέρεα (Hdt. 8. 37), τέρᾰ (Nic. *Th.* 186). **τὰς . . . λιτῇσιν**: 'tried to win their favour for the heroes by his prayers.' This constr. of παρηγορέω is without parallel. For Samuelsson's conj. see on 3. 741.

1413. οἰοπόλοι . . . νύμφαι: 'nymphs of the desert'; v.n. 1322.

1415. ἐνωπαδίς: v.n. 354.

1417. ἐκβλύοντα: ἅπ. λεγ. See on 1238, 788, 3. 223.

1418. ἄμοτον: with αἰθομένην, 'which

δὴ τότε μυρία δῶρα μετὰ πρώτῃσι θεάων
λοιβάς τ' εἰλαπίνας τε παρέξομεν εὐμενέοντες."
Ὣς φάτο λισσόμενος ἀδινῇ ὀπί· ταὶ δ' ἐλέαιρον
ἐγγύθεν ἀχνυμένους· καὶ δὴ χθονὸς ἐξανέτειλαν
ποίην πάμπρωτον· ποίης γε μὲν ὑψόθι μακροὶ
βλάστεον ὄρπηκες· μετὰ δ' ἔρνεα τηλεθάοντα
πολλὸν ὑπὲρ γαίης ὀρθοσταδὸν ἠέξοντο.
Ἐσπέρη αἰγειρος, πτελέη δ' Ἐρυθηὶς ἔγεντο·
Αἴγλη δ' ἰτείης ἱερὸν στύπος. ἐκ δέ νυ κείνων
δενδρέων, οἷαι ἔσαν, τοῖαι πάλιν ἔμπεδον αὖτως
ἐξέφανεν, θάμβος περιώσιον, ἔκφατο δ' Αἴγλη
μειλιχίοις ἐπέεσσιν ἀμειβομένη χατέοντας·
"Ἦ ἄρα δὴ μέγα πάμπαν ἐφ' ὑμετέροισιν ὄνειαρ
δεῦρ' ἔμολεν καμάτοισιν ὁ κύντατος, ὅστις ἀπούρας
φρουρὸν ὄφιν ζωῆς παγχρύσεα μῆλα θεάων
οἴχετ' ἀειράμενος· στυγερὸν δ' ἄχος ἄμμι λέλειπται.
ἦλυθε γὰρ χθιζός τις ἀνὴρ ὀλοώτατος ὕβριν
καὶ δέμας· ὅσσε δέ οἱ βλοσυρῷ ὑπέλαμπε μετώπῳ·
νηλής· ἀμφὶ δὲ δέρμα πελωρίου ἔστο λέοντος
ὠμόν, ἀδέψητον· στιβαρὸν δ' ἔχεν ὄζον ἐλαίης
τόξα τε, τοῖσι πέλωρ τόδ' ἀπέφθισεν ἰοβολήσας.
ἦλυθε δ' οὖν κἀκεῖνος, ἅ τε χθόνα πεζὸς ὁδεύων,
δίψῃ καρχαλέος· παίφασσε δὲ τόνδ' ἀνὰ χῶρον,

1422. ἐλέηραν Brunck.
1435. ἀειρόμενος G, vulg.
1442. καρφαλέος Vrat., Vind., ed. Flor.

parches us with fierce intensity'; v.n. 1. 513. Lehrs takes ἄμοτον with λωφήσομεν 'omnino restinguamus.'

1421. εἰλαπίνας: v.n. 1. 13.

1422. ἀδινῇ: v.n. 3. 1104.

1425. βλάστεον: v.n. 1. 1131. ὄρπηκες: 'shoots'; cf. *Il.* 21. 38. First the grass appeared, then tall shoots above the grass, and then the young trees (ἔρνεα) reared their branches.

1427. Sometimes we find four Hesperides mentioned, Aegle, Erytheia, Hestia, and Arethusa; Diod. (4. 27) mentions seven. ἔγεντο: v.n. 1. 1141.

1428 sqq. στύπος: v.n. 1. 1117. ἐκ . . . ἐξέφανεν: 'and from those trees their forms were made manifest in the full likeness of what they had been aforetime—a prodigy most strange.'

1430. περιώσιον: v.n. 1. 466.

1432. 'Verily it was to prove himself a great succour in your distress that he (Heracles) came hither.'

1433. ἀπούρας; v.n. 1. 1212.

1435. ἀειράμενος: cf. 528.

1437. βλοσυρῷ: v.n. 2. 740.

1439. ἀδέψητον: 'undressed'; cf. 3. 206, *Od.* 20. 2, ἀδέψητον βοέην.

1441. κἀκεῖνος: the force of καί is that he too, like the Argonauts, sought water.

1442. δίψῃ καρχαλέος: 'his throat rough and parched with thirst'; cf. Virg. *G.* 3. 434, asperque siti: *Il.* 21. 541, δίψῃ καρχαλέοι . . . φεύγον. See on 3. 1058. παίφασσε: 'rushed wildly,' ἐνθουσιωδῶς ἐφέρετο. Schol. Cf. μεταπαιφάσσεσθαι, 3. 1266, where see note.

ὕδωρ ἐξερέων, τὸ μὲν οὔ ποθι μέλλεν ἰδέσθαι.
ἥδε δέ τις πέτρη Τριτωνίδος ἐγγύθι λίμνης·
τὴν ὅγ' ἐπιφρασθείς, ἢ καὶ θεοῦ ἐννεσίῃσιν,
λὰξ ποδὶ τύψεν ἔνερθε· τὸ δ' ἀθρόον ἔβλυσεν ὕδωρ.
αὐτὰρ ὅγ' ἄμφω χεῖρε πέδῳ καὶ στέρνον ἐρείσας
ῥωγάδος ἐκ πέτρης πίεν ἄσπετον, ὄφρα βαθεῖαν
νηδύν, φορβάδι ἶσος ἐπιπροπεσών, ἐκορέσθη.''
Ὣς φάτο· τοὶ δ' ἀσπαστὸν ἵνα σφίσι πέφραδεν Αἴγλη
πίδακα, τῇ θέον αἶψα κεχαρμένοι, ὄφρ' ἐπέκυρσαν.
ὡς δ' ὁπότε στεινὴν περὶ χηραμὸν εἰλίσσονται
γειομόροι μύρμηκες ὁμιλαδόν, ἢ ὅτε μυῖαι
ἀμφ' ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηυῖαι
ἄπλητον μεμάασιν ἐπήτριμοι· ὣς τότ' ἀολλεῖς
πετραίῃ Μινύαι περὶ πίδακι δινεύεσκον.
καί πού τις διεροῖς ἐπὶ χείλεσιν εἶπεν ἰανθείς·
''Ὦ πόποι, ἦ καὶ νόσφιν ἐὼν ἐσάωσεν ἑταίρους
Ἡρακλέης δίψῃ κεκμηότας. ἀλλά μιν εἴ πως
δήοιμεν στείχοντα δι' ἠπείροιο κιόντες.''
Ἦ, καὶ ἀμειβομένων, οἵ τ' ἄρμενοι ἐς τόδε ἔργον,
ἔκριθεν ἄλλυδις ἄλλος ἐπαΐξας ἐρεείνειν.

1444. ἦν δ' ἄρα τις Pariss., Stephanus, Brunck.
1450. τοὶ Stephanus : τοῖς L, G.
1453. γειοτόμοι L man. sec., G, L 16. ἢ ὅτε Stephanus : ἠύτε codd.
1460. δήωμεν G.

1443. ἐξερέων : cf. 1546. The simple ἐρέω occurs in 1. 1354.

1445. 'this, by his own device, or rather on the prompting of some god, he smote at the base with his heel.' For ἢ καί cf. 205. For ἐννεσίῃσιν v.n. 1. 7. In Call. *Jov.* 30 Rhea smites a mountain and makes water gush forth.

1449. φορβάδι : 'a beast of the field'; cf. 2. 89, 3. 276. **ἐπιπροπεσών** : 'stooping, with head bent down.' This line is twice imitated by Nicander : *Alex.* 495, ἦν δέ τις αὐαλέῃ πεπιεσμένος αὐχένα δίψῃ Ἐκ ποταμοῦ ταυρηδὸν ἐπιπροπεσὼν ποτὸν ἴσχῃ : *Ther.* 340, αὐτὰρ ὅγ' ἠύτε ταῦρος ὑπὲρ ποταμοῖο νενευκὼς Χανδὸν ἀμέτρητον δέχεται ποτόν.

1452 sqq. 'As when the ants who turn up the earth run to and fro in busy haste around a narrow cleft, or when flies lighting round a tiny drop of sweet honey press towards it in a greedy swarm, so, etc.'

1453. γειομόροι : cf. 3. 1387, 1. 1214. **μύρμηκες** : Virgil borrowed the comparison of the ants but gave it a different development in *Aen.* 4. 402 sqq. **μυῖαι** : cf. *Il.* 2. 469, ἠύτε μυιάων ἀδινάων ἔθνεα πολλά, Αἵ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν Ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει : 17. 570 sqq.

1455. ἐπήτριμοι : v.n. 937.

1457. διεροῖς : 'moistened'; v. n. 1. 184. **ἐπί** : 'with'; cf. 3. 1261, 1. 252.

1461-2. 'He spake : and, as they held converse, those who were fitted for such a quest separated themselves from the other heroes, and sped away, one on this side, another on that, to search for Heracles.' **ἀμειβομένων** : v. n. 2. 449. **ἄρμενοι** : i.e. by fleetness, or keenness of vision.

ἴλνια γὰρ νυχίοισιν ἐπήλίνδητ' ἀνέμοισιν
κινυμένης ἀμάθου. Βορέαο μὲν ὥρμήθησαν
υἷε δύω, πτερύγεσσι πεποιθότε. ποσσὶ δὲ κούφοις
Εὔφημος πίσυνος, Λυγκεύς γε μὲν ὀξέα τηλοῦ
ὄσσε βαλεῖν· πέμπτος δὲ μετὰ σφίσιν ἔσσυτο Κάνθος.
τὸν μὲν ἄρ' αἶσα θεῶν κείνην ὁδὸν ἠνορέη τε
ὧρσεν, ἵν' Ἡρακλῆος ἀπηλεγέως πεπύθοιτο,
Εἰλατίδην Πολύφημον ὅπῃ λίπε· μέμβλετο γάρ οἱ
οὗ ἕθεν ἀμφ' ἑτάροιο μεταλλῆσαι τὰ ἕκαστα.
ἀλλ' ὁ μὲν οὖν Μυσοῖσιν ἐπικλεὲς ἄστυ πολίσσας
νόστου κηδοσύνῃσιν ἔβη διζήμενος Ἀργὼ
τῆλε δι' ἠπείροιο· τέως δ' ἐξίκετο γαῖαν
ἀγχιάλων Χαλύβων· τόθι μιν καὶ Μοῖρ' ἐδάμασσεν.
καί οἱ ὑπὸ βλωθρὴν ἀχερωίδα σῆμα τέτυκται
τυτθὸν ἁλὸς προπάροιθεν. ἀτὰρ τότε γ' Ἡρακλῆα
μοῦνον ἀπειρεσίης τηλοῦ χθονὸς εἴσατο Λυγκεὺς
τῶς ἰδέειν, ὥς τίς τε νέῳ ἐνὶ ἤματι μήνην
ἢ ἴδεν, ἢ ἐδόκησεν ἐπαχλύουσαν ἰδέσθαι.
ἐς δ' ἑτάρους ἀνιὼν μυθήσατο, μή μιν ἔτ' ἄλλον

1463. ἀπηλίνδητο O. Schneider.
1465. πεποιθότε Stephanus: πεποιθότες codd.
1475. ὅθι Hermann.

1463. ἐπηλίνδητο: *ἐκεκάλυπτο*. Schol., 'had been effaced'; the literal meaning must be that the tracks had the sand rolled on them (*ἐπαλινδέω*) by the wind. This compound is only found here; *ἐπαλίνδομαι* in Nic. *Th.* 266.

1464. Βορέαο . . . υἷε: v. 1. 211.

1466. Εὔφημος: v. 1. 179. **Λυγκεύς**: v. 1. 151.

1467. Κάνθος: v. 1. 77 sqq., where his death in Libya is foreshadowed.

1469. ἀπηλεγέως: 'surely,' 'accurately'; v.n. 1. 785.

1470. Πολύφημον: Heracles and Polyphemus were left behind by the Argonauts in Mysia (1. 1240 sqq.). For their diverse fortunes v. 1. 1345 sqq.

1471. οὗ ἕθεν: v.n. 1. 362.

1472. ὁ μέν: Polyphemus. **ἄστυ**: v.n. 1. 1346.

1475. Χαλύβων: v. 1. 1323. The Schol. tells us, on the authority of Nymphodorus, that Polyphemus died fighting there.

1476. ἀχερωίδα: the white poplar, the black being called *αἴγειρος*. Pausanias (5. 14. 3) connects the name with Ἀχέρων, as it was brought from the underworld by Heracles. In Attic it was called *λεύκη*.

1478. εἴσατο . . . ἰδεῖν: 'deemed that he saw'; v.n. 1. 718.

1479. ὥς τις κ.τ.λ.: 'as, on the day of the new moon, one sees, or thinks that he sees, the moon in a veil of mist.' For *νέῳ* cf. *ἕνη καὶ νέα*. In Plat. *Legg.* 849 we find *μηνὸς τῇ νέᾳ* (*sc. ἡμέρᾳ*). Virg. borrowed this simile, *Aen.* 6. 452 (where Aeneas sees dimly the shade of Dido), agnovitque per umbram Obscuram, qualem primo qui surgere mense Aut videt aut vidisse putat per nubila lunam. Cf. Milton, *P. L.* 1. 783, "Whose midnight revels . . . some belated peasant sees, Or dreams he sees."

1481. μὴ . . . κιχησέμεν: 'that now no other who went in quest should overtake him.'

μαστῆρα στείχοντα κιχησέμεν· οἱ δὲ καὶ αὐτοὶ
ἤλυθον, Εὔφημός τε πόδας ταχὺς υἷέ τε δοιὼ
Θρηικίου Βορέω, μεταμώνια μοχθήσαντε.
Κάνθε, σὲ δ' οὐλόμεναι Λιβύῃ ἔνι Κῆρες ἔλοντο.
πώεσι φερβομένοισι συνήντεες· εἵπετο δ' ἀνὴρ
αὐλίτης, ὅ σ' ἐὼν μήλων πέρι, τόφρ' ἑτάροισιν
δευομένοις κομίσειας, ἀλεξόμενος κατέπεφνεν
λᾶι βαλών· ἐπεὶ οὐ μὲν ἀφαυρότερός γ' ἐτέτυκτο,
υἱωνὸς Φοίβοιο Λυκωρείοιο Κάφαυρος
κούρης τ' αἰδοίης Ἀκακαλλίδος, ἣν ποτε Μίνως
ἐς Λιβύην ἀπένασσε θεοῦ βαρὺ κῦμα φέρουσαν,
θυγατέρα σφετέρην· ἡ δ' ἀγλαὸν υἱέα Φοίβῳ
τίκτεν, ὃν Ἀμφίθεμιν Γαράμαντά τε κικλήσκουσιν.
Ἀμφίθεμις δ' ἄρ' ἔπειτα μίγη Τριτωνίδι νύμφῃ·
ἡ δ' ἄρα οἱ Νασάμωνα τέκεν κρατερόν τε Κάφαυρον,
ὃς τότε Κάνθον ἔπεφνεν ἐπὶ ῥήνεσσιν ἑοῖσιν.

1482. ὡς pro οἱ Pariss. quatt., Brunck.
1487. αὐλίτης Merkel: αὐλείτης vulg.: αὐλήτης Pariss. quatt. ὅ σ' ἐὼν Brunck: ὃς ἐὼν codd.
1488. ἀλεξόμενον O. Schneider.
1489. οὐ μὲν Pariss. tres: οὔ μιν vulg.

1487. αὐλίτης: 'shepherd,' ὁ ἀπὸ τῆς ἐπαύλεως, ὁ ἀγροῖκος. ἔστι δὲ παρὰ τὴν αὖλιν τὸ ὄνομα. Schol., cf. Soph. *fr.* 445, ἐωθινὸς γὰρ πρίν τιν' αὐλιτῶν ὁρᾶν. **ὅ . . . βαλών**: 'who, warding thee off in defence of his flock, whilst thou wouldst carry it off for thy needy comrades, slew thee with the cast of a stone.' This use of τόφρα c. opt. meaning 'while' seems to be unique. In Alex. Greek we sometimes find τόφρα used in various senses of ὄφρα (v.n. 3. 807), but there is no instance of ὄφρα c. opt. in this sense. Merkel cites as similar uses of the opt. 4. 1720, ὅσσα . . . ἐφοπλίσσειαν, and *Il.* 5. 303, ὃ οὐ δύο γ' ἄνδρε φέροιεν (which he mistranslates *ferre voluissent*), but these are not parallel, as they are both the ordinary potential opt. with ἄν or κε omitted (v.n. 1. 480).

1488. ἀλεξόμενος: cf. 551.

1489. ἀφαυρότερος: 'weaker' (than Canthus); v.n. 2. 453.

1490. Λυκωρείοιο: ἀντὶ τοῦ Δελφικοῦ. οἱ γὰρ Δελφοὶ τὸ πρῶτον Λυκωρεῖς ἐκαλοῦντο ἀπό τινος κώμης Λυκωρείας. Schol. Λυκώρεια was the ancient name for the highest peak of Parnassus. Brunck supposes that there is a special reference to the legend recounted in Anton. Lib. *Met.* 30 that the child which the nymph Acacallis bore to Apollo was nurtured by wolves (λύκοι).

1492. κῦμα: = κύημα; cf. Aesch. *Eum.* 659, τροφὸς δὲ κύματος νεοσπόρου: Eur. *fr.* 107, γέμουσαν κύματος θεοσπόρου. The Schol. says, Ἀλέξανδρος ἐν πρώτῳ Κρητικῶν τῇ Ἀκακαλλίδι συνελθεῖν φησι τὸν Ἑρμῆν καὶ τὸν Ἀπόλλωνα, καὶ ἐκ μὲν Ἀπόλλωνος γενέσθαι Νάξον, ἐκ δὲ Ἑρμοῦ Κύδωνα, ἀφ' οὗ ἡ πόλις Κυδωνία καλεῖται ἐν Κρήτῃ. The offspring of Acacallis, daughter of Minos, are mentioned also in Paus. 8. 53. 2.

1494. Γαράμαντα: the Garamantes, a pastoral tribe in Libya, took their name from him; cf. Hdt. 4. 174, where the Nasamones are also referred to.

1497. ῥήνεσσιν: 'flocks.' The noun ῥήν (which L. and S. mark as fem.) was formed by Alex. writers from the Homeric πολύρρηνος, πολύρρηνες. See on 1. 49.

οὐδ' ὅγ' ἀριστήων χαλεπὰς ἠλεύατο χεῖρας,
ὡς μάθον οἷον ἔρεξε. νέκυν δ' ἀνάειραν ὀπίσσω
πευθόμενοι Μινύαι, γαίῃ δ' ἐνὶ ταρχύσαντο
μυρόμενοι· τὰ δὲ μῆλα μετὰ σφέας οἴγ' ἐκόμισσαν.
Ἔνθα καὶ Ἀμπυκίδην αὐτῷ ἐνὶ ἤματι Μόψον
νηλεὶὴς ἔλε πότμος· ἀδευκέα δ' οὐ φύγεν αἶσαν
μαντοσύναις· οὐ γάρ τις ἀποτροπίη θανάτοιο.
κεῖτο δ' ἐπὶ ψαμάθοισι μεσημβρινὸν ἦμαρ ἀλύσκων
δεινὸς ὄφις, νωθὴς μὲν ἑκὼν ἀέκοντα χαλέψαι·
οὐδ' ἂν ὑποτρέσσαντος ἐνωπαδὶς ἀίξειεν.
ἀλλὰ μὲν ᾧ τὰ πρῶτα μελάγχιμον ἰὸν ἐνείη
ζωόντων, ὅσα γαῖα φερέσβιος ἔμπνοα βόσκει,
οὐδ' ὁπόσον πήχυιον ἐς Ἄιδα γίγνεται οἶμος,
οὐδ' εἰ Παιήων, εἴ μοι θέμις ἀμφαδὸν εἰπεῖν,
φαρμάσσοι, ὅτε μοῦνον ἐνιχρίμψῃσιν ὀδοῦσιν.
εὖτε γὰρ ἰσόθεος Λιβύην ὑπερέπτατο Περσεὺς
Εὐρυμέδων—καὶ γὰρ τὸ κάλεσκέ μιν οὔνομα μήτηρ—
Γοργόνος ἀρτίτομον κεφαλὴν βασιλῆι κομίζων,
ὅσσαι κυανέου στάγες αἵματος οὖδας ἵκοντο,
αἳ πᾶσαι κείνων ὀφίων γένος ἐβλάστησαν.

1500. πευθόμενοι G, Pariss.: πυθόμενοι L, vulg.
1501. τὰ δὲ Hoelzlin: δὲ τὰ vulg., puncto post ταρχύσαντο posito.
1508. ἀλλὰ μὲν Wellauer: ἀλλά μιν Vatt. duo: ἀλλά κεν vulg.: ἀλλ' ᾧ κεν Merkel. μελάγχυμον G, Stephanus.
1510. γίνεται L: γίνεθ' οἷμος G.
1512. φαρμάσσῃ vulg.
1514. καλέεσκε Vrat., Vind., Pariss. quatt., unde τόδε γὰρ καλέεσκέ μιν Brunck.

1500. Μινύαι: v.n. 1. 231. **ταρχύσαντο**: v.n. 1. 83.

1502. Μόψον: cf. 1. 77 sqq.

1503. ἀδευκέα: v.n. 1. 1037.

1504. ἀποτροπίη: Ap. originated this form for ἀποτροπή; cf. ὑποτροπίη, 1.1052. For the thought cf. 1. 1035.

1506. νωθὴς . . . χαλέψαι: 'too sluggish to injure.' For this use of the positive cf. Pind. *I.* 6. 44, βραχὺς ἐξικέσθαι: Xen. *Cyr.* 4. 5. 15. ὀλίγοι ὡς ἐγκρατεῖς εἶναι: Hor. *C.* 1. 35. 28, ferre iugum pariter dolosi.

1510. 'the path to Death is not one cubit long.' For πήχυιον cf. 1. 379, 3. 1207.

1511. Παιήων: the healer of the gods in Hom. (*Il.* 5. 401, etc.).

1514. Εὐρυμέδων: this name of Perseus is found also in Euphorion (*fr.* 16). It is noted in Hesych. and *Et. Mag.*

κάλεσκε: we have the form καλέσκετο in *Il.* 15. 338. **μήτηρ**: Danae (cf. 1091).

1515. ἀρτίτομον: a new form = νεότομος in Trag.

1516. Cf. 2. 1211 sqq., where the dragon which guarded the golden fleece is said to be sprung from the blood of the stricken Typhoeus.

1517. ὀφίων γένος: cf. Ov. *Met.* 4. 616, Cumque super Libycas victor (*sc.* Perseus) penderet arenas, Gorgonei capitis guttae cecidere cruentae: Quas humus exceptas varios animavit in angues; Unde frequens illa est, infestaque terra colubris; Milton *P. L.* x 526, "not so thick swarmed once the soil Bedropt with blood of Gorgon." Lucan gives an elaborate version, *Phars.* 9. 619–99.

τῷ δ' ἄκρην ἐπ' ἄκανθαν ἐνεστηρίξατο Μόψος
λαιὸν ἐπιπροφέρων ταρσὸν ποδός· αὐτὰρ ὁ μέσσην
κερκίδα καὶ μυῶνα, πέριξ ὀδύνῃσιν ἑλιχθείς,
σάρκα δακὼν ἐχάραξεν. ἀτὰρ Μήδεια καὶ ἄλλαι
ἔτρεσαν ἀμφίπολοι· ὁ δὲ φοίνιον ἕλκος ἄφασσεν
θαρσαλέως, ἕνεκ' οὔ μιν ὑπέρβιον ἄλγος ἔτειρεν.
σχέτλιος· ἦ τέ οἱ ἤδη ὑπὸ χροὶ δύετο κῶμα
λυσιμελές, πολλὴ δὲ κατ' ὀφθαλμῶν χέετ' ἀχλύς.
αὐτίκα δὲ κλίνας δαπέδῳ βεβαρηότα γυῖα
ψύχετ' ἀμηχανίῃ· ἔταροι δέ μιν ἀμφαγέροντο
ἥρως τ' Αἰσονίδης, ἀδινῇ περιθαμβέες ἄτῃ.
οὐδὲ μὲν οὐδ' ἐπὶ τυτθὸν ἀποφθίμενός περ ἔμελλεν
κεῖσθαι ὑπ' ἠελίῳ. πύθεσκε γὰρ ἔνδοθι σάρκας
ἰὸς ἄφαρ, μυδόωσα δ' ἀπὸ χροὸς ἔρρεε λάχνη.
αἶψα δὲ χαλκείῃσι βαθὺν τάφον ἐξελάχαινον
ἐσσυμένως μακέλῃσιν· ἐμοιρήσαντο δὲ χαίτας
αὐτοὶ ὁμῶς κοῦραί τε, νέκυν ἐλεεινὰ παθόντα

1520 1525 1530

1521. αὐταὶ pro ἄλλαι Brunck.
1523. ἄλγος Brunck : ἕλκος codd.
1531. ἔρρεεν ἄχνη Paris. unus, Brunck.

1518. ἐνεστηρίξατο : 'trod upon.' Lucan imitates this description, 9. 737 sqq., Signiferum iuvenem Tyrrheni sanguinis Aulum Torta caput retro dipsas calcata momordit. Vix dolor aut sensus dentis fuit . . . Ecce subit virus tacitum carpitque medullas.

1519. λαιὸν . . ταρσὸν ποδός : *ταρσὸν ποδός* is treated as a compound 'foot-sole'; contrast *Il.* 11. 377, *ταρσὸν δεξιτεροῖο ποδός*.

1520. κερκίδα : the *tibia*, the great bone of the leg. **μυῶνα** : the cluster of muscles in the leg, the calf; cf. *Il.* 16. 314, *πρυμνὸν σκέλος ἔνθα πάχιστος Μυὼν ἀνθρώπου πέλεται*.

1521. ἄλλαι : 'also.' For the pleonastic use cf. *Od.* 6. 84, *ἅμα τῇγε* (Nausicaa) *καὶ ἀμφίπολοι κίον ἄλλαι*.

1522. ἄφασσεν : *tractabat*, 'was handling.'

1523. ἕνεκ' . . ἔτειρεν : 'for no overwhelming pain was torturing him.' This rare use of *ἕνεκα* for *οὕνεκα* is found in Call. *fr.* 287, h. Hom. *Ven.* 199.

1524. κῶμα : the deadness, or numbness, such as followed the drinking of hemlock as described in Plat. *Phaed.* 117.

1525. λυσιμελές : an epithet of *ὕπνος* in *Od.* 20. 56. **χέετ' ἀχλύς** : cf. *Il.* 5. 696, *κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς*. To this passage is to be referred Varro Atac. *fr.* 10, semianimesque micant oculi, lucemque requirunt.

1527. ψύχετ' ἀμηχανίῃ : 'he grew cold with the chill of death, in utter helplessness.'

1528. ἀδινῇ : 'sad'; cf. 1422, 3. 1104.

1531. μυδόωσα . . λάχνη : 'the dank hair fell away from the skin'; cf. *μυδῶν σῶμα*, Soph. *Ant.* 410. The falling of the hair from poisoned bodies is described later in Nonn. *Dion.* 4. 364, *ψαφαρὴ δὲ κατ' αὐχένος ἔρρεε χαίτη Αὐτομάτῃ πλαδαροῖο διειλυσθεῖσα καρήνου*.

1533. μακέλῃσιν : 'mattocks'; cf. Hes. *Op.* 468, Theocr. 16. 32. Hom. has *μάκελλαν*, *Il.* 21. 259. **ἐμοιρήσαντο χαίτας** : 'they gave a share of their locks,' i.e. cut off their locks and laid them on the corpse. For this custom cf. *Il.* 23. 135, *θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον, Κειρόμενοι,*

μυρόμενοι· τρὶς δ' ἀμφὶ σὺν ἔντεσι δινηθέντες
εὖ κτερέων ἴσχοντα, χυτὴν ἐπὶ γαῖαν ἔθεντο.
Ἀλλ' ὅτε δή ῥ' ἐπὶ νηὸς ἔβαν, πρήσοντος ἀήτεω
ἂμ πέλαγος νοτίοιο, πόρους τ' ἀπετεκμήραντο
λίμνης ἐκπρομολεῖν Τριτωνίδος, οὔτινα μῆτιν
δὴν ἔχον, ἀφραδέως δὲ πανημέριοι φορέοντο.
ὡς δὲ δράκων σκολιὴν εἰλιγμένος ἔρχεται οἶμον,
εὖτέ μιν ὀξύτατον θάλπει σέλας ἠελίοιο·
ῥοίζῳ δ' ἔνθα καὶ ἔνθα κάρη στρέφει, ἐν δέ οἱ ὄσσε
σπινθαρύγεσσι πυρὸς ἐναλίγκια μαιμώοντι
λάμπεται, ὄφρα μυχόνδε διὰ ῥωχμοῖο δύηται·
ὣς Ἀργὼ λίμνης στόμα ναύπορον ἐξερέουσα
ἀμφεπόλει δηναιὸν ἐπὶ χρόνον. αὐτίκα δ' Ὀρφεὺς
κέκλετ' Ἀπόλλωνος τρίποδα μέγαν ἔκτοθι νηὸς
δαίμοσιν ἐγγενέταις νόστῳ ἔπι μείλια θέσθαι.
καὶ τοὶ μὲν Φοίβου κτέρας ἴδρυον ἐν χθονὶ βάντες·
τοῖσιν δ' αἰζηῷ ἐναλίγκιος ἀντεβόλησεν
Τρίτων εὐρυβίης, γαίης δ' ἀνὰ βῶλον ἀείρας
ξείνι' ἀριστήεσσι προΐσχετο, φώνησέν τε·

1537. *πρήσοντος* Pariss. quatt.: *πρήσσοντος* L, vulg.: *πρόσοντος* G: *πρήθοντος* Brunck.
1538. *ἀπετεκμήραντο* L, G: *ἀπετεκμαίροντο* vulg.
1544. *μαιμώωντι* G.
1549. *γηγενέταις* Pariss. tres.

where Leaf says, "A part cut straight from the living body represents the whole man, who thus offers himself as an escort to the shades."

1535. τρὶς δινηθέντες: v.n. 1. 1059.

1536. εὖ κτερέων ἴσχοντα: 'honoured with all due rites.' *εὖ ἔχειν* is used by Hom., but not the idiom *εὖ ἔχειν* c. gen. common in later Gr.

1537. πρήσοντος: 'blowing'; v. n. 819.

1538. ἀπετεκμήραντο: ἅπ. λεγ., 'they guessed at the channels so as to come forth, etc.' Cf. 1570.

1541. ὡς δὲ δράκων: Hector awaiting Achilles is compared to a serpent, *Il.* 22. 93, *ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένῃσιν*. The comparison of the tortuous movement of a serpent had been already used by Hesiod (*ap.* Strab. 364, 13) of a river, *καί τε δι' Ὀρχομενοῦ εἰλιγμένος εἶσι, δράκων ὥς*.

1544. σπινθαρύγεσσι: 'sparks,' ἅπ. λεγ. *σπινθήρ* is the usual form; *σπινθαρίς* occurs in h. Hom. *Apoll.* 442. Cf. *Aen.* 2. 210 (of the snakes which attack Laocoon), Ardentesque oculos suffecti sanguine et igni, Sibila lambebant linguis vibrantibus ora.

1545. ῥωχμοῖο: 'fissure,' *ἡ κατὰ τὴν γῆν ῥῆξις*. Schol.; cf. *Il.* 23. 420.

1546. ἐξερέουσα: 'seeking'; cf. 1443. Distinguish *ἐξερέω*, 1558 infr.

1548. τρίποδα: one of the two mentioned in 529 supr. Cf. Hdt. 4. 179, where Triton asks Jason for the tripod, promising to show him the right course.

1549. μείλια: 'a propitiatory offering'; v.n. 3. 135. **νόστῳ ἔπι**: 'to secure their return.'

1551. αἰζηῷ ἐναλίγκιος: our poet closely follows Pind. *P.* 4. 20, *Τριτωνίδος ἐν προχοαῖς | λίμνας θεῷ ἀνέρι Ϝεικοσόρῳ γαῖαν διδόντι | ξείνια πρῴραθεν Εὔφημος καταβὰς | δέξατο*.

1552. εὐρυβίης: cf. Hes. *Th.* 931, *ἐκ δ'*

"Δέχθε, φίλοι· ἐπεὶ οὐ περιώσιον ἐγγυαλίξαι
ἐνθάδε νῦν πάρ' ἐμοὶ ξεινήιον ἀντομένοισιν.
εἰ δέ τι τῆσδε πόρους μαίεσθ' ἁλός, οἷά τε πολλὰ
ἄνθρωποι χατέουσιν ἐπ' ἀλλοδαπῆ περόωντες,
ἐξερέω. δὴ γάρ με πατὴρ ἐπίστορα πόντου
θῆκε Ποσειδάων τοῦδ' ἔμμεναι. αὐτὰρ ἀνάσσω
παρραλίης, εἰ δή τιν' ἀκούετε νόσφιν ἐόντες
Εὐρύπυλον Λιβύῃ θηροτρόφῳ ἐγγεγαῶτα."
Ὣς ἠῦδα· πρόφρων δ' ὑπερέσχεθε βώλακι χεῖρας
Εὔφημος, καὶ τοῖα παραβλήδην προσέειπεν·
"Ἀπίδα καὶ πέλαγος Μινώιον εἴ νύ που, ἥρως,
ἐξεδάης, νημερτὲς ἀνειρομένοισιν ἔνισπε.
δεῦρο γὰρ οὐκ ἐθέλοντες ἱκάνομεν, ἀλλὰ βαρείαις
χρίμψαντες γαίης ἐπὶ πείρασι τῆσδε θυέλλαις
νῆα μεταχρονίην ἐκομίσσαμεν ἐς τόδε λίμνης
χεῦμα δι' ἠπείρου βεβαρημένοι· οὐδέ τι ἴδμεν,

1557. *ἐν* Brunck, Seaton.
1560. *παραλίης* G, Paris. unus.
1561. *μηλοτρόφῳ* v.l. in schol.
1564. Ἀπίδα v.l. in schol.: Ἀθίδα vulg.
1565. *ἐνίσπες* Merkel.
1566. Βορείαις G.
1567. *ἐνὶ* L, Pariss. *τῆσδε* vulg.: *ταῖσδε* G: de L non liquet.
1568. *μεταχθονίην* vulg.

Ἀμφιτρίτης καὶ ἐρικτύπου Ἐννοσιγαίου Τρίτων εὐρυβίης γένετο. Diodorus (4. 56) rationalizes the story by making Triton a king of Libya, who succoured the heroes.

1554. ἐπεί κ.τ.λ.: 'for I have now no gift surpassing great to bestow on those who come hither.' For *ἐγγυαλίξαι* v.n. 1. 245.

1556. μαίεσθ': *μαίομαι* c. acc. = *quaero* (cf. *Od.* 13. 367); c. gen. = *appeto*, as in 1275.

1560. παρραλίης: for the lengthening of the first syll. v. App. II (g). It is imitated in Dion. P. 253. **εἰ . . . ἀκούετε**: v.n. 2. 1142.

1561. Εὐρύπυλον: Ποσειδῶνος υἱὸς καὶ Κελαινοῦς τῆς Ἄτλαντος, βασιλεὺς δὲ Κυρήνης. Schol. He is mentioned in Call. *Ap.* 91. Triton takes the same name in Pind. *P.* 4. 32, φάτο δ' Εὐρύπυλος Γαιάοχου παῖς ἀφθίτου . . . ἔμμεναι. **Λιβύῃ θηροτρόφῳ**: Varro Atac. (*fr.* 19) translates this by 'feta feris Libye.'

1562. ὑπερέσχεθε βώλακι χεῖρας: 'stretched out his hands towards the clod'; cf. Pind. *l.c.*, χειρί Foι χεῖρ' ἀντερείσαις δέξατο (*sc.* Εὔφαμος) βώλακα δαιμονίαν. ὑπερέσχεθε seems to be used very loosely here; contrast *Il.* 24. 374, τις . . . ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα 'held his hand over me (to protect me).' ὑποέσχεθε is possible.

1563. Εὔφημος: as son of Poseidon (v. 1. 180) he welcomes Poseidon's son. **παραβλήδην**: v.n. 1. 835.

1564. Ἀπίδα: this reading seems undoubtedly right, though wrongly explained by the Schol. as an island off Crete. Ἀπίς is a form only found here for the usual Ἀπία, the old name for the Peloponnesus (v.n. 263). The vulg. Ἀθίδα 'Attica' is meaningless, as they were making for the Peloponnesus (v. 1570, 1577). **πέλαγος Μινώιον**: πέλαγος πρὸ τῆς Κρήτης. αὕτη γὰρ Μίνωος ἦν βασιλεία. Schol.; cf. 2. 299.

1565. ἔνισπε: v.n. 3. 1.

1568. μεταχρονίην: cf. 1385.

πῇ πλόος ἐξανέχει Πελοπηίδα γαῖαν ἰκέσθαι."
Ὣς ἄρ' ἔφη· ὁ δὲ χεῖρα τανύσσατο, δεῖξε δ' ἄπωθεν
φωνήσας πόντον τε καὶ ἀγχιβαθὲς στόμα λίμνης·
"Κείνη μὲν πόντοιο διήλυσις, ἔνθα μάλιστα
βένθος ἀκίνητον μελανεῖ· ἑκάτερθε δὲ λευκαὶ
ῥηγμῖνες φρίσσουσι διαυγέες· ἡ δὲ μεσηγὺ
ῥηγμίνων στεινὴ τελέθει ὁδὸς ἐκτὸς ἐλάσσαι.
κεῖνο δ' ὑπηέριον θείην Πελοπηίδα γαῖαν
εἰσανέχει πέλαγος Κρήτης ὕπερ· ἀλλ' ἐπὶ χειρὸς
δεξιτερῆς, λίμνηθεν ὅτ' εἰς ἁλὸς οἶδμα βάλητε,
τόφρ' αὐτὴν παρὰ χέρσον ἐεργμένοι ἰθύνεσθε,
ἔστ' ἂν ἄνω τείνῃσι· περιρρήδην δ' ἑτέρωσε
κλινομένης χέρσοιο, τότε πλόος ὔμμιν ἀπήμων
ἀγκῶνος τέτατ' ἰθὺς ἀπὸ προύχοντος ἰοῦσιν.
ἀλλ' ἴτε γηθόσυνοι, καμάτοιο δὲ μήτις ἀνίη
γιγνέσθω, νεότητι κεκασμένα γυῖα μογῆσαι."
Ἴσκεν ἐυφρονέων· οἱ δ' αἶψ' ἐπὶ νηὸς ἔβησαν
λίμνης ἐκπρομολεῖν λελιημένοι εἰρεσίῃσιν.
καὶ δὴ ἐπιπρονέοντο μεμαότες· αὐτὰρ ὁ τείως

1583. *τέτατ' ἰθὺς ἀπὸ* Merkel: *τετάνυσται ἰθὺς ἀπὸ* L, G: *τετάνυσται ἀπὸ* Brunck: *τετάνυσται ἰθὺς* vulg.
1585. *γιγνεσθω* Pariss. duo: *γινέσθω* vulg.
1588. *αὐτὰρ ὅγ' ὥμοις* Brunck.

1572. ἀγχιβαθές: 'deep to the very edge'; cf. *Od.* 5. 413, *ἀγχιβαθὴς δὲ θάλασσα*.

1574–5. μελανεῖ: *μελανέω* is the form used by Alex. writers; *μελάνω* occurs in *Il.* 7. 64, *μελάνει . . . πόντος* (where see Leaf). Ap. also uses *μελαίνομαι*, 569 supr. **ἑκάτερθε . . . διαυγέες**: 'but on either side white breakers bristle, clearly to be seen.' de M. takes *ῥηγμῖνες* in the sense of rugged coasts, "de blanches falaises se hérissent, éclatantes à la vue"; cf. 2. 348. In Hom. *ῥηγμίν* combines the two meanings of 'surf' and 'shore.'

1577. 'now that sea, fading in mist, extends above Crete to the sacred land of Pelops.' **ὑπηέριον**: ἅπ. λεγ.; cf. *ἠέριος*, 1239, etc. L. and S. explain 'exposed to the air,' which seems pointless.

1579. εἰς . . βάλητε: tmesis; cf. 639, 826, etc.

1580. ἐεργμένοι: 'keeping close.'

1581. ἔστ' ἂν ἄνω τείνῃσι: they are to hug the coast until it turns north and runs out in the headland of Phycus, the most northerly point on the Libyan coast, 2800 stadia south of Taenarus in the Peloponnesus; cf. Strab. 710, 24. **περιρρήδην . . χέρσοιο**: 'where the land winds sloping round in another direction.' From this elbow of land (*ἀγκών*, 1583) they would sail north through the open sea to Greece. The adv. *περιρρήδην* is ἅπ. λεγ.; for the adj. *περιρρηδής* v.n. 1. 431. Erotianus in his *Glossary* explains *περιρρηδές* in Hippocrates by *ἑκατέρωθεν ἐγκεκλιμένον μηνοειδῶς*.

1584. καμάτοιο κ.τ.λ.: 'let there be no grieving at your hard lot, that limbs endued with lusty youth should have to toil.'

1586. Ἴσκεν: v.n. 1. 834.

1588. ἐπιπρονέοντο: ἅπ. λεγ. Ap. has several new compounds with *ἐπιπρο* (*-ἔχομαι*, 4. 524, *-θέω* 1. 582, *-μολεῖν* 3. 665, *-πίπτω* 4. 1449, *-φαίνομαι* 3. 917, *-φέρω* 4. 1519).

Τρίτων ἀνθέμενος τρίποδα μέγαν, εἴσατο λίμνην
εἰσβαίνειν· μετὰ δ' οὔτις ἐσέδρακεν, οἷον ἄφαντος
αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο. τοῖσι δ' ἰάνθη
θυμός, ὃ δὴ μακάρων τις ἐναίσιμος ἀντεβόλησεν.
καί ῥά οἱ Αἰσονίδην μήλων ὅ τι φέρτατον ἄλλων
ἤνωγον ῥέξαι καὶ ἐπευφημῆσαι ἑλόντα.
αἶψα δ' ὅγ' ἐσσυμένως ἐκρίνατο, καί μιν ἀείρας
σφάξε κατὰ πρύμνης, ἐπὶ δ' ἔννεπεν εὐχωλῇσιν·
"Δαῖμον, ὅτις λίμνης ἐπὶ πείρασι τῆσδ' ἐφαάνθης,
εἴτε σέγε Τρίτων', ἅλιον τέρας, εἴτε σε Φόρκυν,
ἢ Νηρῆα θύγατρες ἐπικλείουσ' ἁλοσύδναι,
ἵλαθι, καὶ νόστοιο τέλος θυμηδὲς ὄπαζε."
Ἦ ῥ', ἅμα δ' εὐχωλῇσιν ἐς ὕδατα λαιμοτομήσας
ἧκε κατὰ πρύμνης· ὁ δὲ βένθεος ἐξεφαάνθη
τοῖος ἐών, οἷός περ ἐτήτυμος ἦεν ἰδέσθαι.
ὡς δ' ὅτ' ἀνὴρ θοὸν ἵππον ἐς εὐρέα κύκλον ἀγῶνος
στέλλῃ, ὀρεξάμενος λασίης εὐπειθέα χαίτης,
εἶθαρ ἐπιτροχάων, ὁ δ' ἐπ' αὐχένι γαῦρος ἀερθεὶς

1595. ἐὺ κρίνατο Brunck.
1598. σέ γε Τρίτων' Paris. unus: σε Τρίτων L: σύ γε Τρίτων G: εἴτ' οὖν σε Τρίτων' Köchly. Φόρκον Paris. unus, Brunck.
1601. ἦ ῥα· καὶ G, L 16. οἴδματα Pariss. quatt., Brunck.
1604. ἐπ' Vrat., Vind., Pariss., Brunck, Seaton.
1605. στέλλει vulg.

1589. ἀνθέμενος: 'taking-up'; cf. 1376. Hdt. (4. 179) says that Triton set the tripod in his temple, having prophesied to the Argonauts that, when one of their descendants bore it away, a hundred cities of Hellenes should be established about Lake Tritonis. **εἴσατο**: 'was seen' (*εἴδω*). The Schol. explains it by *ὥρμησεν*, as if from *εἶμι*.

1591. σχεδόν: *statim*; v.n. 3. 947.

1592. ὅ: 'since.'

1594. ἐπευφημῆσαι: 'to speak words of good omen' as he took the victim in his hands; cf. Aesch. *Pers.* 620, *χοαῖσι . . . ὕμνους ἐπευφημεῖτε*. For a different use v.n. 295.

1596. ἐπὶ . . εὐχωλῇσιν: 'with prayers'; cf. 1457.

1598. εἴτε . . εἴτε: cf. Hor. *C.S.* 15, sive tu Lucina probas vocari, Seu Genitalis. **Φόρκυν**: cf. 828.

1599. ἁλοσύδναι: 'children of the foam.' Curtius explains *ὕδνη* as *sunja*, fem. of *sunus* 'son' (rt. *su* 'to beget'). Leaf (on *Il.* 20. 207) says, "It is possible that *-υδν-* may be the same as the stem *υδα-τ* for *υδη-τ* (G. Meyer *Gr.* 335). The word will then mean 'daughter of the *salt-water*,' the patronymic force residing only in the noun-termination *-η*."

1600. ἵλαθι: v.n. 2. 693.

1603. οἷος . . ἰδέσθαι: i.e. in his true form as the sea-god Triton; he had appeared *αἰζηῷ ἐναλίγκιος* (1551).

1604. ὡς δ' ὅτ' κ.τ.λ.: 'As when a man leads a swift steed into the wide circle of the racecourse, holding the docile creature by the flowing mane, running lightly on; and it follows, its neck arched high with haughty grace; and in its mouth the foam-flecked bit rings in answer as it champs it from side to side—even so did he, grasping the stern-post of the curved Argo, guide it onward to the sea.'

1606. ἐπ' αὐχένι γαῦρος ἀερθείς: Oswald says that *ἐπί* denotes the cause, as with *χλιδᾶν, ἀγάλλεσθαι*, etc., but

ἕσπεται, ἀργινόεντα δ' ἐνὶ στομάτεσσι χαλινὰ
ἀμφὶς ὀδακτάζοντι παραβλήδην κροτέονται·
ὣς ὅγ' ἐπισχόμενος γλαφυρῆς ὁλκήιον Ἀργοῦς
ἦγ' ἄλαδε προτέρωσε. δέμας δέ οἱ ἐξ ὑπάτοιο
κράατος, ἀμφί τε νῶτα καὶ ἰξύας ἔστ' ἐπὶ νηδὺν
ἀντικρὺ μακάρεσσι φυὴν ἔκπαγλον ἔικτο·
αὐτὰρ ὑπαὶ λαγόνων δίκραιρά οἱ ἔνθα καὶ ἔνθα
κήτεος ὁλκαίη μηκύνετο· κόπτε δ' ἀκάνθαις
ἄκρον ὕδωρ, αἵ τε σκολιοῖς ἐπινειόθι κέντροις
μήνης ὡς κεράεσσιν ἐειδόμεναι διχόωντο.
τόφρα δ' ἄγεν, τείως μιν ἐπιπροέηκε θαλάσσῃ
νισσομένην· δῦ δ' αἶψα μέγαν βυθόν· οἱ δ' ὁμάδησαν
ἥρωες, τέρας αἰνὸν ἐν ὀφθαλμοῖσιν ἰδόντες.
ἔνθα μὲν Ἀργῷός τε λιμὴν καὶ σήματα νηὸς

1607. ἐπὶ L, Vatt. duo, Pariss. quatt.
1613. ὑπὲκ Paris. unus, Brunck. δικραίρα schol. utraque, vulg.: δίκρη ῥά Brunck.
1614. ἀλκαίη Vatt. duo, schol. Flor.
1618. μέσον βυθόν G.
1619. ἐπ' vulg.

when we compare the description of the horse in 3. 1261, κυδιόων ὀρθοῖσιν ἐπ' οὔασιν αὐχέν' ἀείρει, it seems more probable that here ἐπ' αὐχένι ἀερθείς = ἐπ' αὐχένι ἀερθέντι, ἐπί denoting the attendant circumstance.

1607. ἕσπεται: a present found often in late epic. In *Od.* 4. 826 ἕσπεται is a *v.l.* for ἔρχεται, accepted by Wolf and Spitzner. **ἀργινόεντα:** probably 'white with foam,' though it may mean 'polished.'

1608. ὀδακτάζοντι: cf. *Aen.* 7. 279, fulvum mandunt sub dentibus aurum. The verb occurs elsewhere only in Call. *Del.* 322. **παραβλήδην:** v.n. 1. 835.

1609. ὁλκήιον: v.n. 1. 1314.

1610. ὑπάτοιο: v.n. 1. 222.

1613. 'but beneath his flanks there extended the tail of a sea-monster, forking to this side and to that.' **δίκραιρα:** this adj. is found in *Anth. P.* 6. 32 meaning 'two-horned'; it is here used of the bifurcation at the end of the tail of a fish. For the short final syll. cf. ἀντιπέραιαν, 521; Meineke, *Del. Anthol.* p. 212, quotes other instances, δείλαιαν, χλωρά, λαιψηράν, etc.

1614. ὁλκαίη: 'tail' (ἕλκω); used as a subst. by Nicander also, *Th.* 123, 225. The variant ἀλκαίη is interesting: the Schol. says, ἀλκαία λέγεται ἡ τοῦ λέοντος οὐρὰ ἀπὸ τοῦ δι' αὐτῆς εἰς ἀλκὴν τρέπεσθαι . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν μυιῶν τέθεικεν "ἀλκαίας ἀφύσσα." . . . ἐν δὲ τῇ Κωμικῇ λέξει οὐ μόνον ἡ τοῦ λέοντος οὐρὰ ἀλκαία, ἀλλὰ καὶ ἵππου καὶ βοὸς καὶ τῶν ἐμφερῶν, ὅσα ὥσπερ ἀλεξητηρίῳ τῇ οὐρᾷ χρῆται. In Opp. *Hal.* 5. 264 we have ἀλκαίη used of the tail of a sea-monster. Wellauer suggests that ἀλκαίη was the reading in the first recension, and was altered in the second to avoid the resemblance to Callimachus. **κόπτε κ.τ.λ.:** 'he lashed the surface of the water with the spines of this tail, which, with curved points at the extremity, was divided like the horns of the crescent moon.'

1615. ἐπινειόθι: this form, which is not in L. and S., is ἅπ. λεγ. Ap. may have been influenced by the Homeric παρ' αὐτόθι (παραυτόθι).

1616. ὡς . . . ἐειδόμεναι: for the pleonasm cf. *Il.* 23. 430, ὡς οὐκ ἄϊοντι ἐοικώς. The ending of the line is an echo of Arat. 857, ἑλισσόμεναι διχόωνται. Aratus seems to have been the first to use the form διχάω (v.n. 3. 519).

1617. τείως: v.n. 821.

1620. Ἀργῷος λιμήν: cf. 658;

ἠδὲ Ποσειδάωνος ἰδὲ Τρίτωνος ἔασιν
βωμοί· ἐπεὶ κεῖν' ἦμαρ ἐπέσχεθον. αὐτὰρ ἐς ἠῶ
λαίφεσι πεπταμένοις αὐτὴν ἐπὶ δεξί' ἔχοντες
γαῖαν ἐρημαίην, πνοιῇ ζεφύροιο θέεσκον.
ἦρι δ' ἔπειτ' ἀγκῶνά θ' ὁμοῦ μυχάτην τε θάλασσαν
κεκλιμένην ἀγκῶνος ὕπερ προύχοντος ἴδοντο.
αὐτίκα δὲ ζέφυρος μὲν ἐλώφεεν, ἤλυθε δ' αὔρη
ἀργέσταο νότου· κεχάροντο δὲ θυμὸν ἰωῇ.
ἦμος δ' ἠέλιος μὲν ἔδυ, ἀνὰ δ' ἤλυθεν ἀστὴρ
αὔλιος, ὅς τ' ἀνέπαυσεν ὀιζυροὺς ἀροτῆρας,
δὴ τότ' ἔπειτ' ἀνέμοιο κελαινῇ νυκτὶ λιπόντος
ἱστία λυσάμενοι περιμήκεά τε κλίναντες
ἱστόν, ἐυξέστῃσιν ἐπερρώοντ' ἐλάτῃσιν
παννύχιοι καὶ ἐπ' ἦμαρ, ἐπ' ἤματι δ' αὖτις ἰοῦσαν
νύχθ' ἑτέρην. ὑπέδεκτο δ' ἀπόπροθι παιπαλόεσσα
Κάρπαθος· ἔνθεν δ' οἵγε περαιώσεσθαι ἔμελλον
Κρήτην, ἥ τ' ἄλλων ὑπερέπλετο εἰν ἁλὶ νήσων.
Τοὺς δὲ Τάλως χάλκειος, ἀπὸ στιβαροῦ σκοπέλοιο
ῥηγνύμενος πέτρας, εἶργε χθονὶ πείσματ' ἀνάψαι,

1628. πρυμνήταο G, L 16, ed. Flor. χήραντο Pariss. quatt., Brunck.
1634. ἰοῦσαν Pariss. tres : ἰοῦσιν L : ἰοῦσι G, vulg.
1637. ἀλλέων Rzach.

Flangini identifies it with the λιμὴν Ἐσπερίδων (Strab. 710, 9). **σήματα** : v.n. 554.

1625–6. 'the next day, at dawn, they saw at once the bend in the land (v. 1581), and the inmost arm of the sea trending inward beyond the projecting bend.'

1628. ἀργέσταο : v.n. 2. 961. They were now no longer sailing east, but north. **ἰωῇ** : 'the loud blast'; cf. *Il.* 4. 276, ὑπὸ Ζεφύροιο ἰωῆς. It is used also of cries, e.g. 3. 708. Curtius refers it to ἄϝω, for *i-ωF-ή*; others connect it with ἄημι.

1630. αὔλιος : 'the folding-star'; cf. Call. *fr.* 465, ἀστὴρ Αὔλιος, ὃς δυθμὴν εἶσι μετ' ἠελίου : Milton, *Comus* 93, "The star that bids the shepherd fold Now the top of heaven doth hold."

1632. κλίναντες : v.n. 2. 1264.

1633. ἐπερρώοντ' : v.n. 2. 661.

1634. ἐπ' ἤματι : this use of ἐπί is not Homeric.

1636. Κάρπαθος : mod. Scarpanto, a rugged island in the sea between Crete and Rhodes, which was named after it the Carpathian Sea; cf. *Il.* 2. 676. **περαιώσεσθαι . . . Κρήτην** : v.n. 1. 799.

1637. ὑπερέπλετο : 'surpassed in greatness.'

1638. Τάλως : Ap. follows the legend which described Talos as a survivor of the age of bronze. He alone says that he was given by Zeus to Europa to guard Crete. The usual version is that Talos was the workmanship of Hephaestus, and was given to Minos by Zeus or Hephaestus to watch over the island. Cf. Plat. (?) *Minos* 320, Apollod. 1. 9. 26. The Schol. tells us that according to Simonides and Sophocles (in his *Daedalus*) Talos slew strangers by becoming fiery hot and wrapping them in his embrace.

1639. ῥηγνύμενος : so the Cyclops (*Od.* 9. 481), ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο.

Δικταίην ὅρμοιο κατερχομένους ἐπιωγήν·
τὸν μὲν χαλκείης μελιηγενέων ἀνθρώπων
ῥίζης λοιπὸν ἐόντα μετ' ἀνδράσιν ἡμιθέοισιν
Εὐρώπῃ Κρονίδης νήσου πόρεν ἔμμεναι οὖρον,
τρὶς περὶ χαλκείοις Κρήτην ποσὶ δινεύοντα.
ἀλλ' ἤτοι τὸ μὲν ἄλλο δέμας καὶ γυῖα τέτυκτο
χάλκεος ἠδ' ἄρρηκτος· ὑπαὶ δέ οἱ ἔσκε τένοντος
σύριγξ αἱματόεσσα κατὰ σφυρόν· αὐτὰρ ὅ τ' ἦγχε
λεπτὸς ὑμὴν ζωῆς ἔχε πείρατα καὶ θανάτοιο.
οἱ δέ, δύῃ μάλα περ δεδμημένοι, αἶψ' ἀπὸ χέρσου
νῆα περιδδείσαντες ἀνακρούεσκον ἐρετμοῖς.
καί νύ κ' ἐπισμυγερῶς Κρήτης ἑκὰς ἠέρθησαν,
ἀμφότερον δίψῃ τε καὶ ἄλγεσι μοχθίζοντες,
εἰ μή σφιν Μήδεια λιαζομένοις ἀγόρευσεν·
"Κέκλυτέ μευ. μούνη γὰρ ὀίομαι ὔμμι δαμάσσειν
ἄνδρα τόν, ὅστις ὅδ' ἐστί, καὶ εἰ παγχάλκεον ἴσχει
ὃν δέμας, ὁππότε μή οἱ ἐπ' ἀκάματος πέλοι αἰών.
ἀλλ' ἔχετ' αὐτοῦ νῆα θελήμονες ἐκτὸς ἐρωῆς

1640. ἐπ' ἰωγήν Vatt. duo, vulg.
1647. ὅ τ' ἦγχε conieci : ὁ τήνγε codd. : ὁ τῆς γε Brunck.
1648. λεπτοσύνην coni. Wellauer.
1649. δεδηγμένοι G.
1652. ἀμφοτέροις G.
1656. πέλει vulg.

1640. Δικταίην: v.n. 1. 509. **ἐπιωγήν**: *σκέπην, ὑφ' ἧς ὁ ἄνεμος ἄγνυται.* Schol. In *Od.* 5. 404 we have **ἐπιωγαί** 'roadsteads.'

1641. μελιηγενέων: 'ash-born,' cf. Hes. *Op.* 143, Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων Χάλκειον ποίησ', οὐκ ἀργυρέῳ οὐδὲν ὁμοῖον, Ἐκ μελιᾶν. See also *Aen.* 8. 315.

1643. οὖρον: cf. Cat. 55. 14, Non custos si fingar ille Cretum.

1644. τρὶς: thrice each day; cf. Apollod. *l.c.*, Τάλως τρὶς ἑκάστης ἡμέρας τὴν νῆσον περιτροχάζων ἐτήρει. According to Plato (*l.c.*) it was thrice a year, ὁ γὰρ Τάλως τρὶς περιῄει τοῦ ἐνιαυτοῦ.

1646. τένοντος: the tendon of the ankle.

1647. σύριγξ αἱματόεσσα: 'a vein of blood.' The Schol. tells us that Soph. in his *Talos* had described how he was fated to die when this vein was torn. Apollodorus says, εἶχε δὲ φλέβα μίαν ἀπὸ αὐχένος κατατείνουσαν ἄχρι σφυρῶν· κατὰ δὲ τὸ δέρμα τῆς φλεβὸς ἦλος διήρειστο χαλκοῦς, and mentions the version of his death that Medea drew out this nail pretending that she would make him immortal. **αὐτὰρ . . . θανάτοιο**: 'the thin membrane, which compressed this, controlled the issues of life and death.' For ὅ τε = ὅς τε cf. *Od.* 12. 40. In *Il.* 3. 371 ἄγχε . . ἐμάς is used of the tight pressure of a helmet strap. The augment could be either used or omitted in the impf. as in ἄγον, ἦγον. The reading of the MSS. is certainly corrupt, as it involves governing τήνγε by ἔχε, taking πείρατα in app. with ὑμήν, while ὁ is meaningless. Brunck's ὁ τῆς γε . . ὑμήν is not epic.

1656. ὁππότε . . αἰών: 'unless, in addition to this, he possess everlasting life.'

1657. θελήμονες: cf. 2. 557.

πετράων, εἴως κεν ἐμοὶ εἴξειε δαμῆναι.''
Ὣς ἄρ' ἔφη· καὶ τοὶ μὲν ὑπὲκ βελέων ἐρύσαντο
νῆ' ἐπ' ἐρετμοῖσιν, δεδοκημένοι ἤντινα ῥέξει
μῆτιν ἀνωίστως· ἡ δὲ πτύχα πορφυρέοιο
προσχομένη πέπλοιο παρειάων ἑκάτερθεν
βήσατ' ἐπ' ἰκριόφιν· χειρὸς δέ ἑ χειρὶ μεμαρπὼς
Αἰσονίδης ἐκόμιζε διὰ κληῖδας ἰοῦσαν.
ἔνθα δ' ἀοιδῇσιν μειλίσσετο, μέλπε δὲ Κῆρας
θυμοβόρους, Ἀΐδαο θοὰς κύνας, αἳ περὶ πᾶσαν
ἠέρα δινεύουσαι ἐπὶ ζωοῖσιν ἄγονται.
τὰς γουναζομένη τρὶς μὲν παρεκέκλετ' ἀοιδαῖς,
τρὶς δὲ λιταῖς· θεμένη δὲ κακὸν νόον, ἐχθοδοποῖσιν
ὄμμασι χαλκείοιο Τάλω ἐμέγηρεν ὀπωπάς·
λευγαλέον δ' ἐπί οἱ πρῖεν χόλον, ἐκ δ' ἀΐδηλα
δείκηλα προΐαλλεν, ἐπιζάφελον κοτέουσα.

1660. ῥέζει G.
1664. κληῖδας Brunck : κληῖδος codd.
1665. θέλγε pro μέλπε G, L 16, vulg. τε pro δὲ coni. Wellauer.
1667. ἀγῶνται Merkel.
1669. ἐχθοδαποῖσιν L, G, Vatt.
1672. ἐπιζαφελὸν L, G.

1660. ἐπ' ἐρετμοῖσιν : a difficult phrase, generally explained 'with the oars,' taking ἐπί instrumentally, which is very improbable. Oswald supplies ἥμενοι, comparing 1. 730. The meaning required is 'to rest on the oars.' When they had backed out of range, they were to wait, keeping their oars in the water to steady the ship, the oars serving as it were to anchor her; cf. 2. 1282, νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι.

1661. ἀνωίστως : v.n. 1. 680.

1663. ἰκριόφιν : v.n. 1. 566.

1665. ἀοιδῇσιν : v.n. 42. **μέλπε** : 'invoked by her chant.' **Κῆρας** : daughters of Night, ever ravening for blood; cf. Hes. *Sc.* 249, Κῆρες κνάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας, Δεινωπαὶ βλοσυραί τε δαφοιναί τ' ἄπληταί τε . . . ἵεντο Αἶμα μέλαν πιέειν. In Hom. Κήρ (also in pl.), as distinct from Αἶσα and Μοῖρα, is the goddess who brings a violent death, especially in battle.

1667. ἐπὶ . . ἄγονται : ἐπάγειν was the word used of setting on a dog, *immittere*. Here it is appropriately used of the hounds of Hades springing on their victims. The Schol. takes it in a passive sense, διὰ τῶν φαρμάκων τοῖς ζῶσιν ἐπάγονται.

1669. θεμένη κ.τ.λ. : "with soul unto mischief shapen she cast The glance of the evil eye upon Talos, his vision to blast" (Way). For θεμένη v.n. 3. 641.

1670. ἐμέγηρεν : this use of μεγαίρειν c. acc. in the sense of βασκαίνειν, *fascinare*, is quite unique; v. Buttm. *Lexil.*

1671. ἐπί οἱ πρῖεν χόλον : 'gnashed her fury at him.' This is the explanation of Lobeck, who compares Opp. *Cyn.* 4. 138, θυμὸν ὀδὰξ πρίοντες, 'gnashing with their teeth their fury.' Buttm., who connects πρίω with πρήθω 'to blow, puff,' explains 'she spirted her rage against him.' Hesych. has the gloss πρίεται· φυσοῦται, and πρίστις the *spouting*-fish (the whale) would be from πρίω in this sense. **ἀΐδηλα** ; v.n. 1. 102.

1672. δείκηλα : εἴδωλα, φαντάσματα. Schol. 'she sent forth darksome phantoms in the fierceness of her wrath,' i. e. she made these spectres pass before his eyes. Cf. Milton's lines quoted on 442. δείκηλον occurs in 1. 746.

Ζεῦ πάτερ, ἦ μέγα δή μοι ἐνὶ φρεσὶ θάμβος ἄηται,
εἰ δὴ μὴ νούσοισι τυπῇσί τε μοῦνον ὄλεθρος
ἀντιάει, καὶ δή τις ἀπόπροθεν ἄμμε χαλέπτει.
ὣς ὅγε χάλκειός περ ἐὼν ὑπόειξε δαμῆναι
Μηδείης βρίμῃ πολυφαρμάκου. ἂν δὲ βαρείας
ὀχλίζων λάιγγας, ἐρυκέμεν ὅρμον ἱκέσθαι,
πετραίῳ στόνυχι χρίμψε σφυρόν· ἐκ δέ οἱ ἰχὼρ
τηκομένῳ ἴκελος μολίβῳ ῥέεν· οὐδ' ἔτι δηρὸν
εἱστήκει προβλῆτος ἐπεμβεβαὼς σκοπέλοιο.
ἀλλ' ὥς τίς τ' ἐν ὄρεσσι πελωρίη ὑψόθι πεύκη,
τήν τε θοοῖς πελέκεσσιν ἔθ' ἡμιπλῆγα λιπόντες
ὑλοτόμοι δρυμοῖο κατήλυθον· ἡ δ' ὑπὸ νυκτὶ
ῥιπῇσιν μὲν πρῶτα τινάσσεται, ὕστερον αὖτε
πρυμνόθεν ἐξαγεῖσα κατήριπεν· ὣς ὅγε ποσσὶν
ἀκαμάτοις τείως μὲν ἐπισταδὸν ἠωρεῖτο,
ὕστερον αὖτ' ἀμενηνὸς ἀπείρονι κάππεσε δούπῳ.
κεῖνο μὲν οὖν Κρήτῃ ἐνὶ δὴ κνέφας ηὐλίζοντο
ἥρωες· μετὰ δ' οἵγε νέον φαέθουσαν ἐς ἠῶ
ἱρὸν Ἀθηναίης Μινωίδος ἱδρύσαντο,

1674. λυγρὸς pro μοῦνον Paris. unus, Brunck.
1679. τρίψε pro χρίμψε *Et. Mag.* 728, 32.
1680. οὐδ' ἔτι Brunck: οὐδέ τι codd.
1686. ἐξεαγεῖσα L, vulg.
1689. ἐνὶ Wellauer: ἔνι codd.
1691. ἱερὸν L, G.

1673. ἄηται: *φέρεται, κεκίνηται.* Schol. 'of a truth great wonder thrills my soul.' See on 3. 288. Way tries to preserve the metaphor, "awe as a wind on my spirit bloweth chill."

1675. καὶ . . . χαλέπτει: 'and even one who is afar off can work us harm.'

1677-8. βρίμῃ: *τῇ ἰσχύϊ.* Schol.

ἂν . . ὀχλίζων λάιγγας: v.n. 1. 402.

ὅρμον ἱκέσθαι: v.n. 1. 799.

1679. πετραίῳ στόνυχι: cf. Eur. *Cycl.* 401, *παίων πρὸς ὀξὺν στόνυχα πετραίου λίθου.* **χρίμψε σφυρόν**: for this constr. cf. Soph. *El.* 721, *ἔχριμπτ' ἀεὶ σύριγγα.* Elsewhere in Ap. the verb is intrans., e.g. 1567. *ἐγχρίμπτειν* is intrans. in Ap., e.g. 1512, but trans. in *Il.* 23. 334. Hom. does not use the simple verb, and where the comp. is intrans. he uses the passive forms. **ἰχώρ**: cf. 3. 853.

1680. μολίβῳ: for this old form of *μόλυβδος* cf. *Il.* 11. 237, *μόλιβος ὣς ἐτράπετ' αἰχμή.*

1681. εἱστήκει: Aristarch. rejected this augmented form in Hom., v. Schol. on *Il.* 4. 329.

1682 sqq. With this simile cf. 1. 1003 sqq. The original which our poet develops is *Il.* 13. 389, *ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωΐς Ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες Ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι.* Cf. also *Il.* 4. 483 sqq. Virgil's imitation is well known, *Aen.* 2. 626 sqq.

1683. ἡμιπλῆγα: 'half hewn'; ἅπ. λεγ.

1686. πρυμνόθεν ἐξαγεῖσα: cf. Cat. 64. 109, radicitus exturbata (*sc.* quercus) Prona cadit.

1687. ἐπισταδὸν ἠωρεῖτο: 'swayed, still standing upright.' For other uses of *ἐπισταδόν* v. 1. 293, 2. 84.

1689. ἐνὶ . . . ηὐλίζοντο: cf. Hdt. 1. 181, *νύκτα οὐδεὶς ἐναυλίζεται (ἐν τῷ νηῷ).* Ap. also uses *αὐλίζομαι*, e.g. 2. 1284, and *ἐπαυλίζομαι*, 3. 929.

1691. Μινωίδος: worshipped in Crete,

ὕδωρ τ' εἰσαφύσαντο καὶ εἰσέβαν, ὥς κεν ἐρετμοῖς
παμπρώτιστα βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης.
Αὐτίκα δὲ Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας
νὺξ ἐφόβει, τήνπερ τε κατουλάδα κικλήσκουσιν·
νύκτ' ὀλοὴν οὐκ ἄστρα διίσχανεν, οὐκ ἀμαρυγαὶ
μήνης· οὐρανόθεν δὲ μέλαν χάος, ἠέ τις ἄλλη
ὠρώρει σκοτίη μυχάτων ἀνιοῦσα βερέθρων.
αὐτοὶ δ', εἴτ' Ἀίδῃ, εἴθ' ὕδασιν ἐμφορέοντο,
ἠείδειν οὐδ' ὅσσον· ἐπέτρεψαν δὲ θαλάσσῃ
νόστον, ἀμηχανέοντες, ὅπῃ φέροι. αὐτὰρ Ἰήσων
χεῖρας ἀνασχόμενος μεγάλῃ ὀπὶ Φοῖβον ἄυτει,
ῥύσασθαι καλέων· κατὰ δ' ἔρρεεν ἀσχαλόωντι
δάκρυα· πολλὰ δὲ Πυθοῖ ὑπέσχετο, πολλὰ δ' Ἀμύκλαις,
πολλὰ δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσειν.
Λητοΐδη, τύνη δὲ κατ' οὐρανοῦ ἵκεο πέτρας
ῥίμφα Μελαντίους ἀριήκοος, αἵ τ' ἐνὶ πόντῳ

1696. οὐδ' ἀμαρυγαὶ G, vulg.
1697. μέγα χάος Vatt., Paris. unus: μελάγχροος vulg. οὔλη pro ἄλλη Merkel: Ἄιδου Hemsterhuis: ἤ τις ἀιδνὴ Brunck.
1707. Μελαντείους *Et. Mag.* 142, 54.

the island of Minos; cf. 2. 299. Some legends connected the birth of Athene with the river Triton in Crete (Diod. 5. 72).

1693. παμπρώτιστα: this superl. is only found here, though πάμπρωτον is common. **βάλοιεν ὑπέρ**: ὑπερβάλλειν, meaning 'to double a cape,' elsewhere takes the acc. (e. g. Hdt. 7. 168); ὑπέρ may be used as in *Od.* 14. 300, ἡ δ' ἔθεεν . . . Μέσσον ὑπὲρ Κρήτης, where it seems to mean 'out from,' 'keeping clear of' (v. Monro). **Σαλμωνίδος ἄκρης**: the eastern point of Crete, mentioned in St. Paul's voyage, *Acts* 27. 7, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην.

1695. κατουλάδα: ἡ σκοτεινὴ νὺξ κατουλὰς καλεῖται παρὰ τὸ ὀλοόν. καὶ παρὰ Σοφοκλεῖ ἐν Ναυπλίῳ "νυκτὶ κατουλάδι." Schol. The deriv. given by the Schol. is clearly that adopted by our poet; but more probably the word means *shrouding*, 'the blanket of the dark,' from κατείλλω (or κατείλω): cf. ἐξούλη from ἐξείλλω. Hesych. recognizes both meanings.

1696. διίσχανεν: 'pierced,' ἅπ. λεγ. Cf. *Il.* 5. 100, ἀντικρὺ δὲ διέσχε (ὀιστός). **ἀμαρυγαί**: v.n. 2. 42.

1697. χάος: 'gloom,' 'murk'; used specially of the nether abyss, e.g. Plat. (?) *Ax.* 371, where it is coupled with Ἔρεβος: Quint. Smyr. 2. 614, πάντ' ἐπικιδναμένου χάεος καὶ ἀεικέος ὄρφνης (of the underworld). **ἠέ τις ἄλλη**: these words have been impugned by many, but the meaning seems to be simply that this pitchy darkness came either from heaven or from Tartarus. Wellauer explains ἄλλη σκοτίη as *alter Tartarus, altera inferorum caligo* (i.e. a *second* Tartarus, etc.), comparing ἄλλη Κύπρις, *altera Venus*, Musaeus 33. Merkel reads οὔλη on the assumption that Ap. is trying to give the meaning of κατουλάδα by the phrases νύκτ' ὀλοήν, οὔλη σκοτίη.

1700. ἠείδειν: v. n. 2. 65. **οὐδ' ὅσσον**: 'not even so much' as whether they were in Hades or not. See on 1. 290.

1704. πολλά κ.τ.λ.: cf. 1. 418, ἄλλα δὲ Πυθοῖ, Ἄλλα δ' ἐς Ὀρτυγίην ἀπερείσια δῶρα κομίσσω, where see notes. There was a celebrated temple of Apollo at Amyclae in Laconia (Strab. 311, 38).

1706. ἵκεο πέτρας: this constr. is common in Hom. also.

1707. Μελαντίους: δύο σκόπελοι πρὸς τῇ Θήρᾳ, οὕτως ὀνομαζόμενοι ἀπὸ Μέλαντος

ἦνται· δοιάων δὲ μιῆς ἐφύπερθεν ὀρούσας,
δεξιτερῇ χρύσειον ἀνέσχεθες ὑψόθι τόξον·
μαρμαρέην δ' ἀπέλαμψε βιὸς περὶ πάντοθεν αἴγλην.
τοῖσι δέ τις Σποράδων βαιὴ ἀπὸ τόφρ' ἐφαάνθη
νῆσος ἰδεῖν, ὀλίγης Ἱππουρίδος ἀντία νήσου,
ἔνθ' εὐνὰς ἐβάλοντο καὶ ἔσχεθον· αὐτίκα δ' Ἠὼς
φέγγεν ἀνερχομένη· τοὶ δ' ἀγλαὸν Ἀπόλλωνι
ἄλσει ἐνὶ σκιερῷ τέμενος σκιόεντά τε βωμὸν
ποίεον, Αἰγλήτην μὲν ἐυσκόπου εἵνεκεν αἴγλης
Φοῖβον κεκλόμενοι· Ἀνάφην δέ τε λισσάδα νῆσον
ἵσκον, ὃ δὴ Φοῖβός μιν ἀτυζομένοις ἀνέφηνεν.
ῥέζον δ' ὅσσα περ ἄνδρες ἐρημαίῃ ἐνὶ ῥέζειν
ἀκτῇ ἐφοπλίσσειαν· ὃ δή σφεας ὁππότε δαλοῖς
ὕδωρ αἰθομένοισιν ἐπιλλείβοντας ἴδοντο
Μηδείης δμωαὶ Φαιηκίδες, οὐκέτ' ἔπειτα
ἴσχειν ἐν στήθεσσι γέλω σθένον, οἷα θαμειὰς
αἰὲν ἐν Ἀλκινόοιο βοοκτασίας ὁρόωσαι.
τὰς δ' αἰσχροῖς ἥρωες ἐπεστοβέεσκον ἔπεσσιν
χλεύῃ γηθόσυνοι· γλυκερὴ δ' ἀνεδαίετο τοῖσιν

1710. μαρμαρέη . . αἴγλη Pariss. quatt., Brunck (βιὸς in βιοῦ mutato).
1715. θυόεντα coni. anon. ap. Wellauer.
1718. μιν Vat. unus, et coni. Stephanus: μὲν vulg.
1719. οἷά κεν G: ὅσσα κεν coni. Brunck.
1722. οὐκ ἔτ' Vrat., Vind., Brunck, Wellauer.
1723. ἰσχέμεν Rzach.
1725. ἐπεστοβέεσκον G: ἐπιστονέεσκον supr. scr. ἐπεστοβέεσκον L: ἐπεστομέεσκον Vatt. duo, Pariss. duo: ἐπιστοβέεσκον Paris. unus.

τοῦ κατασχόντος τὴν χώραν. Schol. They are mentioned in Strab. 544, 2. **ἀριήκοος**: 'quick to hear.' It is passive in Call. *Del.* 308, ἄγαλμα Κύπριδος ἀρχαίης ἀριήκοον (' famous ').

1710. 'and the bow flashed forth a gleaming radiance far and wide.' For the cogn. acc. cf. Luc. *Dom.* 8, αὐγὴν τινα ἡδεῖαν ἀπολάμπει.

1711. Σποράδων: the scattered islands in the Aegaean between the Cyclades and Crete. **τόφρα**: i.e. while the bow was flashing.

1712. Ἱππουρίδος: the isle of Hippuris is coupled with Anaphe (v. 1717) in Plin. *N.H.* 4. 12.

1713. εὐνάς: the Homeric form only here; elsewhere εὐναίας, e.g. 1. 1277.

1717. Ἀνάφην: the ' Isle of the Appearance ' is mentioned in Strab. 416, 4, περὶ δὲ τὴν Κρήτην εἰσὶ νῆσοι, Θήρα . . . καὶ πλησίον ταύτης Ἀνάφη, ἐν ᾗ τὸ τοῦ Αἰγλήτου Ἀπόλλωνος ἱερόν. λέγει δὲ καὶ Καλλίμαχος οὕτως· Αἰγλήτην Ἀνάφην τε, Λακωνίδι γείτονα Θήρᾳ. **λισσάδα**: v. n. 2. 382.

1718. ἵσκον: 'they called,' v. n. 1. 834; here with two accusatives, which Ap., differing from previous poets, also uses with κλείειν, κέκλεσθαι, and ἐνέπειν.

1720. ἐφοπλίσσειαν: for the omission of ἄν v. n. 1487, 1. 480. **ὃ δή κ.τ.λ.**: ' wherefore, when they saw them pouring water (instead of wine) over the burning brands.'

1722. δμωαί: v. 1221.

1723. γέλω: cf. *Od.* 8. 326, ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι.

1724. βοοκτασίας: ἅπ. λεγ.

1725. ' And the heroes, well pleased

κερτομίῃ καὶ νεῖκος ἐπεσβόλον. ἐκ δέ νυ κείνης
μολπῆς ἡρώων νήσῳ ἔνι τοῖα γυναῖκες
ἀνδράσι δηριόωνται, ὅτ' Ἀπόλλωνα θυηλαῖς
Αἰγλήτην Ἀνάφης τιμήορον ἱλάσκωνται.
Ἀλλ' ὅτε δὴ κἀκεῖθεν ὑπεύδια πείσματ' ἔλυσαν,
μνήσατ' ἔπειτ' Εὔφημος ὀνείρατος ἐννυχίοιο,
ἁζόμενος Μαίης νῖα κλυτόν. εἶσατο γάρ οἱ
δαιμονίη βῶλαξ ἐπιμάστιος ᾧ ἐν ἀγοστῷ
ἄρδεσθαι λευκῇσιν ὑπαὶ λιβάδεσσι γάλακτος,
ἐκ δὲ γυνὴ βώλοιο πέλειν ὀλίγης περ ἐούσης
παρθενικῇ ἰκέλη· μίχθη δέ οἱ ἐν φιλότητι
ἄσχετον ἱμερθείς· ὀλοφύρετο δ' ἠύτε κούρην
ζευξάμενος, τήν τ' αὐτὸς ἑῷ ἀτίταλλε γάλακτι·
ἡ δέ ἑ μειλιχίοισι παρηγορέεσκ' ἐπέεσσιν·
"Τρίτωνος γένος εἰμί, τεῶν τροφός, ὦ φίλε, παίδων,
οὐ κούρη· Τρίτων γὰρ ἐμοὶ Λιβύη τε τοκῆες.
ἀλλά με Νηρῆος παρακάτθεο παρθενικῇσιν
ἂμ πέλαγος ναίειν Ἀνάφης σχεδόν· εἶμι δ' ἐς αὐγὰς

1730. *ἱλάσκονται* G, vulg.
1735. *ὑπὸ* Pariss. tres, Brunck, Seaton.
1738. *κούρη* Pariss. tres, Brunck.
1739. *τήντ'* Merkel : *τὴν δ'* L, vulg. : *τὴν* G, Pariss. quatt. *ἀτίτηλε* Brunck.
1743. *παρακάτθεο* ed. Flor., et coni. Pierson : *παρακάτθετο* codd.

with their bantering, scoffed at them in language free ; and pleasant raillery flashed between them, with rivalry in tossing taunts.' **ἐπεστοβέεσκον** : v. n. 3. 663 ; for the augmented iterative form v. n. 3. 687.

1727. ἐπεσβόλον : cf. *Il.* 2. 275 (of Thersites), *λωβητῆρα ἐπεσβόλον* : *Od.* 4. 159, *ἐπεσβολίας ἀναφαίνειν*.

1728. μολπῆς : 'sport' ; cf. 3. 897, 950. In *Od.* 6. 101 *μολπή* is explained as *παιδιά* by the Schol. Aristarchus maintained that *μολπή* is always used in Hom. of playing a game, and not of singing (v. Lehrs, *Aristarch.* 138). In 894 supr. and 1. 28 'singing' is the meaning ; *μέλπω* (*-ομαι*) is generally used by Ap. of singing, e.g. 1. 569, 4. 898 ; sometimes in a wider sense, e.g. 2. 714, 3. 949.

1729. Herodotus (5. 83) tells of a similar custom prevailing at Aegina, *θυσίησί τε* (*τὰ ἀγάλματα*) *καὶ χοροῖσι γυναικηΐοισι κερτομίοισι ἱλάσκοντο*. So too Pausanias (7. 27) describing the worship of the Mysian Ceres at Mysaeum says, *ἀφικομένων ἐς τὸ ἱερὸν τῶν ἀνδρῶν, αἱ γυναῖκές τε ἐς αὐτούς, καὶ ἀνὰ μέρος ἐς τὰς γυναῖκας οἱ ἄνδρες γέλωτί τε ἐς ἀλλήλους χρῶνται καὶ σκώμμασιν*. Abusive raillery was a feature of the Eleusinian festivals, as we know from the expressions *γεφυρίζειν* and *ὥσπερ ἐξ ἁμάξης*.

1730. τιμήορον : cf. 1309.

1731. ὑπεύδια : 'in fair weather' ; cf. 3. 1202, 1. 584.

1733. ἁζόμενος Μαίης νῖα : he reverenced Hermes as being the source of dreams ; cf. h. Hom. *Merc.* 14, where the god is described as *ἠγήτορ' ὀνείρων*.

1734. βῶλαξ : v. n. 1562.

1738. ὀλοφύρετο κ.τ.λ. : 'and he wept, imagining that he had union with a virgin whom he had suckled with his own milk.' Brunck adopts *κούρη*, comparing 1. 269 and *Il.* 16. 7, *τίπτε δεδάκρυσαι Πατρόκλεις, ἠύτε κούρη*, but *κούρην* is confirmed by *οὐ κούρη*, 1742 infr.

ἠελίου μετόπισθε, τεοῖς νεπόδεσσιν ἑτοίμη.'' 1745
Τῷ δ' ἄρ' ἐπὶ μνῆστιν κραδίη βάλεν, ἔκ τ' ὀνόμηνεν
Αἰσονίδῃ· ὁ δ' ἔπειτα θεοπροπίας Ἑκάτοιο
θυμῷ πεμπάζων ἀνενείκατο φώνησέν τε·
''Ὦ πέπον, ἦ μέγα δή σε καὶ ἀγλαὸν ἔμμορε κῦδος.
βώλακα γὰρ τεύξουσι θεοὶ πόντονδε βαλόντι 1750
νῆσον, ἵν' ὁπλότεροι παίδων σέθεν ἐννάσσονται
παῖδες· ἐπεὶ Τρίτων ξεινήιον ἐγγυάλιξεν
τήνδε τοι ἠπείροιο Λιβυστίδος. οὔ νύ τις ἄλλος
ἀθανάτων, ἢ κεῖνος, ὅ μιν πόρεν ἀντιβολήσας.''
Ὣς ἔφατ'· οὐδ' ἀλίωσεν ὑπόκρισιν Αἰσονίδαο 1755
Εὔφημος· βῶλον δέ, θεοπροπίῃσιν ἰανθείς,
ἧκεν ὑποβρυχίην. τῆς δ' ἔκτοθι νῆσος ἀέρθη
Καλλίστη, παίδων ἱερὴ τροφὸς Εὐφήμοιο,
οἳ πρὶν μέν ποτε δὴ Σιντηίδα Λῆμνον ἔναιον,
Λήμνου τ' ἐξελαθέντες ὑπ' ἀνδράσι Τυρσηνοῖσιν 1760

1746. *τῶν ἄρ'* Merkel, Seaton. *κραδίη* G, Vatt. duo: *κραδίῃ* vulg.
1749. *πέπον* G: *πόποι* vulg.
1751. *ἐννάσσονται* L, Vatt., Pariss.: *ἀνάσσονται* G: *εὐνάσσονται* vulg.
1759. *Σιντηίδα* Brunck: *Σιντιάδα* codd.
1760. *δ'* Brunck.

1745. νεπόδεσσιν: the Alex. poets always use this word in the sense of *ἀπόγονοι*, though Apollon. *Lex.* says that this is an abuse, *παράκρουσμα τῶν νεωτέρων ποιητῶν*. Curtius refers it to the root *νεπ* seen in *ἀνεψιός*, *nepos*. The meaning is probably the same in *Od.* 4. 404, *φῶκαι νέποδες καλῆς ὁλοσύδνης*, where the grammarians give many strange explanations, 'web-footed,' 'footless,' etc.

1746. The order is *τῷ δ' ἄρα κραδίη μνῆστιν ἐπέβαλε*, 'his soul brought back to him the memory of these things.' Brunck compares Opp. *Hal.* 3. 503 (of a perplexed traveller), *κραδίη τέ οἱ ἄλλοτε λαιὴν Ἄλλοτε δεξιτερὴν ἐπιβάλλεται ἀτραπὸν ἐλθεῖν*. The meaning there is different, yet it helps to confirm *κραδίη* against the vulg. *κραδίῃ*.

1747. Ἑκάτοιο: cf. 1. 958.

1748. πεμπάζων: *ἀναλογιζόμενος*. Schol.: v. n. 2. 975. **ἀνενείκατο**: v. n. 3. 463.

1749. Ὦ πέπον: cf. 3. 485, 1. 1337. **σε . . . ἔμμορε κῦδος**: 'glory is thy portion.' This constr. seems to be unique, and is probably modelled on the intrans. use of *λαγχάνειν*. For the normal usage v. 3. 4.

1750. Pindar, *P.* 4. 38 sqq., tells how this *δαιμονία βῶλαξ* was washed from the Argo to the island of Thera, from which in later days (c. 630 B.C.) Battus led forth a colony to Cyrene. Cf. Hdt. 4. 147 sqq., Paus. 3 1. 7, 7. 2. 2.

1751. ὁπλότεροι: v. n. 1. 43. The meaning is that Euphemus' children's children shall dwell in the island.

1752. ἐγγυάλιξεν: v. n. 1. 245.

1755. οὐδ' ἀλίωσεν: cf. 21 supr., 3. 1176.

1757. ἔκτοθι: = *ἐκ*, cf. 1. 1291.

1758. Καλλίστη: cf. Strab. 298, 29, *ὧν* (*sc.* *τῶν Μινυῶν*) *τινες μετὰ Θήρα τοῦ Αὐτεσίωνος* (*ἦν δ' οὗτος Πολυνείκους ἀπόγονος*) *πλεύσαντες εἰς τὴν μεταξὺ Κυρηναίας καὶ τῆς Κρήτης νῆσον, "Καλλίστην τὸ πάροιθε, τὸ δ' ὕστερον οὔνομα Θήρην,"* *ὥς φησι Καλλίμαχος, ἔκτισαν τὴν μητρόπολιν τῆς Κυρήνης Θήραν, ὁμώνυμον δ' ἀπέδειξαν τῇ πόλει καὶ τὴν νῆσον*.

1759. Σιντηίδα Λῆμνον: v. n. 1. 608.

1760. ἐξελαθέντες: cf. Strab. 298, 25, *Μινυῶν, οἳ τῶν Ἀργοναυτῶν ἀπόγονοι ὄντες*.

Σπάρτην εἰσαφίκανον ἐφέστιοι· ἐκ δὲ λιπόντας
Σπάρτην Αὐτεσίωνος ἐὺς πάις ἦγαγε Θήρας
Καλλίστην ἐπὶ νῆσον, ἀμείψατο δ' οὔνομα Θήρης
ἐξ ἕθεν. ἀλλὰ τὰ μὲν μετόπιν γένετ' Εὐφήμοιο.
Κεῖθεν δ' ἀπερέως διὰ μυρίον οἶδμα λιπόντες
Αἰγίνης ἀκτῇσιν ἐπέσχεθον· αἶψα δὲ τοίγε
ὑδρείης πέρι δῆριν ἀμεμφέα δηρίσαντο,
ὅς κεν ἀφυσσάμενος φθαίη μετὰ νῆάδ' ἱκέσθαι.
ἄμφω γὰρ χρειώ τε καὶ ἄσπετος οὖρος ἔπειγεν.
ἔνθ' ἔτι νῦν πλήθοντας ἐπωμαδὸν ἀμφιφορῆας
ἀνθέμενοι κούφοισιν ἄφαρ κατ' ἀγῶνα πόδεσσιν
κοῦροι Μυρμιδόνων νίκης πέρι δηριόωνται.
Ἴλατ' ἀριστήων μακάρων γένος· αἴδε δ' ἀοιδαὶ
εἰς ἔτος ἐξ ἔτεος γλυκερώτεραι εἶεν ἀείδειν
ἀνθρώποις. ἤδη γὰρ ἐπὶ κλυτὰ πείραθ' ἱκάνω
ὑμετέρων καμάτων· ἐπεὶ οὔ νύ τις ὔμμιν ἄεθλος
αὖτις ἀπ' Αἰγίνηθεν ἀνερχομένοισιν ἐτύχθη,
οὔτ' ἀνέμων ἐριῶλαι ἐνέσταθεν· ἀλλὰ ἕκηλοι

1763 om. G.
1771. ἀνθέμενοι Brunck : ἐνθέμενοι codd.
1778. ἀνέσταθεν vulg.

ἐκ Λήμνου εἰς Λακεδαίμονα ἐξέπεσον. Herodotus (4. 145) says that they were driven out by the Pelasgians. Diodorus (10. 19) mentions that the Tyrrhenians deserted the island through fear of the Persians, and handed it over to Miltiades.

1765. ἀπερέως: the Schol. explains this by ταχέως, apparently deriving it from ἀ intens. and πτερόν. This meaning satisfies the other passage where the word occurs, Parmen. 17, ὀχῆα 'Απερέως ὥσειε πυλέων ἄπο. L. and S. explain it *without wings*, i.e. *without wavering, steadily, resolutely*. The note in *Et. Mag.* 133, 34 is very confused: ἀπερέως, παρ' Ἡσιόδῳ, ὥσπερ τὸ ἀψοφέως, σημαίνει τὸ αἰφνιδίως. ἔστιν ἀπωτέρω, ἀπτέρω. οὕτως Ἡρωδιανός. ἔστι ταχέως, ἑτοίμως, ἀφροντίστως. οἱ δέ, ἀπροθύμως, ἐλαφρῶς, ἡδέως. ἔνιοι δέ, ἠμελημένως. **διὰ . . . λιπόντες** : 'leaving behind them billows innumerable.'

1767-8. δῆριν . . . ὅς : for the constr. cf. 1. 1153.

1769. 'for two things made them hasten, the need of water and the strength of the favouring breeze.'

1770. ἔνθ' ἔτι νῦν κ.τ.λ. : this custom of the Aeginetans does not seem to be referred to elsewhere.

1771. ἀνθέμενοι : cf. 1376.

1772. κοῦροι Μυρμιδόνων : 'the sons of the Myrmidons' i.e. the Aeginetans. In Hom. (*Il.* 1. 180) the Myrmidons are dwellers at Phthia in Thessaly (cf. 1. 55), and followers of Achilles against Troy. Another branch of them may have settled in Aegina. As a name of the Aeginetans, Μυρμιδόνες was connected in various ways with μύρμηκες 'ants'; Strab. 322, 47, Μυρμιδόνας δὲ κληθῆναί φασιν, οὐχ ὡς ὁ μῦθος, τοὺς Αἰγινήτας, ὅτι λοιμοῦ μεγάλου συμπεσόντος οἱ μύρμηκες ἄνθρωποι γένοιντο κατ' εὐχὴν Αἰακοῦ, ἀλλ' ὅτι μυρμήκων τρόπον ὀρύττοντες τὴν γῆν ἐπιφέροιεν ἐπὶ τὰς πέτρας, ὥστ' ἔχειν γεωργεῖν, ἐν δὲ τοῖς ὀρύγμασιν οἰκεῖν φειδόμενοι πλίνθων. The legend of the ants being turned into men in the reign of Aeacus, son of Zeus and the nymph Aegina, is recounted at length in Ov. *Met.* 7. 517 sqq.

1778. ἐριῶλαι: v. n. 1. 1132.

γαῖαν Κεκροπίην παρά τ' Αὐλίδα μετρήσαντες
Εὐβοίης ἔντοσθεν Ὀπούντιά τ' ἄστεα Λοκρῶν
ἀσπασίως ἀκτὰς Παγασηίδας εἰσαπέβητε.

1779. *γαίην* vulg.

1779. Κεκροπίην: v. n. 1. 95. **Αὐλίδα**: *πόλις Βοιωτίας καταντικρὺ τῆς Εὐβοίας κειμένη.* Schol. The Argo passed through the Euripus between Euboea and the mainland.

1780. Ὀπούντια τ' ἄστεα: cf. 1. 69. A list of the Locrian towns subject to Ajax, son of Oïleus, is given in *Il.* 2. 527–535. Opus was the native city of Patroclus (*Il.* 18. 326).

1781. ἀκτὰς Παγασηίδας: whence they had started on their voyage, v. 1. 238. Apollodorus (1. 9. 26) says that the voyage lasted four months, *εἰς Ἰωλκὸν ἦλθον, τὸν πάντα πλοῦν ἐν τέσσαρσι μησὶ τελειώσαντες.*

APPENDIX I.

THE DOUBLE RECENSION OF THE *ARGONAUTICA*.[1]

THE fact that there were two recensions or editions of the *Argonautica* proceeding from Apollonius himself is beyond dispute, but there is considerable difference of opinion as to the time and place at which each of the two appeared. We learn from the lives of Apollonius[2] that the first ἐπίδειξις of his work was given at Alexandria. Owing to its unfavourable reception the poet withdrew to Rhodes, and there, after revising the poem, he gave the second ἐπίδειξις. The third ἐπίδειξις took place many years afterwards when he returned to Alexandria at some period after the death of Callimachus. We also learn from our scholia that there was a προέκδοσις or previous edition of the *Argonautica* distinct from that on which the scholia were written. The difficulty is to determine when and where the προέκδοσις and the ἐπέκδοσις (or later edition) were produced. The scholia throw no light on this point, nor have we any other information to help us. Modern writers on the *Argonautica* nearly invariably assume that the first edition was published at Alexandria at the time of the first ἐπίδειξις, and that the second edition was published at Rhodes at the time of the second ἐπίδειξις. A modification of this is the view expressed by Linde that the προέκδοσις was published at Alexandria on the occasion of the first ἐπίδειξις, but that there was no second edition given to the public until the occasion of the third ἐπίδειξις at Alexandria. Thus, according to Linde, the successful second ἐπίδειξις at Rhodes was not accompanied by an edition. Merkel,[3] however, reasonably urged that if we assume that the first edition was published before the poet left Alexandria for Rhodes we are practically driven into the further assumption that there must have been a third edition

[1] Authorities :—Linde, *De Diversis Recensionibus Ap. Rh. Argonauticon* : Gerhard, *Lectiones Apollonianae* : Merkel, *Prolegomena*.

[2] See Introd. p. 1.

[3] *Progr. Gymnas.* (Schleusingen, 1850) p. 5.

as well as a second, for it is scarcely credible that Apollonius could have given a fresh *ἐπίδειξις* at Alexandria of his work in the form in which it had been published at Rhodes some forty years before: "Eine *ἐπίδειξις* eines schon edirten Gedichtes ohne neue Umarbeitung ist kaum denkbar; wir hätten also eine dreifache Bearbeitung des Gedichtes, zwei *προεκδόσεις*, zwei *ἐπεκδόσεις*." This is possibly true, but there is no actual evidence of two *προεκδόσεις*; the references in the scholia are invariably to readings contained *ἐν τῇ προεκδόσει*. Furthermore an *ἐπίδειξις* did not necessarily involve an *ἔκδοσις*, and it is in itself improbable that there was any formal edition published on the occasion of the first unsuccessful *ἐπίδειξις* at Alexandria. It is even improbable, considering the age of the poet, that the whole work had been completed then. In the absence of any definite information, it may be that the *προέκδοσις* referred to in the scholia was published at Rhodes at the time of the second *ἐπίδειξις*, and the *ἐπέκδοσις* at Alexandria when the poem met with such favour on the occasion of the third *ἐπίδειξις*.

In six passages in the first book we are told in the scholia that there was a different reading in the first edition (*ἐν τῇ προεκδόσει*):—

(1) I 284 *νῦν γε μὲν ἡ τὸ πάροιθεν Ἀχαιιάδεσσιν ἀγητὴ*
δμωὶς ὅπως κενεοῖσι λελείψομαι ἐν μεγάροισιν,
σεῖο πόθῳ μινύθουσα δυσάμμορος κ.τ.λ.

Schol. L *δμωὶς ὅπως: ἐν τῇ προεκδόσει κεῖται*
βείομαι οὐλομένοισιν ὀιζυρὴ ἀχέεσσιν.
καὶ τὸ ἑξῆς "σεῖο πόθῳ φίλε κοῦρε δυσάμμορος."[4]

The reading of the earlier edition is rather colourless, and we cannot wonder that the poet altered it. He may also have been influenced by the doubts which were entertained with regard to the form and meaning of *βείομαι* in Homer.[5]

[4] We find a confused version of this in the schol. Par.:—*ἐν τῇ προεκδόσει οὕτως ἔχει τοῦτο· Δμωὶς ὅπως κενεοῖσι βείομαι ἐν μεγάροισι. Καὶ τὸ ἑξῆς οὕτως· Ὀϊζυρὴ ἀχέεσσι δυσάμμορος. Εὕρηται δὲ καὶ οὕτω· Σεῖο πόθῳ, φίλε κοῦρε, δυσάμμορος.* So too in the schol. Flor. with *κεν ἑοῖσι βιώσομαι* for *κενεοῖσι βείομαι*. In I 685 Ap. has *βώσεσθε* for *βιώσεσθε*.

[5] *Il.* XXII 431.

(2) I 512 Ἦ, καὶ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ σχέθεν αὐδῇ.
τοὶ δ' ἄμοτον λήξαντος ἔτι προύχοντο κάρηνα
πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὔασιν ἠρεμέοντες
κηληθμῷ· τοῖόν σφιν ἐνέλλιπε θέλκτρον ἀοιδῆς.
οὐδ' ἐπὶ δὴν μετέπειτα κερασσάμενοι Διὶ λοιβάς,
ἢ θέμις, ἑστηῶτες ἐπὶ γλώσσῃσι χέοντο
αἰθομέναις, ὕπνου δὲ διὰ κνέφας ἐμνώοντο.
αὐτὰρ ὅτ' αἰγλήεσσα φαεινοῖς ὄμμασιν Ἠὼς
Πηλίου αἰπεινὰς ἴδεν ἄκριας, ἐκ δ' ἀνέμοιο
εὐδιοι ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι,
δὴ τότ' ἀνέγρετο Τῖφυς· ἄφαρ δ' ὀρόθυνεν ἑταίρους
βαινέμεναί τ' ἐπὶ νῆα καὶ ἀρτύνασθαι ἐρετμά.
σμερδαλέον δὲ λιμὴν Παγασήιος ἠδὲ καὶ αὐτὴ
Πηλιὰς ἴαχεν Ἀργὼ ἐπισπέρχουσα νέεσθαι.

Schol. on 515 κηληθμῷ: ἐν δὲ τῇ προεκδόσει μετὰ τοῦτο γέγραπται

ἦμος δὲ τριτάτη φάνη ἠὼς τῇδ' ἐπὶ νύκτα[6]
βουθύσιον Ἑκάτοιο καταυτόθι δαινυμένοισι,
τῆμος ἄρ ἐκ Διόθεν πνοιὴ πέσεν,[7] ὦρτο δὲ Τῖφυς
κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' ἀίοντες.

ἐξῆς δὲ τῶν κειμένων "σμερδαλέον δὲ λιμήν."

Thus, according to the evidence of the schol., in the earlier edition after line 515 came ἦμος δὲ τριτάτη κ.τ.λ., and lines 516–518 were omitted. Dilthey, who is followed by Linde, arbitrarily assumes that there is some mistake in the statement that these three lines were omitted in the earlier text, and thinks that the scholium has been displaced and should in reality be attached to line 518, not to 515. The last line of the passage in the προέκδοσις viz. κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' ἀίοντες cannot have been immediately followed by σμερδαλέον δὲ λιμήν κ.τ.λ., as there would be no construction. In the schol. Par. we find τοὶ δ' ἀίοντες ἰθὺς ἔβαινον, and Gerhard proposed to fill up the lacuna by ἰθὺς ἔβαινον ἄφαρ λελιημένοι εἰρεσιάων, so that the passage would run as follows:—

κεκλόμενος βαίνειν ἐπὶ σέλμασι. τοὶ δ' ἀίοντες
[ἰθὺς ἔβαινον ἄφαρ λελιημένοι εἰρεσιάων.]
σμερδαλέον δὲ λιμήν κ.τ.λ.

[6] νυκτὶ Par. [7] πέλεν Hermann.

Of the reason of the change in the second edition Linde says "Facile intelligitur cur in hunc modum poeta narrationem in secunda editione commutarit: sine dubio in eo offendebat quod bidui spatium uno participio δαινυμένοισι brevissime attigerat, cum ea quae et praecedunt et sequuntur copiosissime exornata essent. Atque hoc quidem narrationis vitium correctione poetae aptissime tollitur."

(3) I 542 ἀφρῷ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἅλμη
δεινὸν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν.

Schol. μορμύρουσα: δεινῶς ταρασσομένη καὶ κινουμένη φοβερῶς. ἐν δὲ τῇ προεκδόσει

μορμύρουσα τυπῇσιν ἐρισθενέων μένει ἀνδρῶν.

The reading of the later edition gets rid of the awkward combination of the two datives τυπῇσιν and μένει. Linde adopts Dilthey's view of the reason for the change, "ut onomatopoieticos strepitum navis per reluctantes undas ruentis pondere duorum spondeorum imitaretur." The reason which Merkel suggests is very strange: "videtur κυριότης verbi μορμύρειν quaesita, quam ex Homero observatam exponunt Hesychius et Doederlinus, usurpavit altero loco Apollonius. In priore scriptura ἀφρῷ aegre cum eo verbo iungebatur, prout fit apud Homerum ubique." What bearing the 'κυριότης verbi μορμύρειν' has on the matter is not evident. The note in Hesych. is μορμύρων· ταράσσων, ἀφροὺς ἀποβάλλων· κυρίως δὲ λέγεται ἐπὶ ποταμοῦ μέγα ῥεῦμα ἔχοντος. In our passage ἀφρῷ goes with κήκιεν, and in the other passage where Apollonius uses μορμύρειν (IV 287) ἀφρός does not occur.

(4) I 725 τῆς μὲν ῥηίτερόν κεν ἐς ἠέλιον ἀνιόντα
ὄσσε βάλοις, ἢ κεῖνο μεταβλέψειας ἔρευθος,
δὴ γάρ τοι μέσση μὲν ἐρευθήεσσ' ἐτέτυκτο,
ἄκρα δὲ πορφυρέῃ πάντῃ πέλεν.

Schol. τῆς μὲν ῥηίτερον: ἐν τῇ προεκδόσει τῷ "τῆς μὲν ῥηίτερόν κεν" ἑξῆς ἐστιν "ἄκρα δὲ πορφυρέη." οἱ δὲ μεταξὺ δύο οὐκ εἰσίν.

The statement that the verse τῆς μὲν ῥηίτερόν κεν ἐς ἠέλιον ἀνιόντα was in the first edition immediately followed by ἄκρα δὲ πορφυρέη κ.τ.λ. is on he face of it incredible, and so Gerhard proposed τῆς μὲν ῥηίτερόν

κεν ἐς ἤλιον ὅσσε βάλοισθα, a reading which is very questionable on account of the trisyllabic form ἤλιος which is never found in the *Argonautica*, though it occurs once as a proper name in the *Odyssey*.[8] Linde favours Dilthey's suggestion, τῆς μὲν ῥηίτερόν κεν ἐσέδρακες ἠέλιόνδε. The object of the change in the second edition seems to have been to justify the strong expression τῆς μὲν ῥηίτερον κ.τ.λ. by mentioning that the middle of the robe and not merely the border was of a vivid hue.

(5) I 788 ἔνθα μιν Ἰφινόη κλισμῷ ἔνι παμφανόωντι
ἐσσυμένως καλῆς διὰ παστάδος εἶσεν ἄγουσα.

Schol. ἔνθα μιν: ἐν τῇ προεκδόσει
ἔνθα μιν Ἰφινόη προδόμου διὰ ποιητοῖο
ἐσσυμένως καλῆς ἐπὶ δίφρακος εἶσεν ἄγουσα.

In the second edition the poet replaced the very unusual δίφραξ (= θρόνος γυναικεῖος Hesych.) by the Homeric κλισμός, and for the Homeric πρόδομος substituted παστάς, a word denoting greater splendour, which is not found in Homer. Merkel says that Apollonius changed πρόδομος because it was used in an un-Homeric sense in the earlier edition; but, even if we assume that this assertion is true, Merkel quite overlooks the fact that we have πρόδομος used in the same way in III 278 of the palace of Aeetes.

(6) I 800 δήμου ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους
ἐκ νηῶν, αὐτῇσι δ' ἀπείρονα ληίδα κούραις
δεῦρ' ἄγον· οὐλομένης δὲ θεᾶς πορσύνετο μῆτις
Κύπριδος, ἥ τέ σφιν θυμοφθόρον ἔμβαλεν ἄτην.

Schol. αὐτῇσι δ' ἀπείρονα: ἐν τῇ προεκδόσει
ἐκ νηῶν, ἄμυδις δὲ βόας καὶ μῆλα κόμιζον
αὐτῇσιν κούρῃσιν ἀπείρονα ληίδα δεῦρο.
καὶ τότ' ἔπειτ' ἀνὰ δῆμον ἀάατος ἔμπεσε λύσσα,
οὐκ οἶδ' ἢ θεόθεν ἢ αὐτῶν ἀφροσύνῃσι.

The change was apparently made in order to define more specifically the θεόθεν of the earlier edition, and also to remove the weakness of giving as alternative causes of λύσσα the visitation of the gods and their own ἀφροσύνη.

[8] VIII 271.

We cannot assume that these six passages, which are all in the one book, by any means comprise all the changes made in the later edition; there may have been many more mentioned in the fuller notes from which our scholia are excerpts.

There is one passage in the second book where the scholia in all probability preserve the earlier reading:—

II 963 λεῖπον Ἄλυν ποταμόν, λεῖπον δ' ἀγχίρροον Ἶριν,
ἠδὲ καὶ Ἀσσυρίης πρόχυσιν χθονός.

Schol. ἠδὲ καὶ Ἀσσυρίης: πρόχυσιν ἔφη τῆς Ἀσσυρίας, τουτέστι τῆς Λευκοσυρίας, τὴν ἐγκειμένην χώραν αὐτῆς εἰς θάλασσαν, ὡς καὶ ἐν τοῖς ἐπάνω

λεῖπον Ἄλυν ποταμόν, λεῖπον δ' ἁλιμυρέα χώραν
Ἀσσυρίης ἀνέχουσαν ἀπὸ χθονός.

That these lines, which are quoted for the purposes of explanation, are from the earlier edition is extremely likely. The formula ἐν τοῖς ἐπάνω does not here refer to anything which precedes in our text, and it is acutely explained by Merkel: "ἐν τοῖς ἐπάνω verba librarii vitium esse reor, qui cum scriptum invenerit ἐν τῇ προτέρᾳ, velut de Aristarchea altera editione est in schol. *Il.* Σ 182, visus est sibi legere ἐν τοῖς προτέροις, uti aliquotiens vel scripsit, vel scribere potuit, substituitque usitatiorem locutionem ἐν τοῖς ἐπάνω."

It is much more doubtful whether the line which we have cited in the critical note as following II 1116 in some MSS. is a survival from the earlier text.

The influence of the earlier recension may serve to explain the critical difficulty in IV 538 sqq.—

538 Ὕλλον, ὃν εὐειδὴς Μελίτη τέκεν Ἡρακλῆι
539 δήμῳ Φαιήκων. ἑ γὰρ οἰκία Ναυσιθόοιο
540 Μάκριν τ' εἰσαφίκανε, Διωνύσοιο τιθήνην,
541 νιψόμενος παίδων ὀλοὸν φόνον· ἔνθ' ὅγε κούρην
542 Αἰγαίου ἐδάμασσεν ἐρασσάμενος ποταμοῖο,
543 νηιάδα Μελίτην· ἡ δὲ σθεναρὸν τέκεν Ὕλλον.
546 οὐδ' ἄρ' ὅγ' ἠβήσας αὐτῇ ἐνὶ ἔλδετο νήσῳ
547 ναίειν, κοιρανέοντος ὑπ' ὀφρύσι Ναυσιθόοιο.

Here there is no mention of different readings in the scholia, but the confusion in our MSS. seems explicable only on the assumption

that the readings of the two recensions have been confounded. In L line 540 is marked *β′*, and is followed in the margin by *τυτθὸς ἐών ποτ' ἔναιεν· αὐτὰρ λίπε νῆσον ἔπειτα*, which is marked *α′*, and then follows 541 which is marked *γ′*. In G after 539 we find next in order *τυτθὸς ἐών ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα*. In other MSS. the line beginning *τυτθὸς ἐών* is read after 539, 540, or 547. Brunck, from whose edition the numbering in all subsequent editions is taken, adopted an arrangement of these lines which he found in a work of Angelus Quirinus, Cardinal at Rome, entitled *Primordia Corcyrae*. This arrangement, according to Brunck's view, Quirinus had discovered in some MS. of Apollonius in the Pontifical Library under his charge. In Brunck's text we find 538–543 as given above, and then come

544 *δήμῳ Φαιήκων. ὁ μὲν οἰκία Ναυσιθόοιο*
545 *τυτθὸς ἐών ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα.*
546 *οὐ γὰρ ὅγ' ἠβήσας κ.τ.λ.*

The repetition of 539 in this arrangement is objectionable, and no modern editor has followed Brunck. Wellauer suggests that in the earlier edition Apollonius wrote:

Ὕλλον, ὃν εὐειδὴς Μελίτη τέκεν Ἡρακλῆι
δήμῳ Φαιήκων. ὁ μὲν οἰκία Ναυσιθόοιο
τυτθὸς ἐών ποτ' ἔναιεν· ἀτὰρ λίπε νῆσον ἔπειτα,
οὐ γὰρ ὅγ' ἠβήσας κ.τ.λ.

He thinks that in the later recension the poet added what we now have, deleted 544 and 545, and changed *οὐ γὰρ* to *οὐδ' ἄρ'*. A similar reconstruction of the passage is given by Gerhard.

Gerhard and Wellauer, while abandoning as mistaken Beck's view that the MSS. of the *Argonautica* may be divided into two families each containing the reading of one of the two recensions, were still of opinion that the reading of the *προέκδοσις* could be ascertained through the variety of readings which are found in our MSS. and in the occasional citations of grammarians. By a laborious analysis Gerhard thus enumerated eighty-four passages 'in quibus Argonauticorum prior editio detegitur.' In some of these cases, undoubtedly, there is a presumption in favour of this theory, but in the majority it is at least equally probable that we are dealing merely with the vagaries of

grammarians and copyists, and that the variations are not so much traces of the earlier recension as perversions of the later. It is noteworthy that in all the six passages where the scholia mention a different reading in the earlier recension there is no such variation in the MSS., a fact which must tell against Gerhard's position.[9]

Ruhnken maintained that Apollonius in revising his poem was especially careful to remove anything which might seem to have been borrowed from the works of Callimachus. Thus he regarded ἁρμοῖ, a variant in the schol. on I 972, as the reading of the earlier recension which was changed to ἶσον in the later 'ne quid Callimachus sibi surreptum queri posset.'[10] But, in addition to other resemblances between the writings of the two poets mentioned in the Introduction[11] in connexion with the sources of the Argonautica, there is the striking fact that I 1309, καὶ τὰ μὲν ὥς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι, is said by the Schol. to be a line from Callimachus (Καλλιμάχου ὁ στίχος). There is no other evidence for this assertion, but on the strength of it the line is included in the fragments of Callimachus. When we consider the bitter feeling which existed between the poets, it is indeed remarkable that one of the two rivals should take a complete line from the other. It is, of course, possible that the identity may be a mere coincidence, as Weichert suggests. The only thing in any way distinctive about the line is the use of the form ἤμελλε; otherwise it is commonplace enough to have been written by any number of poets independently.

Merkel, in his *Prolegomena*, argues at great length that the second recension was a thorough-going revision of the first in accordance with the progress which had been made in the meantime by the critics, especially Aristophanes of Byzantium, in the knowledge of Homeric usages and the recension of the Homeric text. Be that as it may, it is only reasonable to assume that Apollonius' grammatical studies, continued for many years, must have led to many modifications in his work. How far the completed ἐπέκδοσις differed from the

[9] v. Susemihl, *op. cit.* I 386. There are some passages, however, where we seem justified in assuming a confusion of the readings of the two recensions, e.g. II 381 sqq. III 738.

[10] The fragment of Callimachus is quoted in the Commentary. For a similar theory of Wellauer see on I 129, IV 1614.

[11] p. 25.

προέκδοσις we have no means of determining. The variations recorded in the scholia certainly do not affect the poem very materially. Linde is strongly of opinion that, with the exception of III 927 sqq.,[12] the alterations in the later edition were, generally speaking, of an unimportant character. So too Weichert,[13] "Ich bin überzeugt dass diese Verbesserungen von keiner grossen Bedeutung gewesen sind ... Die Verbesserungen, welche er zu Rhodus vornahm, betrafen auf keinen Fall den Plan und die Anlage des ganzen Gedichtes, sondern bezogen sich bloss auf einzelne Stellen, Verse und Worte."

APPENDIX II.

THE METRE OF THE *ARGONAUTICA*.

THE most characteristic features of the metre of the *Argonautica* are the rarity of elision, the constant occurrence of hiatus, the prevalence of the bucolic diaeresis, the variation in pause and caesura, and the frequent introduction of a spondee in the fifth foot often in two lines consecutively. There are 32 possible forms of the hexameter, and of these Apollonius employs 26, while Callimachus has 21, and Theocritus 28.[1] We observe the same fondness for the use of the dactyl as marks the hexameters of Callimachus. Of 139 hexameters in the *Epigrams* of Callimachus 45 have dactyls in every foot except the sixth; so too in the *Argonautica* about one line in every four has the same peculiarity. Other favourite combinations with Apollonius are *dsddds* (about one line in five), *sdddds* and *dddsds* (one in ten).

The following special points may be noticed:—

(*a*) *First four feet.*

Out of the first thousand lines of the poem 402 begin with two dactyls, 313 with a dactyl followed by a spondee, 180 with a spondee followed by a dactyl, 105 with two spondees. There are about 65 instances altogether where we find the first and second feet

[12] See on 932. [13] *op. cit.* p. 53. [1] Susemihl, *op. cit.* I 389.

contained in two separate words, e.g. I 760 *βούπαις οὔπω*, II 66 *νήπιοι ὕσταται*, III 257 *ὑψοῦ χάρματι*. Where we have two spondees thus divided in the first two feet the effect in some cases is to express with added emphasis the notions of solemnity, doubt, etc., e.g. III 714 *ἴστω Κόλχων ὅρκος*. When the first foot is a spondee the first word in the line is most frequently a molossus, e.g. I 4 *χρύσειον μετὰ κῶας*, the molossus being produced at times by the use of an enclitic, e.g. I 701 *ἤδη κεν*.[2] In cases where the first word is a molossus and the second foot a spondee the second word is generally an antibacchius, e.g. I 158 *Νηλῆος θείοιο*. Lines like I 243, where the first word is a molossus and the second word is a spondee, are much rarer. When the first word forms a spondee it is usually followed by a word of the metrical value of a choriambus, e.g. I 129 *δεσμοῖς ἰλλόμενον*; a molossus, e.g. I 970 *ἀνδρῶν ἡρώων*; or either of these lengthened by one short syllable, e.g. II 283 *τάων ἀκροτάτῃσιν*.

The rule, which Meyer[3] derives from Callimachus, that a dactyl (or the first two syllables thereof) in the second foot should not be formed by the ending of a word containing three or more syllables which is connected with the first foot, is subject to about seventy exceptions in the *Argonautica*, e.g. III 1123 *τιμήεσσα γυναιξί*. Many of these exceptions occur in three cases where Apollonius, according to Merkel, allows himself greater license: (1) with proper names, e.g. I 60 *Κενταύροισιν ὀλέσθαι*; (2) where there is a stop, e.g. I 875 *ὣς νείκεσσεν ὅμιλον*·; (3) where the poet is aiming at imitative effects, e.g. I 461 *πορφύρεσκεν ἕκαστα*.

Apollonius avoids the trochaic division of the second foot followed by a dissyllabic (iambic) word; there are only about ninety instances in which it is found, e.g. I 541 *πόντου λάβρον ὕδωρ*.

In the third foot dactyls are at least six times more numerous than spondees. We notice the same preference for the dactyl in the fourth foot. In the whole poem (5835 lines) there are only 898 instances of a spondee in this position.

[2] v. Merkel, *Metrisch-kritische Abhandlung über Ap. Rh.* Merkel includes under enclitics and proclitics *μέν*, *δέ*, *γάρ*, prepositions, the article, *δή*, *καί*, *οὐ*, *εἰ*, *ὡς*, etc. In cases of elision, e.g. I 794 *ἦσθ' αὕτως*, he regards the two words as blended into one.

[3] *Zur Geschichte des griech. und des lat. Hexam.* II 979 sqq.

Gerhard[4] was the first to point out the avoidance of the lengthening of the thesis of the fourth foot by position in Greek hexameters. This was also noticed a few years afterwards by Wernicke on Tryphiodorus, and the rule forbidding it has come to be known as 'Wernicke's Law.' It is stated in a qualified form by Platt (*Class. Rev.* X 432):—"A syllable naturally short cannot be lengthened at the end of the fourth foot by position unless it forms a monosyllabic word, and unless the consonant or consonants lengthening it are part of the same word." In this form the rule seems to hold good for Apollonius with the one exception of III 1084 ἐξερέω· μάλα γάρ με καὶ αὐτὸν θυμὸς ἀνώγει.[5] The ending of this line is an echo of *Il.* X 389 ἦ σ' αὐτὸν θυμὸς ἀνῆκε; (v. Leaf, App. N).

Merkel lays down the rule that in the *Argonautica* where the fourth foot is a spondee the thesis must form part of a word of more than two syllables. It is a rule that is observed in the great majority of cases, but there are many exceptions to it. Merkel gets over most of the exceptions by saying that they are due to proper names or a stop within the line, or else by treating a great number of words as if they were enclitics or proclitics, and by assuming that elision makes two words one. There are, however, several instances that cannot be thus explained away, e.g. δύω υἷες Βορέαο (I 1399, etc.), ἵνα ζώων ἀκάχοιτο (II 191), πάλιν χρειὼ ἀλιτέσθαι (II 390), ἄφαρ βωμὸν τετύκοντο (II 694), ὃν αὐτὴ Γαῖ' ἀνέφυσεν (II 1209), κακῶν ἦ ἔνθα γένωμαι (III 771). In I 60, IV 49, 556, 1720 σφέας in the fourth foot is two short syllables (like πάις in I 67, etc.), though it is scanned as a monosyllable in IV 1008, 1308.

(*b*) *Fifth and sixth feet.*

Apollonius is very fond of combining a dactylic fifth foot with the sixth in a single word, e.g. I 380 ἀμφοτέρωθεν, endings like this being found on an average in one line out of every ten or twelve.

The conditions under which a spondee is allowed in the fifth foot

[4] *Lectiones Apollonianae* p. 116.

[5] In III 517 Köchly's υἱέε for υἷες is now generally accepted. See also on IV 978.

deserve attention :—(1) In 384 cases where we find a spondee in the fifth foot the fifth and sixth feet are contained in a single word, e.g. IV 1000 *θωρήξεσθαι.*[6] An ending of this form is preceded by a dactyl almost invariably, but exceptions are found in I 186 *ἀγανοῦ Μιλήτοιο*, 1297 *πυρὸς ὣς ἰνδάλλοντο.* In II 692, III 241, 508, IV 850 the fourth is the only foot not a spondee. A slight variation of the quadrisyllabic spondaic ending is afforded by lines like III 579 which ends *βόες διαδηλήσωνται.* There are about twelve other instances of this. (2) If the whole fifth foot, when a spondee, is not combined with the sixth in a single word, at least the thesis must be so combined, e.g. II 568 *σπιλάδας τρηχείας.* Other instances of this rare ending occur in I 66, 124; II 33, 296, 592, 675; IV 268, 1632, 1641. In this case too the fourth foot is usually a dactyl, the only exception being II 296 *μετακλείουσ' ἄνθρωποι.*

Two consecutive lines with spondees in the fifth foot are found in 34 passages, e.g. I 402–3. In IV 1191–3 three consecutive lines have this peculiarity; cf. Theocr. XIII 42–44, Cat. LXIV 78–80.

(*c*) *Caesura.*

The principal caesuras in the hexameter are those in the third and fourth feet. A strong (masculine) caesura is a break after the ictus-syllable of the foot; a weak (feminine) caesura is between two syllables in the thesis (the two short syllables in a dactyl). We notice in the *Argonautica* a marked preference for that type of line which has the weak caesura in the third foot and none in the fourth. On examining the caesuras in the first book, which contains 1362 lines, we find weak caesura of the third foot alone in 559 instances; strong caesura of the third foot alone in 242; weak caesura of the third together with strong caesura of the fourth in 311; strong caesura of the third together with strong caesura of the fourth in 249.

In the *Iliad* and *Odyssey* there are over 250 instances in which there is no caesura in the third foot.[7] This was avoided by the Alexandrian poets. Apollonius has only two examples, both in proper names, I 176 *Ἀστέριος δὲ καὶ Ἀμφίων*, II 387 *Ὀτρηρή τε καὶ Ἀντιόπη.* Theocritus has three, VIII 61, XIII 41, XXII 72.

[6] In endings like *φώνησέν μιν* (III 673) the enclitic metrically forms part of the preceding word.

[7] v. Lehrs, *De Aristarchi Studiis Homericis* pp. 387 sqq.

Trochaic caesura of the fourth foot, which is very rare in Homer, is not found in Apollonius. In the case of endings like I 132 Λέρνον γε μὲν ἴδμεν ἐόντα, 582 ἔδυνε δὲ Σηπιὰς ἄκρη, IV 1530 πύθεσκε γὰρ ἔνδοθι σάρκας, the monosyllables μέν, δέ, γάρ, which we accent in a conventional way, are in reality enclitics,[8] and the fourth foot forms a single rhythmic whole. Endings like the Homeric ἴθυσε μάχη πεδίοιο and πέντε κασιγνήτῃσιν are not found in the *Argonautica*.

A strong caesura in the fifth foot is regularly accompanied by a weak caesura in the third. Lines like I 216, καί μιν ἄγων ἔκαθεν, Σαρπηδονίην ὅθι πέτρην, are quite exceptional.

With regard to the quasi-caesura with elision at the arsis of the fifth foot there is the same conflict of views amongst editors of the *Argonautica*, with the same conflict of evidence in our MSS., as in the case of the Homeric poems. For example, in *Il.* I 484 Aristarchus read σπλάγχνα πάσαντο at the end of the line, not σπλάγχν' ἐπάσαντο, which we know from the analogy of other passages was the reading of Aristophanes. Modern editors of the *Iliad* differ in the same way, e.g. in XIII 835 Monro and Allen read οὐδ' ἐλάθοντο, Leaf οὐδὲ λάθοντο. To judge from the consensus of L and G in a number of passages (e.g. I 234 πάντ' ἐτέτυκτο), Apollonius seems to have favoured the theory of Aristophanes, and I have followed Brunck, Merkel, and Seaton in making the slight change necessary to bring several passages into conformity with this view. Wellauer, on the other hand, was a strong advocate of the doctrine that Apollonius dispensed with the augment in all such cases rather than admit apostrophe.

(*d*) *Bucolic diaeresis.*

In the Greek bucolic poets, Theocritus and others, we frequently find a break in the line produced by the fourth foot ending with a word. This is called the bucolic diaeresis, and it is a prominent characteristic of our poem. In the first book it occurs in 849 lines out of 1362. In such cases the general rule is that the fourth foot must be a dactyl, e.g. I 4 χρύσειον μετὰ κῶας ἐύζυγον ἤλασαν Ἀργώ. A spondee is rarely found, e.g. I 542 ἀφρῷ δ' ἔνθα καὶ ἔνθα κελαινὴ κήκιεν ἅλμη. In the 849 instances of bucolic diaeresis in the first book we have a dactyl in the fourth foot in 811. The rule that a

[8] cf. Chandler, *Greek Accentuation* p. 277.

molossus must not precede the bucolic diaeresis seems to be consistently observed; endings like ὑσμίνῃ δηιοτῆτος (*Il.* XX 245) are avoided.

(*e*) *Influence of the digamma.*

In studying the *Argonautica* one is struck by the small number of instances in which the digamma seems to be a determining element in the metre. Apollonius appears to have understood little of its import, and to have cared little about it. The limited number of cases in which we may have evidence of an initial digamma are mainly taken directly and mechanically from the poems of Homer. In many of the common words which so often exhibit the *F* in Homer,[9] e.g. οἶκος, οἶνος, ἔλπομαι, ἐλίσσω, ἕσπερος, ἅλις, we find no traces in our poem of the recognition of the original consonant. Furthermore, the evidence which at first sight would seem to prove the influence of the digamma on the metre is often inconclusive, inasmuch as the instances may be otherwise explained, either as cases in which the ictus preserves the length of a diphthong or vowel in hiatus, or else as cases in which hiatus is due to vowels which are not liable to elision such as the ο of πρό and the genitive endings -οιο, -ειο, -αο, the ι of τί, προτί, etc., and the -ι of the dative singular which is not elided, so far as I have observed, in the *Argonautica*, and very rarely in Homer. It is important to bear these facts in mind when considering the following words:—

I Words with initial *F*.

ἄγνυμι.

There is no trace of initial digamma in this verb where it occurs in the poem, though the aorist forms ἔαξε (ἐϝαξε), II 1109, and ἐάγη, III 954, presuppose it. In III 1251 we find ἀαγές (ἀϝαγές).

ἄναξ.

I 908 τοῖο ἄνακτος, III 1273 καταφθιμένοιο ἄνακτος, I 411 κλῦθι, ἄναξ, II 693 ἵληθι, ἄναξ (contrast IV 1411 ἵλατ', ἄνασσαι). There are seventeen instances of a contrary kind, e.g. I 422 λύσαιμι δ', ἄναξ, 968 αὐτὸς ἄναξ, and in ἄνασσα, ἀνάσσω, ἀνακτορίη we find no trace of *F*.

[9] v. Monro, *H.G.* c. XIV.

ἄστυ.

I 774 προτὶ ἄστυ, II 809 μετέπειτα πρὸ ἄστεος, IV 1179 ἰθείας ἀνὰ ἄστυ (but ἀνά τ' ἄστυ, II 1084). There are over twenty instances where the *F* is neglected, which is peculiar, as ἄστυ is a word in which the digamma is very consistently observed in Homer, exceptions being rare and doubtful.

εἴκω.

I 1049 ἄλλοι εἴξαντες, II 295 ὅρκῳ εἴξαντες, III 849 πυρὶ εἰκάθοι; cf. I 805, III 521, 797, IV 1658. In III 421 we find ἀνέρι εἶξαι, but in II 338 βέλτερον εἶξαι. We have also the compound forms ὑπόεικεν II 1266, ὑπόειξε IV 1676, ὑπόειξαν IV 41, as in Homer; but ὑπείξω IV 408, ὑπείξομεν II 23, after the Homeric ὑπείξομαι. Homer has also ὑποείξω and ὑποείξομαι. The root is *Fικ*.

ἔκηλος.

IV 1778 ἀλλὰ ἔκηλοι. In I 303 and III 969 the digamma is not recognized. The form εὔκηλος (ἐ*F*έκηλος, ἔ*F*κηλος) often occurs.

ἔκητι.

I 116 Διωνύσοιο ἔκητι; cf. I 334, II 755, III 621, IV 1087. Contrast IV 1018 οὐ μὲν ἔκητι, I 773, III 266, 1060, IV 390. It is probable that the apparent instances of *F* in this word in the *Argonautica* are merely cases of hiatus with the genitival termination.

ἑκάς, Ἑκηβόλος, Ἑκάτη.

We find no traces of *F* in ἑκάς or Ἑκηβόλος. In IV 829 we have a short syllable lengthened before Ἑκάτη (νυκτιπόλος Ἑκάτη); cf. the Homeric Ἀπόλλωνος ἑκάτοιο, *Il.* VII 83, etc.

ἕκαστος.

IV 1030 ἄνδρα ἕκαστον, I 339 τὰ ἕκαστα μέλοιτο. In more than twenty other verses we find hiatus before this word, but there are also over twenty contrary instances, e.g. IV 1291 δῆθεν ἕκαστος. In Homer the proportion of cases with hiatus is two to one.

ἔοικα.

I 461 κατηφιόωντι ἐοικώς; cf. I 739, 764, II 170. All these are probably only cases of the unelided -ι in the dative, as there are fifteen instances where there is no trace of *F*, e.g. III 1006 ἦ γὰρ ἔοικας.

εἴκελος, ἴκελος.

These adjectives, from the same root *Fικ* as ἔοικα, are almost invariably found with a vowel in hiatus before them, e.g. I 544 φλογὶ εἴκελα, III 664 τῇ ἰκέλη. An exception occurs in II 600 ἥ δ' ἰκέλη.

ἔπος, εἰπεῖν.

I 705 δήμοιο ἔπος, III 81 ἢ ἔπος, 194 νέοι ἔπος, IV 1200 πυκινὸν φάσθαι ἔπος. There are twenty-four adverse instances, e.g. I 277 τοῖον ἔπος. There is one possible instance of *F* in εἰπεῖν, III 26 παιδὶ ἑῷ εἰπεῖν, and Apollonius freely uses ἔειπον (*ἐFειπον*).

ἔργον, ἔοργα.

Hiatus with ἔργον is very common, as in Homer, e.g. I 662 μέγα ἔργον, III 229 θέσκελα ἔργα. There are about fifteen other instances. In eight places the digamma is neglected, e.g. I 721 Τριτωνίδος ἔργον. Apollonius uses the Homeric ταλαεργός in IV 1062, and on the analogy of it forms ὑποεργός, I 226. The only place where ἔοργα (*FεFοργα*) occurs is in the Homeric phrase οἷα ἔοργα, IV 380.

ἔργω.

The compound ἀποέργει, I 865, is for *ἀποFέργει*. In the simple verb we find in all cases forms from ἐέργω (*ἐFέργω*), with the exception of ἐργμένος, II 550, IV 1580, and εἶργε, IV 1639, which is not Homeric. In II 201 we have the Homeric imperfect ἔεργον.

ἔτος.

One instance of hiatus, I 688, τελλομένου ἔτεος. The *F* is shown by Lat. *vetus*.

ἔννυμι, εἷμα, ἑανός.

In the forms of the simple verb ἔννυμι (*Fεs*) the digamma is ignored, e.g. IV 1438 πελωρίου ἕστο λέοντος, yet from ἐπιέννυμι we find the Homeric ἐπιειμένος (III 45, IV 179), and apparently on the mistaken analogy of it Apollonius coined from ἵημι the strange forms διαειμένος (II 372) and καταειμένος (I 939, III 830). A proof of his inconsistency lies in the fact that he, in common with Theocritus and other Alexandrian poets, uses ἐφέσσεσθαι (I 691) and ἐφέσσατο (I 1326). In one place we find a diphthong in thesis kept long before εἷμα, III 329, ἅλις καὶ εἵματ' ἔδωκαν. There are three

contrary instances, I 364, II 1168, IV 671. ἑανός occurs three times, and in two cases there is hiatus, IV 169 λεπταλέῳ ἑανῷ, 1155 τεινάμεναι ἑανούς.

ἰδεῖν, οἶδα.

There are only a few passages out of the many in which ἰδεῖν occurs where we may have traces of *F*: III 923 ἐσάντα ἰδεῖν (contrast IV 1712 νῆσος ἰδεῖν), IV 475 λοξῷ ἴδεν, 1480 ἤ ἴδεν. So too in the case of οἶδα a few instances favour *F*, e.g. I 508, νήπια εἰδώς, III 103 ἄλις εἰδυῖα, 243 θέσθαι Εἰδυῖαν ἄκοιτιν. The influence of the digamma is seen in the Homeric compound ἐπιίστωρ, which occurs in II 872, IV 16, 89, 1558.

ἶσος.

In Homer the *F* is inferred from about thirty instances of hiatus. Possible traces in our poem are I 774 ἀστέρι ἶσος, II 581 σκοπιῇ ἴσον, IV 1246 ἠέρι ἶσα, 1449 φορβάδι ἶσος. On the other hand we have many cases like IV 384 δέρος δέ τοι ἶσον ὀνείροις.

ἰάχω, ἰαχέω, ἠχήεις.

In Homer the initial *F* in *F*ι*F*αχω is shown by many cases of hiatus with lengthening of a short vowel. In the *Iliad* we twice find ἴαχον (ῐ) in the phrase Ἀργεῖοι δὲ μέγα ἴαχον, and in twenty places ἴαχον (ῑ) which never has *F*, and the latter is the form which Apollonius uses, e.g. III 1370 Κόλχοι δὲ μέγ' ἴαχον. Before ἰάχησεν (from ἰαχέω, which is not found in Homer) we twice have hiatus, IV 592 Ἀργὼ ἰάχησεν, 640 Ἑρκυνίου ἰάχησεν. Apollonius does not use ἰαχή or ἠχή, and in every case before ἠχήεις we have a diphthong shortened, e.g. I 1308 κίνυται ἠχήεντος, whereas in Homer we find unelided vowels, e.g. *Od.* IV 72 δώματα ἠχήεντα.

Ἶρις.

In II 286 Apollonius uses ὠκέα Ἶρις, a combination which occurs nineteen times in Homer. The name may be connected with εἴρω (*F*ερ).

II Words with initial σ*F*.

οἷ, ἕ, ὅς, etc.

Before the pronominal forms οἷ, ἕ (root *sva*, Lat. *sui*, etc.), we consistently find long vowels and diphthongs remaining long, short

vowels unelided, and short syllables lengthened. So too we have οὗ ἔθεν, I 362, etc. In Homer we find at times short vowels lengthened in arsis before the possessive ὅς, e.g. πατέρι ᾧ, θυγατέρα ἣν, though there are about thirty passages which do not admit the *F*. There is no recognition of *F* in ὅς in the *Argonautica*; the only case of unelided vowel before it is in the dat. sing., II 559. The forms ἑοῖο, ἑοῖ, etc., (σFε) show no trace of any initial consonant. In I 1176, πολλὰ ἑῇ, and III 591, χεῖρα ἑήν, the hiatus occurs in the weak caesura of the third foot, which is one of the positions in which our poet sometimes leaves vowels unelided, e.g. I 543.

ἀνδάνω.

There is one possible instance of *F* in the simple ἀνδάνω (σFαδ), I 828 ναιετάειν ἐθέλοις, καί τοι ἄδοι (contrast III 350 ὥς κεν ἄδῃ). The *F* is presupposed in the perf. ἔαδα, I 867, etc., and in the aor. εὔαδον (ἔFαδον), I 697, etc. In III 171 we find ἐπιανδάνει, which occurs once also in Homer. In all other places we have the usual Homeric ἐφανδάνει. In III 950 Apollonius uses ἐφήνδανε, while Homer uses both ἐφήνδανε and ἐπιήνδανε. The same root is probably contained in ἕδνα, I 977, II 239. Homer uses ἔεδνα as well as ἕδνα. The compound ἀνάεδνος, II 1149, implies *F*.

ἑκυρός, ἑκυρή.

As in the Homeric φίλε ἑκυρέ there may be a trace of the original σ*F* (Lat. *socer*), so in IV 815 we find νυῷ ἑκυρή περ ἐοῦσα.

ἐσσείοντο, ἔσσυτο, νηοσσόος, ὑποσσαίνων.

In these forms Ahrens explains the double σ by original σ*F*.

ἔτης.

We have hiatus with ἔτης (σFε-της 'one's own man') in III 1126 κασίγνητοί τε ἔται τε, but not in I 305 ὁμαρτήσουσιν ἕται.

ὦλκες, etc.

κατὰ ὦλκας (κατὰ ὦλκα, Hom.) occurs in III 1054, 1333. Apollonius also uses αὔλακας (αFλαξ), III 1347. We frequently find ὀλκός (which does not occur in Homer) with no trace of *F*. The Lat. *sulcus* presupposes original *suelq* (Darbishire).

II Words with initial δ*F*.

The words δέος, δεῖσαι, etc., in which there was original δ*F*ι, often

have a short vowel lengthened before them in Homer; so too in our poem we find instances like I 639 ἐπὶ δέος (cf. III 435 ὑποδδείσαις, 1293 ἔδδεισαν). In II 183 the last syllable of ἐπί is lengthened before δηναιόν. We have similar lengthenings in Homer before δήν (δϝαν, διϝαν), δηρόν, and δηθά.

IV Words with initial *Fρ*.

Apollonius follows Homeric precedent in the metrical value of initial *Fρ*. Any short vowel may be lengthened before it. We regularly find a vowel lengthened before ῥήγνυμι and its derivatives. In the case of ῥέζω a vowel may be long or short before it, e.g. II 1022 ἐνὶ ῥέζουσιν ἀγυιαῖς, IV 1719 ἐρημαίῃ ἐνὶ ῥέζειν. The form ἔρρεξα occurs twice, ἔρεξα seven times. Twice a vowel is lengthened before ῥίζα (II 320, III 1401), once it remains short (III 857). In III 970 a vowel is lengthened before ῥιπή; in III 1020 before ῥοδέη; in IV 174 before ῥινός. In II 884 we have the compound ἀπορρίψαντες. In IV 1497 we find ἔπεφνεν ἐπὶ ῥήνεσσιν (ϝαρν, ϝραν); cf. ἐύρρηνος III 1086, πολύρρηνες II 377.

(*f*) *Hiatus*.

I Diphthongs and long vowels in hiatus.

(1) There are 219 instances in which αι, οι, ει, ευ, ου, ῳ, ῃ are shortened at the end of the first foot before a vowel or diphthong at the beginning of the following foot, e.g. II 137 νήπιοι, οὐδ' ἐνόησαν. In 76 of these instances the diphthong is a monosyllable, e.g. II 104 ἔνθα καὶ ἔνθ'. We find a long vowel shortened at the end of the first foot ten times, e.g. III 786 ἐρρέτω ἀγλαίῃ. There are 101 instances of diphthongs shortened at the weak caesura of the first foot, e.g. II 203 οὐδοῦ ἐπ' αὐλείοιο; and 45 instances of a long vowel shortened in this position, e.g. II 290 δώσω ἐγών. Furthermore, there are 47 lines in which either an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 613 ἤ οἱ ἐνέπνευσεν. On the other hand, there are 12 cases in which a diphthong is kept long in arsis before a vowel or diphthong at the beginning of the second word, e.g. II 1016 ᾗ ἔνι, this in some cases being due to the digamma, e.g. I 362 οὗ ἕθεν. Similarly a long vowel is kept long in arsis in 14 instances, e.g. II 279 ἦ αἶγας; at times, perhaps, with the help of the digamma, e.g. III 81 ἦ ἔπος. There are two instances in

which a long vowel or diphthong is kept long in the thesis of the first foot, I 251 *δειλὴ Ἀλκιμέδη*, III 745 *ναῦται εἰς*.

(2) In 34 instances we have a diphthong shortened at the end of the second foot, e.g. II 492 *ἂν δὲ Βορήιοι υἷες*. Of these instances 22 are monosyllables, e.g. II 440 *τηλόθεν, ὄφρα τοι υἷες*. We find a long vowel so shortened in II 1115 *αὐτίκα δ' ἐρράγη ὄμβρος*. There are 9 instances of a diphthong shortened in the weak caesura, e.g. II 397 *αὐτοὶ Κόλχοι ἔχονται*, and 17 in which an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 1165 *ἀλλὰ τὰ μὲν καὶ ἐσαῦτις*. On the other hand, there are 74 instances in which a diphthong in the arsis of the second foot is kept long, e.g. II 668 *τοῖς ἵκελοι ἥρωες* ; the digamma at times being possibly a contributory cause, e.g. II 295 *οἱ δ' ὅρκῳ εἴξαντες*. A long vowel is kept long in arsis in 18 instances, e.g. I 163 *υἷε δύω Ἀλεοῦ*. Here too the influence of the digamma may be seen, e.g. I 141 *ἥιε μή οἱ δῆμος*. In II 160, if the reading proposed there is right, we have a diphthong kept long before a vowel in the thesis of the second foot.

(3) A diphthong is shortened at the end of the third foot in 128 instances, e.g. II 1155 *τῷδε Κυτίσσωρος πέλει οὔνομα*, and of these instances 120 are monosyllables, e.g. II 156 *οὐταμένων ἀκέοντο, καὶ ἀθανάτοισι*. We find 126 instances of a diphthong shortened in the weak caesura, e.g. II 73 *ἱεμένου φορέεσθαι ἔσω* ; 7 instances of a long vowel so shortened, e.g. II 975 *πεμπάζοι· μία δ' οἴη ἐτήτυμος* ; and 55 instances where an enclitic or other monosyllable is shortened in the first syllable of the thesis of a dactyl, e.g. II 24 *αὐτὸς ἑκὼν ἤδη τοι ὑπίσχομαι*. There are 47 instances in which a diphthong in the arsis of the third foot retains its length before a vowel or diphthong at the beginning of the next word, e.g. II 274 *φάσγαν' ἐπισχόμενοι ὀπίσω θέον*, and 11 similar instances in the case of a long vowel, e.g. II 735 *κοίλη ὕπαιθα νάπη, ἵνα*. In II 696 we have an example of a long vowel kept long in thesis, *εἴ κέ τιν' ἢ κεμάδων, ἢ ἀγροτέρων ἐσίδοιεν*.

(4) In 363 instances (27 being monosyllables) a diphthong is shortened at the bucolic diaeresis at the end of the fourth foot ; most frequently *αι* (153 cases), e.g. II 11 *ἴδμεναι ὔμμιν ἔοικεν*, and *οι* (106 cases), e.g. II 37 *ἐναλίγκιοι εἰσοράασθαι*. There are 18 instances of *η* shortened, e.g. II 363 *τετραμμένη αἰθέρι κύρει*, and 19 of *ω*, e.g. II 425 *περαιτέρω ἐξερέεσθε*. In the first syllable of the thesis

of the fourth foot we find καί shortened 27 times, e.g. II 369 μέγας καὶ ὑπείροχος ἀγκών. In 108 lines a diphthong in arsis is not shortened, e.g. II 55 πάλου ἄτερ ἐγγυαλίξω. At times this may be due to the digamma, e.g. IV 1658 ἐμοὶ εἴξειε δαμῆναι, IV 503 νέοι ἔπος Αἰακίδαο. The vowels η and ω are kept long in arsis 19 times, e.g. II 18 κρατερὴ ἐπιέψετ' ἀνάγκη, III 711 ῥέξω ἄκος, οἵ' ἀγορεύεις. There are further a few instances in which a diphthong or long vowel retains its length in thesis, I 72 Ἴρου Ἀκτορίδαο, 774 φαεινῷ ἀστέρι ἶσος, II 762 γενεὴν καὶ οὔνομ' ἑκάστου, III 329 ἅλις καὶ εἶματ' ἔδωκαν (where there is *F*), 771 κακῶν ἢ ἔνθα γένωμαι.

(5) There are 155 cases of a diphthong shortened at the end of the fifth foot, e.g. II 22 εὔχεαι εἶναι. In 94 of these the diphthong is a monosyllable, e.g. II 44 ἀλλά οἱ ἀλκή. Instances of a long vowel thus shortened are very rare, III 45 ἐπιειμένη ὤμοις, 785 ἐρρέτω αἰδώς. In the weak caesura of the fifth foot there are 78 instances of a shortened diphthong, e.g. II 6 πειρήσασθαι ἑοῖο, and 27 cases in which an enclitic or other monosyllable is shortened in the first syllable of the thesis, e.g. II 195 ὧν οἱ ἰόντων. The ictus keeps a diphthong long in 51 instances, e.g. II 40 οὐρανίῳ ἀτάλαντος. So too η is kept long ten times, e.g. II 1210 Τυφαονίη ὄθι πέτρη, and ω twice, II 390 χρειὼ ἁλιτέσθαι, 1132 ἄμφω ἵκέται τε.

(6) In I 1349 the apparent hiatus in the sixth foot μή οἱ is due to the digamma; cf. the ending γάρ οἱ in II 501, etc.

II Short vowels in hiatus.

We find, as in Homer, the vowels not liable to elision standing in hiatus, e.g. IV 127 αὐτὰρ ὁ ἀντικρύ, II 1268 πεδίον τὸ Ἀρήιον, I 332 νηὶ ἐφοπλίσσασθαι. In I 705, δήμοιο ἔπος, the hiatus would be justifiable without any assumption of *F*; so too in II 65 οὐδέ τι ᾔδειν, 809 μετέπειτα πρὸ ἄστεος. Hiatus with short vowels is also found, though rarely, (1) at the weak caesura of the third foot, e.g. I 543 δεινὸν μορμύρουσα ἐρισθενέων; cf. II 955, III 263, 492, 737; (2) at the bucolic diaeresis, e.g. IV 1283 κατὰ μυρία ἔκλυσεν ἔργα, I 778, II 660, IV 236, 546, 1502, 1637; (3) at the weak caesura of the fifth foot, e.g. II 779 χνοάοντα ἰουλούς, III 561 ἐρητύεσθε ἀέθλων, 1112 ἐκλελάθοιο ἐμεῖο; (4) at the end of the fifth foot, I 881 ἄλλοτε ἄλλον, III 1134 μήδετο Ἥρη.

With regard to hiatus Apollonius allowed himself a much greater

license than Callimachus,[10] and his laxity in this respect must have been displeasing to his master. Where hiatus is found in the verses of Callimachus it is generally at the end of a dactyl with shortening of the syllable. Hiatus in the second syllable of a dactyl occurs but seldom.

(*g*) *Lengthening of short syllables.*

In a previous section we have considered cases in which a short syllable may be lengthened before initial *F*, *δF*, *σF*, and *Fρ*. Other circumstances under which Apollonius, following Homer, sometimes lengthens short syllables are—

(1) Before the spirant *yod*, e.g. I 1297 πυρὸς ὣς ἰνδάλλοντο (ὣς = *yώς*). (2) Before the spirant σ, e.g. II 415 παρὰ σέο, cf. *Od.* X 238 κατὰ συφεοῖσιν. The loss of the original σ in ἅλς justifies the lengthening of the first syllable in παρραλίης (IV 1560), and may also explain the lengthening in ἀλκυόνος ἁλίης (I 1096). The lengthening of the first syllable in συνεχές (for συν-σεχές), II 738, is similar. (3) Before the liquids and nasals λ, ρ, μ, ν.

λ: e.g. III 445 παρὰ λιπαρήν.

ρ: besides cases of *Fρ* there are words like ῥέω and ῥώομαι where ῥ represents original σρ; hence such lengthenings as I 217 παρὰ ῥόον, IV 311 ποτὶ ῥόον, and the forms ἐρρώσαντο (I 385), ἐπερρώοντο (II 661, etc.), ἐπερρώσαντο (III 1258).

μ: e.g. IV 528 τρίποδα μέγαν.

ν: e.g. IV 620 τράπετο νόος.

In nearly every case such lengthenings take place in arsis; instances in thesis such as III 848 οὔτε ῥηκτός are very rare.

There are, moreover, several cases where, as in Homer, the lengthening is to be explained solely by ictus, e.g. I 289 πολέος ἐμέγηρε, 1198 ἠνορέῃ πισυνός· ἐν δέ (cf. IV 282), II 360 ἔστι δέ τις ἄκρη, IV 1398 χθόνιος ὄφις, 1422 λισσόμενος ἀδινῇ.

(*h*) *Synizesis.*[11]

In about fifty instances Apollonius employs the various kinds of synizesis common in epic poetry:—

εα: σφέας IV 1008, 1308.

εη: χρυσέην IV 729.

[10] Susemihl, *op. cit.* I 366.

[11] In this and the following sections most of the material is derived from Rzach, *Grammatische Studien zu Ap. Rh.*

ε η: χαλκέῃ III 218, etc., χρυσέῃ I 740, etc.

ε ο: χρύσεον IV 176, 1319.

ε ο ι: χαλκέοις III 499, χρύσεοι II 676.

ε ω: in the gen. sing., e.g. Αἰακίδεω IV 853, ἀήτεω IV 1537; in the gen. pl., e.g. Αἰολιδέων III 339, ὑμέων IV 1031; and in two cases which are not terminations, χαλκεῶνα III 41, τεθνεώτων III 748.

ε ῳ: χρυσέῳ II 1271.

There are also two cases of synizesis of υ ω and υ ι in proper names, Ἠλεκτρύωνος (I 748) and Φόρκυι (IV 828), which are taken from Hesiod (*Sc.* 3, *Th.* 333).

The one exception to the rule that if the synizesis is in thesis it must be in the first or sixth foot is in III 748, where τεθνεώτων (so Stephanus, MSS. τεθνειώτων) involves synizesis in the second thesis. To remove this anomaly Rzach would read τεθναότων, a form on the analogy of ἐφεσταότας (III 1276) beside ἑστηῶτας, assuming that Quintus Smyrnaeus, who uses τεθναότων, borrowed it from Apollonius, as he borrowed so much besides.

(*i*) *Crasis.*

(1) With the article we have ὦλλοι in I 998, etc. In Homer we find τἆλλα, which Apollonius also uses (II 335). According to the Homeric scholia[12] Zenodotus was one of those who read ὦλλοι for ἄλλοι in *Il.* II 1, X 1, while others read ὦλλοι; in our schol. on I 1081 ὦλλοι is attributed to Zenodotus: ὦ λ λ ο ι· ἡ τοιαύτη συναλοιφὴ τῆς νεωτέρας Ἰάδος (i.e. the Ionic of Herodotus) ἐστι· διὸ καὶ μέμφονται Ζηνοδότῳ εἰπόντι "ὦλλοι μέν ῥα θεοί τε καὶ ἀνέρες," οὐ κέχρηται γὰρ ταύτῃ Ὅμηρος. Our MSS. differ as to the breathing, L having the rough breathing in every place, G the smooth everywhere except in II 874.

With the article we also have τἀμά, III 102. Homer has οὐμός, and Callimachus τοὐμόν.

(2) We find crasis with καί in κἀκεῖνος I 83 (where see note), 972, 996, IV 1441, and in κἀκεῖθεν IV 1731.

(3) Through crasis we get δἤπειτα (for δὴ ἔπειτα) in II 435, etc.

(4) The Homeric crasis οὕνεκα occurs frequently, e.g. I 616, as also τούνεκα, e.g. I 204. We also find the post-Homeric ὀθούνεκεν (for ὅτου ἕνεκεν) in III 933.

[12] v. La Roche, *Hom. Textkr.* p. 186.

(*j*) *Apocope.*

Apollonius follows Homer in the cutting off of final vowels before a consonant in the case of ἄρα (e.g. ἄρ κε II 1011), and the prepositions ἀνά (e.g. ἄνστησον IV 1325, ἄγκειμαι II 828, ἄμ μέγα I 127), κατά (e.g. κάτθετο III 867, κάββαλε II 34, κὰδ δ' ἄμυδις I 434), and παρά (e.g. παρσταίη III 1239, πὰρ δέ IV 223). He does not imitate the Homeric apocope of ὑπό (ὑββάλλειν = ὑποβάλλειν, *Il.* XIX 80) or ἀπό (ἀππέμψει = ἀποπέμψει, *Od.* XV 83).

(*k*) *Varying quantities.*

Many of the cases of variation in quantity have been already noticed in the Commentary, but it is convenient to bring them together for purposes of reference.

ἀάσθην. The first α is long in arsis, IV 817, 1080; short in thesis, IV 412. In Homer it is always in thesis and short; the lengthening in arsis is found in h. Hom. *Cer.* 248.

ἀείδω. In this verb and its derivatives the α is short in thesis; we once find it long in arsis, IV 1399 (v.n.).

Ἄιδα, Ἀίδης. In Ἄιδα (Ἀϊδα, Ἀϝιδα) the initial vowel is long and in arsis, III 61, IV 1510. The forms from Ἀίδης, which are all in thesis, have it short, e.g. II 353.

ἀίω. In the pres. forms we find ᾰ; in the impf. ᾱ (I 124, II 1256). In Homer the α in the impf. is long or short. The root is ϝα (Curtius).

ἀλύω. ἀλύων with long penult. ends the line in III 866, but in IV 1289 ἤλυον has the penult. short.

ἀμάω. The first α is long in arsis; it is short in thesis except in III 859 (v.n.).

ἀνήρ. ᾱ in arsis, e.g. III 438, as always in the trisyll. cases ἀνέρος, etc.; ᾰ in thesis, e.g. I 182.

ἀνίη. The penult. is always long except in I 1216.

Ἀπόλλων. The first syll. is long in arsis, e.g. I 403; short in thesis, e.g. IV 612.

Ἄρης, ἄρης. As a rule the first syll. is long in arsis, e.g. III 1357, short in thesis, e.g. III 1227; but it is twice long in thesis, II 991, III 183.

Βέβρυκες. The υ is long in arsis, e.g. II 792, and once in thesis, II 70; it is short in thesis in II 98 as in Βεβρυκίη, II 136.

ἔνδιος. The penult. is long in thesis in I 603, short in IV 1312 (v.n.).

Θρήιξ, etc. The ι is long in arsis, e.g. I 24, 632, 1110; short in thesis, e.g. I 214, 637.

θυγάτηρ. The υ is long in arsis, e.g. II 947; it is short in thesis in the syncop. forms and in the voc. θύγατερ, III 11.

ἰαίνω. ἰάνθη (IV 24) and ἰαίνοντο (IV 1096) with ῑ are apparently augmented forms, while ἰάνθη (II 639, IV 1591) and ἰαίνετο (II 162, III 1019) with ῐ are unaugmented. In *Od.* XXII 59, however, the line begins with ἰανθῇ which is unaugmented.

ἴαχον, ἰάχησα. ἴαχον (e.g. II 573) has ῑ which is due to the augment; so too ἀνίαχον (II 270, III 253), ἀντίαχον (IV 76), ἐπίαχον (I 387). In the unaugmented ἰάχοντος (I 1240, 1260) we find ῐ.

In ἰάχησα (e.g. IV 592) the augment is omitted and the first syll. is short; so too ἀντιάχησα (II 828).

ἱερός. ῑ in arsis, e.g. II 1173; ῐ in thesis, e.g. II 609 (cf. ἱερῆες, II 526, etc.).

ἵημι. In the active the initial vowel is long in arsis; it is short in thesis except in II 356, IV 634. In the middle (passive) forms it is always in arsis and long.

ἱκέτης, ἱκεσίη, etc. By the side of ἱκέτης (III 987, etc.) ἱκέτις (IV 743) with ῐ Apollonius lengthens for metrical purposes the first syll. in ἱκεσίη (IV 709) and in the adj. Ἱκέσιος (II 215, etc.). The root, according to Curtius, is *Fικ*, which helps to justify the lengthening.

ἱμάς. In arsis the ι is long (IV 890); in thesis it is once long (II 67), twice short (II 52, 63). Homer also has it long in arsis and either long or short in thesis.

ἶσος, ἴσος. ἶσος is the only form used in Homer; ἴσος may occur in Hesiod (*Op.* 752); Apollonius, like Callimachus and Theocritus, has ἶσος in arsis (e.g. I 774), ἴσος in thesis (II 581, cf. ἰσαζέμεν III 1045).

ὀίω. In the open form of the present the ι is always long and the word ends the line. Except at the end of the line Homer generally has it in thesis and short. For the new form ὠισάμην beside ὀίσσατο see on I 291.

πλημμυρίς. The υ is twice long in thesis, II 576, IV 1241, but short in thesis in IV 1269 (cf. *Od.* IX 486).

φᾶρος, φάρος. In Homer the α is long in both arsis and thesis; Apollonius follows Hesiod in shortening it in thesis, III 863, while in arsis he has it long, e.g. II 30.

ὕδωρ. The υ is long in arsis, e.g. I 940, II 791, and in the compound ἐφυδατίη, I 1229; it is short in thesis, e.g. II 590, 939.

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ADDENDA AND CORRIGENDA

Introd. p. 20 (*d*). The title Ναυπάκτια which is found in Pausanias seems undoubtedly correct, though our Schol. and Apollodorus give Ναυπακτικά. The adj. is Ναυπάκτιος.

Introd. p. 32, l. 18. For 'Hyllaeans' read 'Hylleans'.

Introd. p. 32, l. 24. For Ἐῶος read Ἑῷος

Introd. p. 59, l. 26. The date of Irenaeus is very doubtful; v. Pauly-Wissowa, *Real-Encycl.*

Introd. p. 64, l. 16. For '1910' read '1901'.

I 672. The reading of the MSS., ἐπιχνοάουσαι, has been recently defended by Seaton (*Class. Rev.* xxvi 83). In the Oxford text he reads Passow's ἐπιχνοαούσῃ. Neither reading is satisfactory, but, on the whole, I still prefer Passow's conjecture.

I 1066. In Commentary delete the words ἅπ. λεγ. See on IV 1151.

II 233. In text for ἐνὶ read ἐν

II 281. The trans. use of ἀραβέω, which is not Homeric, occurs in the lines of Hesiod quoted on IV 1665.

III 33. θελκτήριον corresponds to θέλξαι in line 28; cf. πόθων θέλγητρα, Ath. 220 F. χρειώ may mean 'a thing needful.'

III 66. The use of φίλασθαι in a passive sense is not found earlier. It has its ordinary Homeric meaning in III 1002, IV 990.

III 738. The citation in the Commentary is, as usual, from the Laurentian scholia. The form of the additional line as contained in the Florentine is given in the Critical Note.

IV 1562. ὑπερέσχεθε can hardly be genuine, and has, probably, displaced ὑποέσχεθε (cf. *Il.* vii 188, ὑπέσχεθε χεῖρα). We find ὑπέσχετο in 1704, but Ap. has both ὑπίσχομαι and ὑποΐσχομαι, ὑπέστην and ὑποέστην, and also uses ὑποϊσχάνω. If ὑποέσχεθε were corrupted into ὑπέσχεθε, the change to ὑπερέσχεθε would have been made to complete the metre.

IV 1770. The Schol. on Pind. *O.* 7. 156 says, in reference to Aegina, ἔστι δὲ καὶ ὁ Ἀμφορίτης ἀγών, οὗ Καλλίμαχος μέμνηται ἐν τοῖς Ἰάμβοις.